

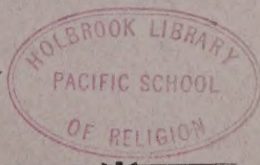
THE CHAUTAUQUAN

A Monthly Magazine devoted to the Promotion of True
Culture, Organ of the Chautauqua Literary
and Scientific Circle.

VOLUME I.

From October, 1880, to July, 1881.

THEODORE L. FLOOD, A. M., Editor.



V. 1

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EXPLANATORY NOTE.—The plan of this index is as follows: Titles, topics, and names of persons and places are entered alphabetically. General titles are distinguished by SMALL CAPITALS. The captions of chapters and sub-titles are indicated by *italics*. Articles of any considerable length have the leading topics given in connection with the general heading. In the references, the first numeral indicates the page in THE CHAUTAUQUAN, and the second the column, whether first or second. The letters following the figures refer to the part of the column, "a" meaning the first part and "b" the second part. The space near the middle of the column is indicated by the combination "ab." reference to more than one part of the column is denoted by separating the letters with a comma, as "a, b." When there are a number of entries under one general heading, the page is usually omitted after having been once given.

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REQUIRED READING.

HISTORY OF THE WORLD.

CHAPTER I.

FROM THE CREATION TO THE DELUGE.

A. M. 1-1656. B. C. 4004-2348.

By the history of the world is meant the record of facts in the experience of the human race, the occurrences that have changed the general aspect of society, the revolutions of states, the causes that have led to them, and the results that have followed. It is a record of wars, treaties, governments, institutions, manners. It imparts the knowledge of principles, and suggests rules for the guidance of individual and corporate conduct. It is essentially a history of civilization.

The only source that supplies knowledge of the early history of mankind is the Bible. It is older by many centuries than the sacred books of the Brahmins, Buddhists, Persians, and Chinese. Its credibility is attested by secular history, tradition, antiquities, and natural science. The first book therein informs us that the human race is one in its origin, interests, and end. It is not a complete narrative of the primitive ages, but of so much that occurred in them as bears upon religion and moral life.

Of the different systems of Biblical Chronology we have adopted that known as the Short or Received, which has been generally followed in the West since the time of Jerome, and which has been incorporated with the Authorized Version of the English Bible, according to the system of Archbishop Usher.

The events of creation were probably made known to Moses in vision, and are described by him as they appeared at the time. On the sixth creative day, the Almighty formed man out of the dust of the ground as to his physical nature, but made him like Himself in his spiritual nature,—in intelligence, moral power, and holiness. Man was the crowning work of creation, and to him was given dominion over all other animals, and over the earth. He was perfect in his kind, and wholly in harmony with the Divine will and purpose. Out of the man's own body God subsequently made the woman; thus teaching the unity of man and wife, the perpetuity of the marriage bond—except for the strongest reasons, (1 Cor. 11:8, 9. 1 Tim. 2:13.), monogamy, or the marriage of one man to one woman, as the law of the marital relation, (Matt. 19:5. 1 Cor. 6:16), the social equality of husband and wife, the subordina-

tion of the woman to her head, and the respective duties of each to the other.

To the primal pair the Lord gave a residence in a garden in Eden. The Septuagint, or Greek Version of the Scriptures, calls the garden a paradise,—a Persian word which denotes an extensive tract of country, like an English park. It probably covered a very wide region, like that between the Caucasus Mountains and the Persian Gulf. Two of the rivers that run through it are the Tigris and the Euphrates. The other two mentioned are probably the Phasis and Araxes, which rise in the highlands of Armenia. Ranging over this vast territory Adam studied the subject creatures, and acquired the ability to give them names descriptive of their nature and qualities. This fact proves that he had the command of language. Richly endowed in mind, innocent of wrong, and communing with his Maker, Adam may have been all that Milton paints him; and what South has said may have been literally true:—"Aristotle was but the rubbish of an Adam, and Athens the rudiments of Paradise."

The happiness of our first parents was conditioned on self-restraint; or, in other words, on faith working obedience by love. Eating the fruit of the tree of life continuously, they had immortality, eating that of the tree of knowledge of good and evil was to incur the penalty of bodily and spiritual death. They were under law, and obedience thereto was necessary to perfect progression in knowledge and blessedness. Trial came to them from SATAN, the adversary of God and man, who is also called the DEVIL, or the slanderer, and a liar and "murderer from the beginning." John 8:44. He, the chief of the fallen angels, successfully tempted Eve, who fell into the sins of sensuality, covetousness, and unholy ambition; and in turn, successfully tempted her husband. The predicted consequences followed. In fear, self-condemnation, and reproach they were Divinely sentenced to sorrow, pain, and toil. But the bitterness of their punishment was mitigated by the promise of a Redeemer,—the first prophecy of the Messiah. The skins wherewith they were first clothed, were probably taken from animals slain in sacrifice, as typical of Christ's sacrifice for the world's sins. Penitent faith looked forward to Him, the central figure of the world's history, as it now looks backward to Him. Thus mercy was blended with judgment. The sentence passed upon the serpent was symbolical of the condemnation of the Devil to cursing, degradation, and heavier woe.

The memory of Eve's sin is probably preserved in the Greek myth of Pandora, to whom was given a box filled with winged blessings, and which she was forbidden to open. Curiosity overcame prudence. She took off the cover, and the blessings all flew out, except hope, which she retained by quickly recovering the box. The story of the fall is imperfectly embodied in the traditions of most heathen nations; and the recollection of the "tree of life" is preserved in the sacred tree of the Assyrians and Hindoos, and in Oriental systems of mythology. (1) In the spiritual blindness of following ages, the

(1) Layard's "Nineveh and its Remains." Vol. II, p. 472.

author of man's ruin was deified and worshipped by several nations, who thus testified to the circumstantial truth of the Mosaic narrative. (1)

Expelled from Paradise, the primal pair soon became the parents of two sons, the first of a large progeny. Of these Cain was an agriculturist, and Abel a shepherd. Cain was also the first human murderer, and Abel the first martyr. In each of them voluntary good and voluntary evil wrought out necessary consequences. Impenitent and wretched, Cain was driven from the abodes of men into the land of Nod—Afghanistan perhaps—east of Eden, where his descendants multiplied, and differed widely in moral respects from the descendants of Seth, with whom they maintained intercourse. There Cain built the first city, and Lamech committed polygamy. There Jabal became the first nomadic herdsman, Jubal the inventor of musical instruments, and Tubal-Cain—probably the “Vulcan” of the Greeks—the first smith. Lamech was also the first poet. Music and morals were not wedded in the Cainites; religion and morals were united in the Sethites. The marriage of brother and sister was a common practice in primitive society, until its prohibition by Moses in 1491 B. C.

Seth and his family were the depositories of religious truth, the true worshippers of Jehovah, and are traditionally reported to have been proficient in astronomy and mathematics. Enoch was the first of the prophets, (2) a bold preacher against the vices of advanced civilization; and a godly man whose divine mission was attested, like Elijah's in subsequent years, by translation to Heaven. Enoch's son, Methuselah, the oldest man that ever lived, was contemporary with Adam for 243 years, with Noah 600 years, and with Shem 98 years. He died in the very year of the Deluge, A. M. 1655-6, and B. C. 2349-8. Between Adam and Moses were five connecting links, through which verbal knowledge of primitive history was transmitted to the latter. Adam talked with Methuselah 243 years, Methuselah with Shem 98 years, Shem with Isaac 50 years, Isaac with Levi 53 years, Levi with Amram 14 years, and Amram with Moses 58 years. (3)

In process of time the Sethites intermarried with the Cainites, and fell into their vices. The union produced a race as remarkable for lust and brutal outrage as for physical strength and courage. The wickedness of men was intolerable, and grew more defiant through Divine forbearance. The thoughts and acts of God in reference thereto are represented in language that would be appropriate to man in like circumstances. He resolved to sweep the incorrigible from the face of the earth by a Deluge. Noah, a just and upright man, with his family, was exempted from their doom. This believing preacher of righteousness “prepared an ark to the saving of his house,” entered it with a pair of each kind of unclean animals, seven (three pairs and a male for sacrifice,) of each kind of clean animals, and Jehovah shut him in. Then came the flood of waters from the heavens, and the great deep over-spread the earth, and covered the mountains, but bore up the floating home of the only righteous man and his living companions. For a full solar year, or more, they remained in the ark, which settled on the top of Mount Ararat, in Armenia, and then emerged to repeople and replenish the earth, to worship the living God, and to reconstitute society.

Prophet, priest, and king as the patriarch was, he fell into the sin of drunkenness; and, on his recovery uttered the predictions concerning the future of his sons' posterity that were afterwards so signally fulfilled.

“*Agnosco fortunam Carthaginis.*”—“I well know the fate of Carthage,” exclaimed the mournful Hannibal, when the head of Hasdrubal, his brother, was pitched into the Punic lines. In the groans of Ham's posterity we hear the echoes of Noah's

curse. The vices and virtues of fathers are visited upon their children. History demonstrates the fact, and no cavil can discredit it.

Giving 21 inches to the cubit, the ark was 525 feet long, 87½ feet wide, 52½ feet high. It was a huge oblong box, larger than any man-of-war, and admirably constructed for stowage and steadiness in the water. The memory of the flood was indelibly stamped on the minds of men, and was carried by them in their migrations to the East and West. The Chaldeans, Phenicians, and Phrygians, the nations of Eastern Asia, the American peoples, and the Hellenic race, have all preserved it. The Chinese say that Fah-he, the fabulous author of their civilization, escaped from the waters of a deluge, and, with his wife, three sons and three daughters, re-peopled the renovated world. (1)

CHAPTER II.

FROM THE DELUGE TO THE DISPERSION.

B. C. 2349—2247.

Noah and his family, after leaving the ark on Mount Ararat, descended into the highlands of that region, and engaged in husbandry, vine culture, and the common mechanic arts. Brief record is given of their children, and that record very soon becomes one of races. It is ethnical rather than genealogical. In Armenia, the cradle of the human race, the primitive and the noblest types of physical structure have always been presented. Shem had five sons, Ham four, and Japheth seven. “By these were the nations divided in the earth after the flood.” The tenth chapter of Genesis describes the distribution of mankind; the eleventh chapter tells how it was effected.

Noah lived 350 years after the deluge, was contemporary with four generations of his posterity, and must have exerted potent influence over them to the time of his death. He and Shem died in Armenia. Both were rulers under the patriarchal constitution, which was the first form of social order. Aristotle truly said that the “State exists not merely that man may live, but that he may live well.” The patriarchal was then the best form of government to ensure the best ends of government. It was naturally modified after the establishment of cities. The Book of Job—A. M. 2484 B. C. 1520,—shows how the pure patriarchal government gradually emerged into that of patriarchal elders, the primitive type of aristocracy. From that to a sheer autocracy the progress was rapid. Nimrod, of the Cushite branch of Ham's family, was a man remarkable for prowess and mental power. He aspired to establish universal empire, with himself as the autocratic head. (2) Under his persuasive compulsion, and that of his abettors, the whole community migrated in a southerly direction into the plain of Shinar, between the rivers Euphrates and Tigris. Similar migrations have since been frequent with the nations of Central Asia and Northern Europe. In Shinar they seem to have fallen into the idolatrous sin of Tsabaism, or the worship of the heavenly bodies, as representatives of the Deity. There Nimrod, like subsequent despots, built cities and peopled them. “And the beginning of his kingdom was Babel (*Babylon*), and Erech, (now identified with *Warka*), and Accad, (*Akker-kuf*, near Baghdad), and Calneh, (the classical *Ctesiphon*), in the land of Shinar.”

He resolved to make Babel the capital of a universal monarchy, founded upon universal high priesthood. Morison, in his *Religious History of Man*, and other authors, interpret the Scriptures as impliedly stating that he was a persecuting bigot, and that his efforts became proverbial in the saying: “Even as Nimrod, THE GREAT INTOLERANT, before the Lord.” Drummond and Faber conclude that, like Attila and other arrogant conquerors, he probably claimed to be the “PROMIS-

(1) Smith's “Patriarchal Age,” p. 137 et. seq.

(2) Enoch, Book of, McClintock & Strong's Cyclopedia, p. 225.

(3) Adam's Synchronological Chart, or Map of History.

(1) Smith's Patriarchal Age, p. 264 et. seq. Also Smith's Assyrian Discoveries, p. 165, et. seq.

(2) Josephus, Antiq. lib. I, Chap. 4, sec. 1-3.

ED SEED," and in that character demanded public worship under the title of Belus,—the image of the sun. For these reasons, the inspired writers regard Babel as the symbol of the mystic Babylon, and Nimrod as the prototype of the Pope of Rome, who, "as God, sitteth in the temple of God, showing himself that he is God." II Thess. 2:4.

The tower, so defiantly and impiously built, was destroyed after the confusion of tongues. Remains of it still exist within the present ruined edifice. Dr. Oppert, the eminent cuneiform scholar, states that "the French expedition to Mesopotamia found at the Birs Nimrud a clay cake, dated from *Barsip*, the 30th day of the 6th month of the 16th year of Nabonid, and the discovery confirmed the hypothesis of several travelers, who had supposed the Birs Nimrud to contain the remains of Borsippa," (the Tongue Tower), which was included by Nebuchadnezzar in the great circumvallation of Babylon. The Borsippa inscription, in recording the erection by Nebuchadnezzar, of the building that Herodotus describes as the Tower of Jupiter Belus, says: "We say for the other, that is, this edifice, the house of the Seven Lights of the Earth, the most ancient monument of Borsippa: A former king built it (they reckon 42 ages), but he did not complete its head. Since a remote time people had abandoned it, without order expressing their words. Since that time, the earthquake and the thunder had dispersed its sun-dried clay; the bricks of the casing had been split, and the earth of the interior had been scattered in heaps. Merodach, the great lord, excited my mind to repair this building. I did not change the site, nor did I take away the foundation stone. In a fortunate month, an auspicious day, I undertook to build porticoes around the crude brick masses, and the casing of burnt bricks, I adapted the circuits. I put the inscription of my name in the *Kitir* of the porticoes." "This temple consisted of a large substructure, a stade (600 Babylonian feet) in breadth, and 75 feet in height, over which were built seven other stages of 25 feet each. *

* * He named it the temple of the *Seven Lights of the Earth*, i. e. the planets. The top was the temple of Nebo, and in the substructure (igar) was a temple consecrated to the god Sin, god of the month." (1)

Nebuchadnezzar essayed to complete the designs of the first tyrant, and did so in the erection of the tower. Nimrod's name still survives in local tradition, "and to him the modern Arabs ascribe all the great works of ancient times, such as the *Birs-Nimrud* near Babylon, *Tel Nimrud* near Baghdad, the dam of *Suhr el Nimrud* across the Tigris below Mosul, and the well known mound of *Nimrud* in the same neighborhood." (2)

His plan of preventing the people from being "scattered abroad over the face of the whole earth," was in opposition to the Divine purpose, and was miraculously defeated by Divine interposition. The Lord, ever jealous of His own glory, and for the religious and civil liberties of His people, confounded their speech so that they could not understand each other, and thus constrained them to separate, and to dwell in all the habitable earth. The memory of this series of historic events is dimly present in the Greek and Roman mythologies; and was more or less known to Cyrus, Alexander, Charlemagne, and Napoleon, who vainly essayed to realize similar dreams of godless ambition.

In the confusion of tongues, a different language was not forced upon each individual, but upon each of the three great divisions of the Adamic family. Students of comparative philology—the science of languages as compared with each other,—affirm that, as spoken by the several races of men, language presents tokens of early and violent dislocation, like that described in Genesis. Sir William Jones named the three primitive tongues, the Sanscrit, the Arabic, and the Slavonic or

Tartarian; and declared that "after a diligent search" he could not "find a single word used in common by Arabian, Indian, and Tartar families, before the intermixture of dialects occasioned by Mohammedan conquests." Yet all these languages are found to have existed side by side in the ancient Iran, the Scriptural Shinar; and from thence three several families, speaking three distinct languages, emigrated in remote antiquity, colonized, and finally populated the earth.

The migratory movements of the three great races extended over three nearly parallel zones, having a general direction from north-west to south-east. Along the edges, and in portions of the interior of these zones, the tribes intermingled so variously and frequently as to put it out of the power of the geographer to define the changeful limits of their territories.

The lands occupied by the Japhetic, or white race, lie on the northern coasts of the Mediterranean, and around the Black Sea; across Armenia, and including the head waters of the Euphrates and Tigris; over Media and Northern Persia; thence west and north over Europe, and east into Central Asia and India. This area embraces the Indo-European family of languages. The Greeks held that the Titan JAPETUS was the progenitor of the human race. His son, Prometheus, is called by Milton, "Japhet's wiser son." The race of Shem colonized the south-western corner of Asia, including a portion of Asia Minor, and the entire Arabian peninsula. The children of Ham blended with the Shemitic race on the shores of Arabia, and in the valleys of the Tigris and Euphrates. They also extended into Palestine, Asia Minor, and the islands of Crete and Cyprus; but their chief seat was in Africa, of which Cush settled Ethiopia, Mizraim Egypt, Phut the interior, and the Lubim the country of Libya.

CHAPTER III.

JAPHETIC RACE—GOMER—CIMMERIANS—CYMRU—CIMBRI—CELTS.

After the epoch of the dispersion, the history of the several clans or nations is traced by means of written records and antiquities. Of these the written records are the most important. They consist of inscriptions on public monuments, usually contemporary with the events recorded on them; and of books by ancient or modern writers. Inscriptions were largely used by ancient nations to commemorate events. Thus, in Egypt, Assyria, Babylonia, Armenia, Persia, Phenicia, Lycia, Greece, Italy, historical occurrences were recorded either on smoothed natural rocks, on obelisks and pillars, on the walls of temples, palaces, and tombs, or on metal plates, stone slabs, tablets, and cylinders of fine clay. These all were hard and durable, lasting for hundreds and thousands of years, and many of them may be found to-day in the places where they were originally deposited, or in museums and private collections of antiquities. The histories of Egypt and Assyria have been reconstructed, in great measure from the inscriptions of the two countries; Persian history has received much light from the great inscription on Behistun; and Greece in its most glorious era, is better known in the light reflected upon it by the inscription on the Delphic tripod. Ancient coins also, which bear rude pictures and inscriptions on their surfaces, teach much, and suggest more, about the obscurest portions of ancient history. Ancient books, like those of Homer, Hesiod, Herodotus, Diodorus Siculus, Polybius, and many others, convey much information. Books on Universal History and on Ancient History also embrace what has been learned from ancient sources and by modern investigation.

Antiquities constitute another source of knowledge. They comprise not only inscriptions and coins, but also buildings, excavations, sculptures, pictures, vases, and other productions of art. (1) Schliemann, Di Cesnola, Smith and Layard have

(1) Smith's Dictionary of the Bible. Vol. II, pp. 1554-5.

(2) Smith's Old Testament History, p. 63.

(1) Rawlinson's Ancient History, pp. 13-23.

added greatly to the collections and learning of older explorers.

Inscriptions, histories, and works of art all exhibit the modifications of form undergone by the different families of the three great divisions in their migrations over the earth's surface, and after their permanent settlement in defined localities. Changes of latitude, climate, sea-level, occupation, diet and clothing; intermarriage, wars, conquests, enslavement, all produced, and still produce, physical changes. The same causes, we learn from history, modify languages. "New wants gratified by objects with new names, new ideas requiring new terms, increased intercourse between man and man, tribe and tribe, nation and nation, island and island, oasis and oasis, country and country, do this." (1) "Comparative Grammar has been established as the surest guide to Comparative Ethnology."

Complete knowledge of human history is not in our possession, and never will be in this world. In relating what is known, with more or less of certainty, it is very necessary to bear in mind the caution "that the diffusion of our race can not be accounted for by any single movement from its common centre. We must take into account, not only the successive impulses which have followed one another at long intervals, but the flux and reflux of the great tides of population. Every such wave has left behind it traces as marked as those of the waters which have covered the lands during the great geological periods. But their traces are the nations, languages, monuments, and customs of living men, whose vital action has worked changes much more difficult to classify than the strata of dead matter. All that has been done, however, has tended to confirm that great primeval document, The Book of the Generations of the Sons of Noah." (2)

GOMER.

Following the fortunes of the Noachian family, along the lines of descent indicated in Genesis 10. c., we begin with Gomer, the eldest son of Japheth, who already assumes ethnical precedence of Shem. The sons of Gomer were Ashkenaz, Riphath, and Togarmah, whose descendants peopled south-eastern and northern Europe. They are alluded to in Ezek. 38:6. Most interpreters take Gomer to be the ancestor of the Cimmerians, who were known in the time of Homer, and had settled in the district, now known as the Ukraine, north of the Black Sea. There, in the days of Herodotus, their traces were found in Cimmerian castles, and a Cimmerian ferry, in a tract called Cimmeria, and a Cimmerian Bosphorus (the Straits of Kaffa); and are still distinguished in the ruins of Eski-Crim (Old Krim, the ancient Cimmerium), and in the peninsula of the Crimea, or Crim-Tartary. From that region, driven out by the Scythians, they carried fire and sword over Asia Minor, entering it through the gates of the Caucasus, on the shores of the Black Sea. Having spent their force in excesses of all kinds, they were finally expelled by Alyattes, who lived 625—568 B. C. A remnant, however, still held the maritime town of Sinope, and became known as Chalybes, or "Iron-Workers."

The main body of the Cimmerians, or Gomerin, after their expulsion from Asia Minor, fled into Western Europe, then thinly peopled by tribes of Tartar origin. These they either absorbed, or drove toward the north, where they are found to-day in the persons of the Finns, Esths, and Lapps. Fresh impulsions from the East forced the Cimmerians, and probably the Celts also, onward to the shores of the Atlantic Ocean, where they established themselves, under the name of Cymry or Celts, in the remoter regions of Gaul, Spain, and Britain. (See *Gauls, Chapter IV.*) Wales still continues to be known as Cambria. The Welsh call themselves Cymry, and the Cymric language is spoken both by them and the Bretons in France.

(1) Latham. *Comparative Philology*, p. 708.

(2) Philip Smith, *Ancient History*. Vol. I. p. 57.

Differing dialects of the same tongue are also the vernacular of the Scotch Highlanders, the Manxmen, and the Celtic inhabitants of the south and west of Ireland. One of the northern counties of England is designated *Cumber-land*. "In France *Cambrai* and (possibly) *Quimper* are a legacy of the Cymry. Spain has a small town, *Cumbrilla*, and Portugal a city, *Coimbra*, relics, probably, of the same people." (1)

CIMBRI.

Niebuhr and Arnold hold the Cymry of Wales to be of the same race with the Cimbri of the Romans. The latter had their chief seat in the Cimbric Chersonese—the peninsula of Jutland. Ousted from thence by invading Germans, they began a reflex march toward the East, and poured into Gaul. Other Celtic tribes, under pressure from the Iberians, sought refuge in the same country. Off-shoots from the Teutons joined them, and swelled the population to such an extent that the new-comers were compelled to seek a permanent home elsewhere. Crossing the Alps, the motley multitude spread over the north of Italy, and then, dividing into two streams, one detachment overran the whole of middle and lower Italy, even reaching Sicily; the other, crossed the Alps to the north of the Adriatic, followed the streams that run into the Danube, and spread over the great European plain, which is now embraced in the modern kingdom of Hungary. Vivid pictures are drawn by historians of their appearance and customs. Grey-headed, barefooted priestesses presided over the merciless immolation of prisoners taken in war. Covered wagons furnished the only domiciles of the barbarians, and provided transportation for their families and effects. Their manners were savage, and their food, at times, was confined to raw flesh. Chieftains were chosen from the tallest and bravest men of the host. Conspicuous foes were often challenged to mortal combat. "Their order of battle was a rude phalanx of equal width and depth, the men of the front rank being often tied together by cords fastened to their metal belts. The combat was preluded by insulting cries and gestures, and began amidst furious shouts, mingled with the noise of the women and children drumming on the leathern tilts of the wagons. In the battle they fought with dauntless courage, preferring death to dishonor." (2)

In 113 B. C., they utterly defeated the Roman Consul, Carbo, near Noreia, now Klagenfurth in Carinthia. After many successive wanderings, and repeated bloody battles with the Romans, in which they were alternately the victors and the vanquished, the Cimbri were completely annihilated by the Consul Marius—B. C. 101—on the Raudine Plain, near to the place where Hannibal gained his first victory on the Ticinus, and in the same region that Charles Albert was defeated by the Austrian, General Radetzky, at the battle of Novara. The women fought furiously like the men, until they received the death they courted. "The human avalanche, which for thirteen years had alarmed the nations from the Danube to the Ebro, from the Seine to the Po, rested beneath the sod, or toiled under the yoke of slavery * * * The homeless people of the Cimbri and their comrades were no more." (*Monim. sen.*)

CELTS.

About the year B. C. 280, vast hordes of Celts from Central Europe entered Macedonia, and threatened Greece with destruction. Repulsed from Delphi, they crossed the Dardanelles, and for many years ravaged Asia Minor at pleasure. Overmatched at length, they collected in the heart of Phrygia, maintained themselves there, and gave their name to the northern portion, which became known as Galatia. There the apostle Paul planted Christian churches, to whose members he subsequently wrote an earnest and glowing epistle,—A. D. 58—whose characterizations are singularly in harmony

(1) Rawlinson's *Herodotus*. Vol. III, p. 153.

(2) Philip Smith, *Ancient History*. Vol. III, pp. 70-71.

with the genuine Celtic nature. During the same period they carried their victorious arms into Scythia, subdued their former conquerors, intermarried with them, and thereby formed the people historically known as Celto-Scythians. Traces of their presence are now seen in the province of Gallicia, in the plain of Lombardy, and in the modern Gaul, or France. In the Cymry of Cornwall, England, and Wales; in the Gael of Scotland; the Erse of Ireland; in the Manx of the Isle of Man, and in the Bretons of France, their descendants yet prosper in primitive vigor, and retain their lands, their language, and their name.

SYNCHRONOLOGY. 625—567 B. C.

LYDIA.	ROME.	GREECE.	EGYPT.	JUDEA.	CHALDEA.
Cimmerians expelled from Asia Minor by Alyattes, King of Lydia. <i>Cy.</i> 615.	Tarquinius Priscus, king, 616. Servius Tullius, king, 578. Establishment of the Centuries, 576. First census, 547. 84,700 citizens, 567.	The seven sages lived about 604. Spherical form of the earth taught by Thales, 600. Solon's legislation superseded by Draco, 594. Pythian games at Delphi, 591.	Suez Canal begun by Pharaoh-Necho, whose fleet sailed round Africa, 602. Apries, king, strangled in his palace. Amasis succeeded him 571.	Josiah slain, 610. Zephaniah prophesies, 610. Daniel led captive, 606. Jerusalem destroyed, 588. Obadiah prophesies, 528.	Nineveh destroyed, 612 or 603. Thirteen years' siege of Tyre by Nebuchadnezzar begun, 584. Nebuchadnezzar's insanity, 569.

CHAPTER IV.

THE GAULS.

The historic importance of this great division of the *Gomer* in warrants the bestowment of a separate chapter upon them. All Europe, from the western frontier of the Scyths to the pillars of Hercules, (the mountains on either side of the Strait of Gibraltar,) was known to Herodotus as the *Land of the Celts*. The pressure of the Scythians apparently drove the Cimbri and the Celts to the westward about the same period. No authentic records of their movements are extant; but there seems to be little room for doubt that the Gauls, a section of the great Celtic people, traversed Germany, crossed the Rhine, and settled in what is now called France.

Their true history begins with their warlike collisions with the Italians and Greeks. Pastoral habits, aversion to agriculture, and love of city life, together with the rapid increase of population, drove them into aggressions on the neighboring nations. "Gaul for the most part" said the Censor Cato, "pursues two things most perseveringly—war, and talking cleverly." Brave, impetuous, sensitive, and intelligent; the Gauls were also volatile, fickle, insubordinate, and vain. They were good soldiers and bad citizens, shook all states and founded none. They fought on foot, on horse-back, and in war chariots; delighted in single combats with enemies, in tournaments among themselves, and in drunken carousals. But none of their enterprises were permanent successes, nor did they develop a distinctive culture of their own. Roman historians state that the first great emigration from France took place in the time of Tarquinius Priscus. One immense body pierced the heart of Germany, and settled in the Hercynian forest. Another crossed the Graian Alps into northern Italy, drove out the Etruscans, and established their capital at Mediolanum, (Milan). Another host fixed themselves around Brescia and Verona. Other streams followed. The Boii—part of whom gave name to Bohemia,—occupied the country between the Po and the Apennines. Their capital was Bologna. Next came the Senones, who settled on the shores of the Adriatic, and then laid siege to Clusium, east of the Apennine mountains.

The Etruscans then applied to the Romans for help. The latter sent envoys to the Gauls with orders not to molest the allies of Rome. One of the envoys slew a Gaulish chief in a sally from the besieged city, and was honored for the feat by

the Roman people. Indignant at this unprovoked outrage, the Gauls broke up the siege and marched, with loud cries of "For Rome, For Rome," to the offending city. The Roman military tribunes, at the head of an undisciplined levy of 40,000 men marched out to meet them, and gave battle on the little river Allia, a confluent of the Tiber, about eleven miles from Rome. The desperate courage and sweeping broad-swords of the Gauls made fearful slaughter of the Roman ranks; the flower of the Roman youth perished there, and only a remnant of the army escaped. "*The Day of the Allia*,"—July 18th, B. C. 390, ever afterwards bore the blackest mark in the Roman calendar. While the Gauls rested, and collected trophies from the slain on the following day, most of the citizens fled; the Flamen of Quirinus, and the Vestal Virgins, with their sacred things and ever burning holy fire—"image of that eternal power which preserves and actuates the universe,"—*Plutarch's Lives*, p. 101—were sent to Cære. The Capitol was hastily provisioned, and none but able-bodied soldiers admitted. The aged dignitaries of the city devoted themselves and their enemies "to the gods beneath the earth and to the spirits of the dead;" believing that they thus acquired power over the fate of their country's enemies. Then, in full official dress, seated in their curule chairs, and each holding an ivory sceptre in his hand, all awaited certain death. So impressed were the Gauls by this calm dignity that they took them at first for gods. One of the rude barbarians went up to the priest Papirius, and began reverently to stroke his long white beard. Angry at this profanation of his sacred person, Papirius struck the Gaul on the head with his sceptre, and was instantly cut down by the warrior's broad sword. The sight of blood dissolved the illusion, and all the city fathers were slain in a general massacre.

The Gauls next attempted to storm the Capitol, but were foiled. A night attempt was tried. Sentinels and dogs were all out of the way; but "in the precinct of the three great deities were kept some geese, sacred to Juno." These cackled, and with flapping wings assailed the intruders. The noise roused M. Manlius, who cut off the arm of one Gaul, and, dashing the boss of his shield into the face of another, knocked him down the precipice. The rest of the storming party were killed or captured. For several months the blockade continued. Besieged and besiegers were in dire distress from famine and pestilence. At this crisis the Gauls heard that the Veneti, an Illyrian tribe, who gave their name to Venice, had invaded their possessions on the river Po, and consented to quit the city on payment of a thousand pounds weight of gold. When the metal was weighed, the tribune Sulpicius complained that the Gallic weights were unfair. The *Brennus*, or Gallic chieftain then threw his heavy broad-sword into the scale, exclaiming: "*Væ Victis!*"—Woe to the vanquished! Barbaric iron had conquered, but barbaric folly sold the victory, and lost the price of the sale. In successive contests, and particularly at Alba, (B. C. 367,) they were put to the worse. In B. C. 361, Titus Manlius won and bequeathed to his family the surname of *Torquatus*, from the gold ring (*torques*) he tore from the neck of his slain Gallic foe. M. Valerius, also, in B. C. 349, gained the surname of *Corvus*, from the raven which the legend says perched on his helmet, and struck with beak and wings the face of his antagonist. The misery occasioned by these inroads into Latium was dreadful, and was subsequently repaid with cruel interest in the subjugation of the Italian provinces of the Gauls, and lastly of Gaul itself by Julius Cæsar in nine critical and dangerous campaigns, B. C. 51.

RELIGION AND GOVERNMENT OF THE GAULS.

The history, doctrines, and customs of the Druids, a Celtic order of ecclesiastical nobility are preserved in the Welsh poetic compositions, called the triads. The Druids came with their Celtic tribesmen from the East into Europe, during the first invasion of the Cymry under Hu-Cadarn, or Hu the

mighty. Their doctrines, rites, and monuments were all of oriental character.

While the Celts were nomads, traders, miners, pirates, polygamists, and often cruel to their families, they had no compact national union, but were divided into clans or septs, like their descendants, the Scotch and Irish. Their union was slight and federative, and gradually developed into a civil polity closely akin to feudal aristocracy. Their religion and Druidical priesthood were the most powerful bond of union. The Druids fulfilled all the offices of religion, and were also the judges, lawyers, physicians, educators, and controllers of the popular moral life. Their priests and priestesses lived in deep forests or on islands. The seers dwelt in cities and villages, and were the secular clergy. The bards were the historians, poets, and musicians of the people. Druidical religion at first was monotheistic, but developed into the personification and worship of the powers of nature. The immortality, and transmigration of the soul from one body to another was taught, and also the doctrine of future rewards and punishments. Human sacrifices formed the chief part of their religious rites. The sacrificial stone may still be seen in the centre of ancient Druidical circles. Remains of their wonderful places of worship at Carnac in France, at Stonehenge, Abury, and Keswick in England; and in the islands of Anglesea and Man, are often visited by people of antiquarian tastes.

The dread of their influence upon the Gauls, and the fear of Gallic national resuscitation, prompted the second Roman invasion of Great Britain; nor did the emperors feel at ease until Druidism and Gallic patriotism had been driven to their last refuge in Anglesea, and there utterly overthrown. *Cir.* A. D. 54.

SYNCHRONOLOGY. 390—365 B. C.

ROME.	GREECE.	PERSIA.	EGYPT.	JUDEA.
Rome captured and burnt by the Gauls, 390.	Birth of Aristotle the Peripatetic philosopher, 384.	Persia paramount in Asia Minor, 387.	Psa mm u this, king, 376 by Nectanebris king, 375.	Jeshua slain the inner court of the temple at Jerusalem, and a heavy fine imposed on the daily sacrifices, 366.
M. Manlius Capitolinus thrown from the Tarpeian rock, 384.	Demosthenes born, 382.	Ariaxerxes conquers E-agoras, king of Cyprus, 386.		
Licinian laws enacted, 378.	Battle of Leuctra, 371.	Mnemon undertakes to reconquer Egypt, 377.		
	Celestial globe brought from Egypt into Greece, 368.			

CHAPTER V.

JAPHETIC FAMILY—ASHKENAZ—THE GERMANS.

Ashkenaz, the eldest grandson of Japhet, born (B. C. *Cir.* 2478,) gave his name to a tribe of his descendants, who were spoken of by Jeremiah, (51:27,) as in the vicinity of Ararat and Minni, provinces of Armenia. Their country was probably not far distant from the Caucasus and the Black Sea. The classical name of the latter—*Pontus Euxinus*—is supposed by many writers to have been derived from Ashkenaz. Traces of his name also appeared in the lake *Ascanius* in Bithynia, the city and region of Ascania in Phrygia Minor, in the district *Astaumitis*, and the neighboring city of *Astacana* in Armenia. Knobel and others accept him as the progenitor of the race of Asen. The oldest son of the Germanic Mannus was called Iskus, equivalent to Ask, Ascanios. For etymological and other reasons, Ashkenaz is regarded as the remote ancestor of the Germans, Scandinavians, and Goths.

[THE GERMANS.]

The Germans are undoubtedly of Aryan (*noble*) origin. Their language in common with the tongues of the Celtic and Sclavic tribes, and with those of ancient Persia, India, Greece, and Italy, is a modification or branch of one original language, the Sanskrit, spoken ages ago by the common ancestors of these peoples. The grains cultivated by all these nations, and the ani-

mals domesticated by them, all have their native homes in Asia. In the central highlands of that vast continent, before they began the wanderings which ended in Western Europe, they were shepherds and herdsmen, possessed of horses, cattle, sheep, swine, and common barn-yard fowls; fond of the chase, indifferent to agriculture, and gathering only the grain which grew wild around them. Family life was pure and simple. Their worship was that of nature, or more correctly of superior beings whom they honored as divine, and whose will and power were witnessed in the vast forces and grand phenomena of nature:—the sky, the wind, the storm, the lightning.

History first finds the Germans at a period near the Christian era, and speaks of them as the most restless, migratory, and aggressive of men. The Gauls stood in terror of them before the Romans came in contact with them. Herodotus mentions a Persian tribe of Germanii in his time, but does not describe them, nor warrant us in connecting them with the Germans of the present day. The Germans were doubtless one of the last of the great waves of Aryan immigration that entered Europe. The first recorded notice of their presence there is by Pytheas of Massilia, who visited the Teutons and Guthons on the Baltic coast in the reign of Alexander the Great,—310 B. C. In a few generations afterward they had occupied the whole of Germany, and being without the knowledge of writing, had largely forgotten their former migrations. When the Romans made acquaintance with them, they believed themselves to be children of heroes who had been born of the gods upon the soil they tilled. "There were at that time at least forty independent tribes of them, with no political bond of union among them. But they had a well-marked national physiognomy; their language, their religion, and their customs in administering justice were the same, and they preserved a vague tradition of their common descent from one general father, Tuisco, whose three grandsons, sons of "Mannus," had given their names to the three great divisions of the race, the Istævones, the Ingævones, and the Hermiones. These three principal stems, correspond roughly to the Franks, to the Saxons and Lombards, and to the Allemanni and Swabians of later times, (1) but do not include the Bavarians, Burgundians, and some smaller tribes. The national name "German," given to the whole race by Cæsar and Tacitus, means "shouters in battle," and is parallel to Homer's favorite epithet of Menelaus, "good at the war-cry." The name "Deutsche," [or "Teutsch"] by which the Germans, since the ninth century, have called themselves and their language, is probably derived from that of their divine ancestor, Tuisco. An army of Teutons, a German tribe, which was on friendly terms with the Cimbri, was totally destroyed by the Roman consul Marius, at the warm springs called Aquæ Sextiæ (now Aix, near Marseilles) B. C., 102. "There the women meeting" their defeated husbands and friends "with swords and axes, and setting up a horrid and hideous cry, fell upon the fugitives, as well as the pursuers; the former as traitors, and the latter as enemies. Mingling with the combatants, they laid hold on the Roman shields, caught at their swords with their naked hands, and obstinately suffered themselves to be hacked in pieces." (2) So terrible was the slaughter "the Massilians walled in their vineyards with the bones they found in the field." The fields, fattened with blood, yielded a prodigious crop the next season. Half a million Germans are said to have been slain by the Romans in resisting their advances westward. The check was only temporary. In B. C. 59-57 hordes of Germans, known as Suevi (wanderers), crossed the Rhine, and established themselves in Gaul. Julius Cæsar, then in command of Gaul, proudly summoned Ariovistus, the German king, to

(1) Charlton T. Lewis. History of Germany, p. 5.

(2) Plutarch's Lives. Vol. I, p. 459.

appear before him as his judge. With equal pride Ariovistus replied that "when he needed Cæsar he would go to Cæsar; but meanwhile Cæsar might come to him; and what business had Cæsar or Rome in *his* part of Gaul which he had conquered in war." Conflict was inevitable. German superstition in this instance served Cæsar as effectively as German drunkenness had served Marius at Aquæ Sextiæ. "The prophecies of their matrons who had the care of divining, and used to do it by the eddies of rivers, the windings, the murmurs, or other noise made by the stream," (1) on this occasion charged the army not to give battle before the new moon appeared. Informed of this, Cæsar attacked, defeated and drove the Suevi across the Rhine. Three small tribes, who were left behind, were granted a home between the Vosges Mountains and the left bank of the Rhine, in the territory now comprised within the limits of Alsace and Lorraine. Between B. C. 55 and 53 he ventured to cross the river, but not to penetrate the country beyond.

Cæsar was the first to distinguish between the Germans and the Celts. "He praises their war-like strength, their endurance, their hospitality, and their pure morals." After his death, in a series of bloody campaigns, the Romans carried their eagles through Germany to the North Sea, but never wholly subdued the people. Policy accomplished more than force. Roman merchants traversed the country in all directions. German princes entered the imperial service, and there learned the arts of war and statesmanship. The infamous conduct of Quintilius Varus, who treated north Germany as a conquered province, by substituting the Roman system of law for that of the country, and by practising all the oppressions he had formerly exercised upon the servile Syrians, roused the defiant spirit of liberty. The people found an avenging leader in Arminius, or Hermann, the son of Segimer, a young prince of the Cheruscan tribe. Only twenty-five years of age, but of commanding presence, bold hand, and ready mind, he had learned Roman warfare and cunning in the service of Rome, and lured Varus into the pathless Teutoburg forest, near where Detmold now stands, and there surrounded the tyrant's army by the entire mass of his confederates. For two days the battle raged amid wind and rain; three of the best legions of Rome lost their eagles, Varus fell upon his own sword, and the Roman army was annihilated. The emperor Augustus, then an old man, received the tidings in terror, neglected his dress and person, and wandered about his palace, crying out piteously:—"Quintilius Varus, give me back my legions." The doom of Rome was foreshadowed by that terrible defeat, and was only postponed by internal divisions among the victors.

Germanicus, A. D. 15, gave burial to the bleaching bones of the army of Varus, and defeated Hermann in two engagements; but lost so heavily that he deemed it prudent to retire, and was soon afterwards recalled by the emperor Tiberius. His was the last effort to subdue the Germans by force. Bribery, chicane, and the fostering of mutual jealousies between rival tribes and families accomplished the imperial purpose with infinitely greater ease. Roman fortresses and colonies arose in many places, peaceful commerce was established, and the Germans began to enlist in the Roman armies. They retained their own laws and customs, and administered justice by their own officials; but the baleful influence of the empire prevented that national unity, which after eighteen centuries has not been fully brought about. Arminius or Hermann, the liberator of Germany, and the first man to conceive the hope of German unity, was treacherously slain, at the age of thirty-seven, by his own kindred. His memory, as the champion of independence, still survives in the heroic songs of his people, and in the imperishable literature of Europe. German mercenaries afterward formed the core of

the Roman, as, within the memory of the last generation of American patriots, they formed the core of British armies.

CHAPTER VI.

GERMAN LAWS, INSTITUTIONS, &c.—SCANDINAVIANS—MYTHOLOGY.

German laws, institutions, manners, customs, and spirit, enter more largely into our Anglo-Saxon civilization than those of any other race. Gibbon, Milman, and other historians, deriving their information from Cæsar, from the "Germania" of the accurate Cornelius Tacitus, who wrote, *Cir.* A. D. 100, and from later authors, have pointed out the resemblances with considerable detail. Tacitus states that in his time the land was not wholly a common possession. Individual freemen held much of it in their own right, and were distinguished by their free and independent spirit. Inclosed villages and walled towns were objects of dislike. The best defenses in their estimation were the stout hearts and strong hands of citizens. Freeholders cultivated their lands by the labor of slaves or dependents, and addicted themselves to war and the chase. The clothing of the males was of furs; of the women of linen cloth. Gold and silver ornaments were not uncommon. Home life was held sacred. Woman was honored as the mistress of the household, and as the companion, counselor, and friend of her husband. She was often revered as sacred and prophetic. Her shouts fired the hearts of the soldiers in battle, and her counsels were influential in times of peace. Only freemen were permitted to bear arms, which consisted of lances, swords, axes, clubs and bows and arrows. The horsemen fought in armor, the footmen without defensive mail. Arrayed in wedge-shaped form of battle, each tribe bearing its wild beast standard, they raised the *Barrit* or battle-song, as they went into the fight. Of temples, they had none, but prayed to the gods in groves and forests. Nor had they any professional priesthood, like the Celts. The father, in the ancient Aryan fashion, was the priest of his own household; and the nobleman of his clan or district. Lots were cast, the flight of birds observed, and the neighing of horses listened to, as portentous of coming events. Great regard was paid to days and seasons, new moon and full moon. Their great virtues,—bravery, chastity, truth, hospitality—were shadowed by the vices of drunkenness and gambling. Their pluck and sense of honor won universal admiration. The passion for liberty was such as to make restraint or discipline almost intolerable, and often unfitted them for concerted and continuous action.

The spirit of independence in the individual, family, tribe, nation, has descended into the personal, school-district, town, county, state, and national independence of the American Republic, and Christian civilization has added thereto the aptitude for organization, guidance, and union. Hereditary caste distinctions did not exist among them, although the possession of property carried with it greater social influence. An association of families held all unappropriated lands in common, and decided questions of right and law in public assembly. A hundred of these associations formed a hundred, with a *Count* at its head. Questions of peace and war were determined in general democratic assemblies held on consecrated mountains or plains. Leaders and judges for life were elected by popular suffrage. Judges sat in the open air, surrounded by assessors or jurymen. By these courts freemen were not subjected to death, injury or bodily restraint; but, if criminals, were left to be dealt with by the injured man and his family. Family feuds grew out of this arrangement, and caused great civil weakness and disorder. Besides the nobles (*edelings*) and the freemen, German society consisted of the *Liti* or *Laten*, who were probably descendants of the conquered original inhabitants; of prisoners of war and their posterity, who were held in chattel slavery; and of the freedmen, who were a middle class between the

(1) Plutarch's Lives. Vol. II, p. 768.

freemen and the slaves. None of these had any civil rights, and were recognized by the law only as they were represented by a freeman as guardian.

The religion of the ancient Germans is best known from the ample remains of Scandinavian mythology.

SCANDINAVIANS.

The Scandinavian nations,—represented in modern times by the Danes, Swedes, and Norwegians,—were also of German race, and closely allied to their Southern brethren in language, religion, laws, institutions, manners and customs. The pressure of Roman civilization upon the Germans, and the subsequent progress of Christianity, drove their religious notions and worship further and further to the north, until they found a last but brief refuge in the island of Iceland. There the language of the Scandinavians still survives. Much of it however, is contained in the modern vernacular of their continental descendants. In Iceland the myths and traditional poetic records of the Scandinavians found diligent collectors, during the 13th century, in Bishop Sæmund and Snorri Sturleson, his grandson and pupil. From them we learn that the Germans believed nature, as created by the Asar, or heathen gods, to be an organized whole that is ever penetrated by a divine life. Wuotan or Wodin, the Odin of the Norsemen, represents the spirit of nature. Donar (Thor) was the god of storms, and blew the lightning from his red beard. The earth was worshipped as the Lady Hel-Holle, and as the Lady Bertha—also as the mother of the gods. Friga was the wife of Odin; and Freia, the goddess of love and beauty. The great ash tree Ygdrasil, represented all of life, human, celestial, and infernal. They believed in dwarfs and giants, in sorcery and witchcraft, in the “twilight of the gods,” the destruction of the world by fire, and in a subsequent new creation and blessed age of innocence. Their religious beliefs and practices lasted a thousand years after Christ, and some of them still linger in the German folk-lore. Memories of them are preserved in the names of our secular days: Tuisco’s-day—Tuesday, Wodin’s-day—Wednesday, Thor’s-day—Thursday, Friga’s-day—Friday; and also in the names of localities and persons in Germany.

CHAPTER VII.

RIPHATH—PAPHLAGOMIANS.

Ripbath, the second son of Gomer,—Gen. 10:3—is the reputed ancestor of a tribe whose patronymic gave name to the river *Rhebas*, in Bithynia, and which afterwards divided into sub-tribes, of which the *Rhibii* peopled the district east and north-east of the Caspian, the Rhiphæans the ancient Paphlagonia, (*Jos. Ant.* 1. 681), while another division, crossing the Bosphorus and the Danube, ultimately settled in the Carpathian Mountains, north-east of Dacia, and now in Austria.

Little is known of these tribes, even of the Paphlagonians. Their country was in Asia Minor, on the Black Sea, and bounded on the east by the river Halys,—the modern Kizil Irmak. Sinope was their metropolis. The people were rude, superstitious, fond of hunting, and excellent cavalry men in war. Herodotus, the *Father of History*, born B. C. 484—died *Cir.* B. C. 408,—states that they were conquered by Croesus, the Lydian king; afterwards incorporated in the third satrapy of the Persian empire, and that they served in the army of Xerxes. They regained independence about B. C. 200, lost it again B. C. 102, were subjected to Mithridates the Great, B. C. 90, and then passed under the power of the Romans.

CHAPTER VIII.

TOGARMAH—ARMENIANS—PHRYGIANS.

Togarmah, the third son of Gomer, Gen. 10:3, gave his name as a geographical term to Armenia. See Ezek. 27:14., 38:6. Herodotus says that the Armenians were Phrygian colonists, armed like them, and commanded by the same officer,

while serving in the army of Xerxes. Their languages certainly resembled each other. But the probability is that the Phrygians, in the centre of Asia Minor, were colonists from Armenia, as were also the Macedonian Bryges or Phryges, who were compelled by Macedonian or Illyrian enemies to recross the Dardanelles and rejoin their kindred in Asia. Moses of Chorene, the historian of Armenia, maintains that the Georgians, Lesghians, Mingrelians, as well as the Armenians are descended from the same progenitor.

Armenia was the Switzerland of south western Asia, and was famous for its horses, asses, and wine. The latter was exported down the Euphrates, to Babylon, in bowl-shaped, skin-covered boats, like the coracles of the ancient Britons. Arah, a prince of the royal blood, and renowned for his beauty, was sought in marriage by the imperious queen Semiramis. He refused and was killed in the battle which ensued. The disappointed conqueror mourned his death, placed his son on the throne, built the city of Shamiramakert (now Van) and made it her summer residence. On the destruction of the empire of Sardanapalus, the Armenians recovered their independence, and their king, Parsius, hospitably received Adrammelech and Sharezer, the parricidal sons of Sennacherib, B. C. 710; 2 *Kings* 19:37. Haikak II, king of Armenia 607-569 B. C., joined Nebuchadnezzar in an attack on the Jews, and brought back a captive Jewish noble, named Shambat, with his family. Shambat became the ancestor of the Armenian royal family of the Bagratides; of whom some, under the name of Bagration, now hold princely rank and high official position in Russia. Tigranes I, or Dikran, was the most powerful king of Armenia, the ally of Cyrus, B. C. 558-529, and the founder of Tigranocerta, the capital city. His son and successor Vahakn, by strength and courage, won the title of Hercules the second, and received divine worship.

Subdued by Alexander the Great, the Armenians were next ruled by the Macedonian or Syrian Greeks, for 164 years; and on the defeat of Antiochus the Great by the Romans, B. C. 190, were severed into two monarchies,—Armenia Major, and Armenia Minor. The Greater Armenia had for its first king, Artaxias, a general of Antiochus. He built Artaxata the capital, and was dethroned by Antiochus Epiphanes, B. C. 165. In the year 96 B. C., Tigranes, a descendant of Artaxias, ascended the throne, and raised Armenia from the status of a petty province to the dignity of a great empire. He expelled the Parthians, annexed Atropatené and Upper Mesopotamia, and conquered Syria and Cilicia. He also built or rebuilt Tigranocerta, and carried off 300,000 people from Cappadocia, B. C. 75. Next, he received and supported Mithridates, his father-in-law, the heroic king of Pontus, against the Romans. This drew upon him their displeasure and active hostility. Lucullus, the Roman general, by forced marches, soon reached the Euphrates. Tigranes, who had “ordered the first man who brought him an account of the enemy’s arrival, to lose his head for his reward,” (*Plutarch*, p. 549), remained in ignorance of his coming, “though the hostile fire already touched him,” and was obliged, when awake to his peril to seek safety in flight. Pursued and defeated, he rallied his forces, and attacked the Romans as they were besieging Tigranocerta. The disproportion between the members of his own army and those of his invincible foes, flattered him with the hope of an easy victory. Swollen with pride, and arrogant in disdain, he facetiously remarked, “That if they came as ambassadors, there were too many of them, if as soldiers, too few;” (*Ib.* 550.) The issue proved that they were too many for him as soldiers. The battle degenerated into mere butchery. Over a hundred thousand of the Armenians were slain, and the humbled despot tearfully took the diadem from his head and gave it to his son, with instructions to save himself as best he could. In the campaigns which followed, Tigranes was wholly overthrown, “delivered

himself, naked and unarmed, to Pompey, took his diadem from his head, and laid it at his [Pompey's] feet." *Ibid.* p. 562. He died, *Cir.* B. C. 55.

Artavasdes I, son of Tigranes, succeeded to the throne, and alternately fought against or on the side of the Romans. For his alleged treachery in an expedition against the Parthians he was captured by Mark Antony, and put to death by Cleopatra, B. C. 30. He was a scholar of high culture, and wrote speeches, tragedies, and historical works in the Greek language. His son, Artaxias II, retaliated upon the Romans for the execution of his father, by massacring all of them who were in Armenia. He himself was murdered by his relations, B. C. 19. Tigranes, his brother, was then seated in the vacant throne by the Romans, who, thenceforward, in alternation with the Parthian monarchs, exercised paramount authority over Armenia, until it was converted into a Roman province by Trajan, A. D. 114.

Armenia Minor was erected into a kingdom by Zariadras, a general of Antiochus the Great, *Cir.* B. C. 190, and was ruled by his descendants, until annexed by Mithridates to Pontus. In the reign of the Roman emperor Vespasian, it was made a Roman province. One of its later titular kings was Aristobulus, who belonged to the family of the Herods, and was contemporary with Nero, A. D. 54.

PHRYGIANS.

The Indo-European character of the ancient Phrygians, is apparent, according to Rawlinson, from the inscription on the tomb of Midas, one of their monarchs,—but whether the one on whom was bestowed the fatal power of turning everything he touched into gold, or not, is not evident. Colonists from Armenia, the Phrygians were long governed by their native kings, were subdued by Cræsus, included in one of the satrapies of Darius, served in the army of Xerxes, and were eventually incorporated with the subjects of the Cæsars. Their religion was noted for the frenzied dances, and self-mutilations of its devotees. The term Phrygian was ethnical rather than political, and denoted the inhabitants of Central Asia Minor, whose political relations were continually changing. The Laodiceans of Rev. 3:14, and the Colossians to whom St. Paul wrote his excellent epistle, were members of this antique people.

SYNCHRONOLOGY. 113—69 B. C.

ROME.	JUDEA.	GREECE.	ARMÉNIA.	EGYPT.
Consul Carbo defeated by the Cimbrî at Noreia, 113 B. C.	Hyrceanus besieges Samaria, 109.	Age of Zeno, the Epicurean, and Alexander Polyhistor, the grammarian.	Tigranes, king, 93. Drives Ariobarzanes out of Cappadocia, 89.	Cleopatra, the queen, gives Cyprus to her youngest son, 113. Drives Lathyrus out of Egypt, 107.
Cimbrî annihilated by Julius Cæsar's first campaign, 89.	Janneus slays 600 multitudes at the temple, 95.		Reports of 300,000 Cappadocians to Armenia, 75. Tigranocerta captured, 69.	Captures Ptolemais, 103. Is killed by her son, Alexander, 89.
War with Mithridates, 89.	Alexandra, queen, and friend of the Pharisees, 79.			
Julius Cæsar's first campaign, 89.				
Jugurthine war concluded, 106.				

CHAPTER IX.

MAGOG—SCYTHIANS, SARMATIANS, (TATARS?)

Magog, the second son of Japheth, (Gen. 10:2., 1 Chron. 1:5), became the progenitor of many northern tribes in Europe and Asia. Ezekiel 38:2 speaks of "Gog, the land of Magog, the chief prince of Meshech and Tubal," and thus impliedly locates the Magogites in the vicinity of the Iberians and Moschi. Scholars find them in the Scythians, who wandered from Germany on the west, through Northern Europe and Central Asia into Thibet, and to the frontiers of China. In these migrations, tribes of the other great families of the human race were doubtless allied, and even blended with

them by intermarriage, conquest, and slavery. The Western Scyths were probably of pure Japhetic blood. Ezekiel 38:5, in predicting—tropically, perhaps—a future invasion of Israel by them, describes them as "all of them riding upon horses," and in 39:3, as armed with bows and arrows. This description tallies with that of other authors. Scythic traditions, and the testimony of Josephus, also identify them with Magog. Jerome affirms that Magog means "Scythian nations, fierce and innumerable, who live beyond the Caucasus, and the lake Mæotis, and near the Caspian Sea, and spread out even outward to India." The Circassians,—brave, cruel, and indomitable—are their lineal descendants. The successors of Alexander the Great built a wall from Derbend on the Caspian, to a point near the Black Sea, to restrain their incursions. It is still called "the wall of Gog and Magog."

Mingled in part or in whole with Turanian, or Hamitic, and with Semitic peoples, the Scythians were the ancient representatives of the modern Tartars. Like them, they were nomads, fixed to no spot, never tilling the soil, but living in wagons,—like those of the Russian Kirghiz,—and were transported by draught oxen from place to place. Forced from their original country by the inroads of the Massagætæ, (*Goths*), they invaded Asia Minor, took Sardis, B. C. 629, warred with the Lydians, overran Media, B. C. 624, and defeated Cyaxares. Thence a detachment of them turned towards Egypt, and were bribed to depart by Psammetichus. Returning North by the East coast of the Mediterranean, they attacked the temple of Venus Urania at Ascalon, terrorized the whole Eastern world, and were finally ejected, B. C. 596. Beth-shean in Palestine, retained a trace, in our Saviour's life-time, of their occupation, in its name of Scythopolis. We may infer from Col. 3:11 that some of the Scythians, still in Southern Asia, were among the early Christian converts.

Why the Scythians were such a terror to the East may be gathered from the history of Herodotus. They first made themselves known in Asia while pursuing a fragment of the Cimmerian nation, which they had expelled from its native seat. Missing the track of the fugitives, they entered Media under king Madyes, overthrew the Medes under king Cyaxares, and made themselves masters of Asia. Insolent and tyrannical, they held supreme sway for 28 years, and were then subjected to general massacre, while drunk with wine, at a banquet to which Cyaxares and the Medes had invited them. The remnant that escaped this fell treachery returned to Scythia to find themselves debarred from entering that country by the sons and retainers of their own long-deserted wives and former blinded slaves. Valor and policy however restored them to their former sway and social position.

The religion of the European Scythians consisted chiefly in the worship of the elements:—Jupiter, (*Papæus*), the air; Telus, (*Apia*), the earth; Vesta, (*Tabiti*), fire; Neptune, (*Thammasadas*), water; Apollo, (*Oitosyrus*), the sun; and the Celestial Venus, (*Artimpasa*), the moon. Grossly superstitious, they believed that some men could change themselves into wolves at pleasure. The naked iron sword was their principal object of worship, and their character and customs were in harmony with all that the sword symbolized. Some of them were cannibals, and all offered human sacrifices at the rate of one in every hundred of the prisoners taken in war. The rest were inhumanly blinded to prevent them from escaping. The Scythian soldier drank the blood of the first enemy he killed in battle, cut off the heads of his slain foes, and offered them to the king; hung their scalps to his bridle-rein, or converted them into napkins and cloaks.

The striking resemblance between the customs of the ancient Scythians and those of the American Indians have led some students of ethnology to the conclusion that they are of the same parentage:—a conclusion not unlikely in view of the comparative ease with which the Scythic tribes could

cross Behring's Straits into the American continent. The old Scythians turned the skulls of their dead enemies into drinking cups; sent the dead bodies of their kings in procession to their burial place through the territories of the several tribes, who cruelly mutilated themselves in real or feigned sorrow. A concubine, his domestic officials, fifty youths and fifty horses were slain at the grave. Horses and youths were disembowelled and impaled, and thus kept ghastly guard over the tomb. The Patagonian Indians observe a similar custom, and vestiges of their funeral practices still survive among the modern Mohammedan mourners for Hossein. The Scythians used vapor baths, intoxicated themselves with the fumes of hemp-seed, and dressed in a pointed hood, loose fur-trimmed and belted coat, loose trousers, and soft leather boots. These garments were often adorned with coins and spangles.

Darius Hystaspes, (B. C. 513—505), determined to punish the Scythians for their old misdeeds, and organized an army, 700,000 strong, together with a fleet of 600 ships. (1) Bridging the Bosphorus, and traversing Thrace, he penetrated into Scythia by another bridge thrown across the Danube at the head of the delta of that river. The barbarians retreated before him, led him a fruitless-chase, and devastated all the land behind them. This continued many days. Earth and water; as acknowledgments of the Persian sovereignty they indignantly refused to give, and promised him battle at the tombs of their fathers. Skirmishes followed in which the Scythian horses were frightened by the braying of the Persian asses. At length the Scythians sent to Darius a bird, a mouse, a frog, and five arrows by the hand of a messenger who would give no information of what they signified. Gobryas, the friend of Darius, construed the message as meaning:—"Unless, Persians, ye can turn into birds and fly up into the sky, or become mice and burrow under the ground, or make yourselves frogs and take refuge in the fens, ye will never make escape from this land, but die pierced by our arrows." Darius, however, was more fortunate than Napoleon in the nineteenth century after Christ, and did escape from Scythia with only the loss of his sick soldiers and asses.

From the time of Herodotus, history records little or nothing of the European Scyths, until they reappeared under the Roman empire as the Alani, or inhabitants of the northern Caucasus slopes, and of the country between them and the lower waters of the Volga and the Don. It is not improbable that they were also associated with the Huns, who occupied Europe from the Don to the eastern Carpathians,—the territory of the Scythian Agathyrsi of Herodotus.

SARMATIANS.

The Sauromatæ, or Sarmatians, the ancestors of the modern Slavic nations, descended from Scythian fathers and Amazonian mothers. Herodotus relates that after the Amazons were defeated by the Greeks in the battle of the Thermodon, and were being transported over the Black Sea in three ships, they rose up against the crews, obtained control of the vessels, landed in Scythia, ravaged the country, fought with the inhabitants, intermarried with the Scythian youth, persuaded their husbands to remove to the north-east of the Sea of Azov, and there became the mothers of the Sarmatian tribes. Their descendants spoke a dialect of the Wendic class of the Aryan or Japhetic group of languages; which class was divided into three branches,—the Lettic, South-East Slavonic, and West Slavonic,—of which the elements, according to Max Müller, are now found in the living languages of the Lithuanians, Frieslanders, Livonians, Bulgarians, Russians, Illyrians, Poles, Bohemians, and Lusatians.

CHAPTER X.

MADAI—MEDES.

Madai, third son of Japhet, (*Gen.* 10:2), was the fore-father

(1) Rawlinson's Herodotus. Vol. III, p. 66.

of the Medes; and bequeathed his name as an ethnic designation to tribes who dwelt side by side with Shemitic and Hamitic communities in Mesopotamia, and who thence spread out to the North, and along the great central continental chain of mountains from the Danube on the West to the Indus on the East. In physical type and language the Medes belonged to the same branch of the human family as the Cymry and the Greco-Romans. Their principal seat was south of the Caspian, and north-west of Persia. About B. C. 880, they were conquered or overrun by Temen-bar, the king of Assyria, with which country they were engaged in remittent warfare until its final subjugation. In B. C. 721, Shalmaneser, king of Assyria, deported the ten Israelitish tribes, and settled some of them in the cities of the Medes. (2 *Kings* 17:6.) After this the Medes took up "arms for the recovery of their freedom, and fought a battle with the Assyrians," who had held the empire of upper Asia for 550 years, "in which they behaved with such gallantry as to shake off the yoke of servitude, and to become a free people." (1)

For fifteen centuries the Medes were ignored by the Biblical writers, but in B. C. 720, Isaiah, (13:17), predicting the doom of Babylon, says:—"I will stir up the Medes against them." In B. C. 708, the jarring, disunited Median tribes were organized into a national body politic, by the wise and ambitious Deioces, who was elected king. He built Agbatana, the capital, and secluded himself from his subjects in a palace enclosed by seven concentric walls. His son Phraortes, succeeded to the throne, B. C. 655, and, by conquest, annexed Persia and other countries to his realm. Cyaxares, the son and successor of Phraortes, divided the undisciplined mob, which constituted his military force, into companies, and different arms of service, such as spearmen, archers, and cavalry. He vanquished the Assyrians, B. C. 632, and was himself defeated by the Scyths, whom he either massacred or expelled, B. C. 604. In B. C. 603, or, according to Rawlinson, B. C. 625, in conjunction with the Babylonians, he besieged and captured Nineveh. The incidents of the siege and capture are vividly related by Diodorus Siculus, (ii:27,28), and remarkably fulfilled the prophecies of Nahum, (1:8, 2:5, 6, 3:13, 14), uttered about a century previous. Layard's excavations and discoveries strikingly illustrate both narrative and prophecy. (2, 3.) In B. C. 602, Cyaxares attacked Alyattes, king of Lydia, but failed in his design, although aided by the Babylonians under Nebuchadnezzar. Peace was made with the Lydians, and was cemented by marriage, B. C. 596. He next invaded Syria and Asia Minor. *Jos.* x, 5:1.

Prior to these aggressions on other nations, Cyaxares, at the head of his Medo-Persians, assisted the Babylonians in the sanguinary repulse, at the Euphrates, of Pharaoh-Necho, king of Egypt. After that, B. C. 607, his army, in union with that of Nebuchadnezzar, subdued Judea, and stormed Jerusalem, which had fallen into the power of the Egyptians, after the death of king Josiah at the battle of Megiddo, in B. C. 610. 2 *Chron.* 35:20. The Medes, at this epoch, were the most powerful monarchy in Western Asia.

Astyages, a cruel, dreamy, superstitious man, succeeded his father Cyaxares; married his daughter Mandane to the Persian prince Cambyzes, and for fear his ominous dreams of their child's extended power should be realized, ordered him to be murdered. Cyrus, however, was preserved by the shepherd to whom the foul crime was assigned, was brought up by Cyno, his wife, and was discovered through his own bold and regal bearing, when ten years old, by his grandfather Astyages. Educated under his father's auspices, Cyrus incited the Persians to revolt in B. C. 558, and, aided by the defection of the Medes, defeated and took captive his now aged

(1) Rawlinson's Herodotus. Vol. I, p. 183.

(2) Layard's Nineveh and Babylon, p. 71, 103, &c.

(3) Rawlinson's Ancient Monarchies, ii, 521.

relative. Cyrus then mounted the throne, and established the Persian supremacy. Under Darius Hystaspes,—in whose tenth satrapy they were included—and again under Darius Nothus, the Medes strove in vain to regain their independence. They served in the army of Xerxes against Greece, were terribly repulsed by Leonidas and his immortal Lacedæmonians at Thermopylæ, passed under the power of Alexander the Great, and were eventually incorporated with the Parthian empire.

The Medes were skillful archers, splendid horsemen, fond of military glory, dress, and display. The Median robe, which was a long, white, loose gown, enclosing the whole body, was adopted as the court dress of the Persian monarchy. Luxury vitiated and enervated the Medes, robbed them of brave and manly qualities, and made them an easy prey to their more warlike neighbors. The religion of the Medes is presented in the earlier portions of the Zendavesta. They believed in Ormuzd and Ahriman, two opposed principles, the first good and the second evil. Both were self-caused, self-existent, indestructible, and nearly equal in power. Warfare between them has existed from eternity and will continue forever,—mainly to the disadvantage of the Prince of Darkness. Ormuzd they worshipped and trusted. Ahriman they feared and hated, but did not worship. The Medes also worshipped the sun and moon, under the names of Mithras and Homa. They also believed in good and bad spirits,—the subjects and ministers of the powers of good and evil. Worship consisted of processions, religious chants and hymns, and a few plain offerings in token of gratitude and devotion. Subsequently, in the absence of written revealed records, the Medes fell into Magism, or the worship of the elements,—earth, air, water, fire,—with a special preference for fire. Temples they had none, but built fire-altars on mountain tops, where sacrifices were offered, and the flame never suffered to die out. The Magi were the hierarchy who performed religious rites, and pretended to divine future events,—thus becoming the predecessors of later magicians and the fathers of modern magic. They also exposed the bodies of the dead to be devoured by beasts or birds of prey,—as do the Parsees in India.

[TO BE CONTINUED.]

LABBERTON'S OUTLINES

OF UNIVERSAL HISTORY.*

I. ANCIENT HISTORY, 2500 B. C.-300 A. D.

- A. *Eastern History*, 2500 B. C.-500 B. C.
 - 1. *Chaldean Ascendency*, 2200-1500 B. C.
 - 2. *Egyptian Ascendency*, 1500-1200 B. C.
 - 3. *Assyrian Ascendency*, 1150-650 B. C.
 - 4. *The four great powers*, 625-555 B. C.
 - 5. *Persian Ascendency*, 555-333 B. C.
- B. *Greek History*, 600 B. C.-300 B. C.
 - 1. *The Dawn*, 600-500 B. C.
 - 2. *The Glory*, 500-440 B. C.
 - 3. *The Decline*, 440-340 B. C.
 - 4. *The Fall*, 340-300 B. C.
- C. *Roman History*, 300 B. C.-30 B. C.
 - 1. *The Heroic Age*, 300-200 B. C.
 - 2. *Rome the Umpire*, 200-100 B. C.
 - 3. *The Civil Wars*, 100-30 B. C.
- D. *The Empire*, 30 B. C.-300 A. D.
 - 1. *Golden age of Literature*, 30 B. C.-100 A. D.
 - 2. *Golden age of the Empire*, 100-200 A. D.
 - 3. *General Decline*, 200-300 A. D.

II. MEDIEVAL HISTORY, 300-1300 A. D.

- A. *The triumph of Christianity*, 300-600 A. D.
 - 1. *Conversion of the Empire*, 300-400 A. D.
 - 2. *Foundation of Latin Church*, 400-460 A. D.

- 3. *Conversion of Barbarians*, 460-600 A. D.
- B. *The Rise of Islam*, 600-850 A. D.
 - 1. *Islam victorious*, 620-720 A. D.
 - 2. *Islam checked*, 720-780 A. D.
 - 3. *Consolidation of West*, 780-840 A. D.
- C. *Three attempts to unite Christendom*, 850-1090 A. D.
 - 1. *By the Carolingians*, 850-910 A. D.
 - 2. *By the German Emperors*, 910-1050 A. D.
 - 3. *By the Papacy*, 1050-1090 A. D.
- D. *Christendom against Islam*, 1090-1290 A. D.
 - (Age of the Crusades.)
 - 1. *The real Crusades*, 1090-1150 A. D.
 - 2. *Barbarossa*, 1150-1190 A. D.
 - 3. *Glory and Fall of the Papacy*, 1190-1290 A. D.

III. MODERN HISTORY, 1300-1850 A. D.

- A. *Formation of distinct nationalities*, 1290-1490 A. D.
 - 1. *During Anglo-Scotch Struggle*, 1290-1325 A. D.
 - 2. *During Anglo-French Struggle*, 1330-1440 A. D.
 - 3. *During war of the Roses*, 1440-1490 A. D.
- B. *Age of the great discoveries*, 1490-1530 A. D.
 - 1. *Before the great Schism*, 1490-1518 A. D.
 - 2. *During the Reformation*, 1518-1530 A. D.
- C. *The Religious Wars*, 1530-1660 A. D.
 - 1. *During the struggle in Germany and England*, 1530-1560 A. D.
 - 2. *During the struggle in France and Holland*, 1560-1600 A. D.
 - 3. *During the Catholic Reaction*, 1600-1618 A. D.
 - 4. *During the Thirty Years' War*, 1618-1648 A. D.
 - 5. *During the English Commonwealth*, 1643-1660 A. D.
- D. *The Succession Wars*, 1660-1770 A. D.
 - 1. *During the first part of the reign of Louis XIV*, 1660-1686 A. D.
 - 2. *During the English Succession troubles*, 1633-1700 A. D.
 - 3. *During the Spanish Succession troubles*, 1700-1714 A. D.
 - 4. *During Walpole's Ascendency*, 1714-1740 A. D.
 - 5. *During career of Frederick the Great*, 1740-1770 A. D.
- E. *The Era of Revolutions*, 1770-1850 A. D.
 - 1. *During the Anglo-American Revolution*, 1770-1784 A. D.
 - 2. *During the French Revolution*, 1784-1814 A. D.
 - 3. *During the Spanish-American Revolution*, 1814-1828 A. D.
 - 4. *Since the July Revolution of 1830*, 1830-1850 A. D.

NINETEEN CENTURY-ARCHES.

"The Bridge of history over the Gulf of Time" is the title of a little book recently published by Hodder & Stoughton, of London. It is by Thomas Cooper, a popular lecturer on religious and scientific subjects, and is designed to show the historical evidences in favor of Christianity.

The author's arrangement of the centuries may help our readers. He says: "Let me invite you to accompany me in a march or journey over the BRIDGE OF HISTORY which we will conceive as spanning the GULF OF TIME * * * This bridge will have to be composed of nineteen arches representing the nineteen centuries of Christianity. And we will call each of these arches by some distinguishing name to render it rememberable, and to aid the process of fixing the names of the events and actors of the different centuries in our minds.

XIXth Century. The Arch of SCIENCE.

XVIIIth Century. The Arch of the FRENCH REVOLUTION.

XVIIth Century. The Arch of OLIVER CROMWELL.

XVIth Century. The Arch of MARTIN LUTHER.

XVth Century. The Arch of the Invention of PRINTING.

XIVth Century. The Arch of JOHN WYCKLIFFE.

XIIIth Century. The Arch of MAGNA CHARTA.

XIIth Century. The Arch of the CRUSADES.

*Published by Claxton, Remsen & Haffelfinger, Philadelphia.

XIth Century. The Arch of WILLIAM THE CONQUEROR.

Xth Century. The Arch of DARKNESS.

IXth Century. The Arch of KING ALFRED.

VIIIth Century. The Arch of CHARLEGMAGNE.

VIIth Century. The Arch of MOHAMMED.

VIth Century. The Arch of AUGUSTINE, the Missionary to Britons.

Vth Century. The Arch of EARTHQUAKES "The most signal for invasion, revolution, tribulation and change." (Alaric the Goth, Attila the Hun.)

IVth Century. The Arch of CONSTANTINE THE GREAT.

IIIrd Century. The Arch of PERSECUTION.

IIrd Century. The Arch of the FATHERS.

Ist Century. The Arch of the APOSTLES.

READINGS

CONCERNING ALEXANDER THE GREAT.

The present month is devoted to "General History" and to "Ancient Biography." Members of the "Circle" will be glad to read a few selections from valuable authorities concerning one of the most eminent characters of the race, whose influence as a factor in universal history has been so marked.

From Knight's English Cyclopaedia.

Alexander belongs not to the history of Macedonia only. From the borders of China to the British Islands in the west, his name appears in the history of the early poetry of every country. In Asia he is still the hero of ancient times; and the tales of the great exploits of Iskander are even now listened to with delight by the people of Asia. As a military commander he had great merit. His movements were rapid and well directed. He knew what might be neglected, and what must be accomplished before he could safely advance.

When the unwieldy masses of the army of Darius were once broken, confusion must follow; and accordingly in his campaigns he made great use of his irresistible cavalry, that arm to which he mainly owed all his victories. He could adapt himself to all circumstances; he was never deficient in resources, and always ready to avail himself of every opportunity. His conquests made a lasting impression upon Asia and Africa; and although his empire was dismembered after his death, the Greek colonies he had founded long survived him. From the ruins of his empire, Greek kingdoms were formed as far as India, and maintained themselves for centuries. New fields were opened to science and discovery, and to him it is owing that Eastern Asia became accessible to European enterprise.

There is scarcely an ancient writer after the time of Alexander from whom some information respecting him may not be collected.

Many of his contemporaries and companions wrote of his life and exploits, but all these original works are lost. These biographies of Alexander, as that by Plutarch, Arrian, Curtius, and what is told of him in Diodorus and Justin, are compilations derived from earlier sources. The most important and most trustworthy work for the life of Alexander is the 'Expedition of Alexander,' by Arrian, who professes to follow the accounts of Ptolemaeus, the son of Lagus, and of Aristobulus, of Cassandria, and who is himself a careful and judicious writer.

From George Rawlinson.

The reign of Alexander the Great, has, in the history of the world much the same importance which that of his father has in the history of Macedonia and of Greece. Alexander revolutionized the East, or at any rate, so much of it as was connected with the West, by intercourse or reciprocal influence. The results of a conquest effected in ten years continued for as many centuries, and remain in some respects to the present day. The Hellenization of Western Asia and North-

eastern Africa, which dates from Alexander's successes, is one of the most remarkable facts in the history of the human race, and one of those most pregnant with important consequences. It is as absurd to deny to the author of such a revolution the possession of extraordinary genius as to suppose that the Iliad could have been written by a man of no particular ability.

The situation of Alexander on his accession, was extremely critical: and it depended wholly on his own energy and force of character whether he would retain his father's power or lose it. His position was far from assured at home, where he had many rivals; and among the conquered nations there was a general inclination to test the qualities of the new and young prince by the assertion of independence. But Alexander was equal to the occasion.

From C. A. Fyffe's History of Greece.

Alexander deserves his name of "the Great," for his wonderful qualities as a general, and for his natural power over men. No human being ever showed such energy in war. While he never spared himself, his marches sometimes killed with fatigue the men and horses who accompanied him. Whatever there was to do, he did it with the utmost swiftness. Generals and soldiers felt that they were commanded by a man whom nothing could resist. It is true that his adversaries were chiefly Asiatics, so that the victories that he won in pitched battles would not by themselves prove Alexander to have been a great general; but the readiness in which his troops were always found, the astonishingly long and swift marches which he made them perform, the certainty with which he carried out everything that he attempted, and the confidence which his soldiers felt in him, prove him to have been an extraordinary leader. Roman generals capable of forming a good judgment considered Alexander to have been the greatest of all commanders except Hannibal, the Carthaginian. In bravery, determination, and high spirit, no man ever surpassed him. But when we look beyond the qualities of the soldier, and compare Alexander with Pericles or other of the really noblest Greeks, he is often not great at all, but contemptible. If he had only slaughtered his prisoners, that would not have been a stain on his character, for it was a common practice at the time; but Alexander dragged alive behind his chariot a general who had gallantly opposed him; he tortured and put to death on mere suspicion Philotas, the commander of his cavalry, whose friend he had pretended to be up to the last moment; he killed by craft Parmenio, one of his oldest generals, the father of Philotas, on the same suspicion; he took advantage of being king to murder Clitus, one of his oldest friends, in savage drunkenness; he tortured and hanged Callisthenes, a Greek writer, on suspicion of conspiracy, but in part because Callisthenes had refused to worship him as a god.

Alexander is sometimes spoken of as the hero of Greece, but the truth is that there was very little of the Greek in him at all, and much more of the half barbarian king. In the last years of his life, conquest and glory brought out the savage and wilful parts of his nature, and if he is to be treated as a Greek, some of his acts can only be compared to those of the very worst tyrants. He was the complete opposite of men like Pericles or Epaminondas, who, as their power increased, kept the stricter watch over themselves, and were the more anxious to respect the rights of others.

From G. W. Cox's History of Greece.

It is impossible to deny that with a higher sense of duty, Alexander would better have deserved the title of Great. As it is, we must be content to say that in dealing with the necessities of the moment, he is unsurpassed by any general, whether of ancient or of modern times.

From Marcius Willson's Outlines.

His actions and character were indeed of a mixed nature,

which is the reason that some have regarded him as little more than a heroic madman, while others give him the honor of vast and enlightened views of policy, which aimed at founding, among nations hitherto barbarous, a solid and flourishing empire.

If we are to judge by his actions, however, rather than by his supposed moral motives, he was, in reality, one of the greatest of men; great not only in the vast compass and persevering ardor of his ambition, which "wept for more worlds to conquer," but great in the objects and aims which ennobled it, and great because his adventurous spirit and personal daring never led him into deeds of rashness; for his boldest military undertakings were ever guided by sagacity and prudence.

From Lardner's Outlines.

Alexander's great object seems to have been the establishment of one great and permanent empire, of which the different parts would be united by mutual political and commercial advantages. Hence he sought to do away with all national prejudices, and make his different subjects feel themselves one people. To attain this object he founded those numerous Grecian cities in various parts of his Oriental dominions, and had he lived a few years longer he might possibly have, in a great measure, accomplished what he aimed at. But his early death frustrated all these great projects, and the ambition of his generals speedily pulled down the fabric he was erecting.

From Dr. Brewer's Hand-Book.

When Dionides, a pirate, was brought before Alexander, he exclaimed, "Vile brigand! how dare you infest the seas with your misdeeds?" "And you," replied the pirate, "by what right do you ravage the world? Because I have only one ship, I am called a brigand, but you, who have a whole fleet, are termed a conqueror."

Alexander admired the man's boldness and ordered him to be set at liberty.

From Labberton's Outlines.

He protected the conquered from oppression, showed proper respect to their religion, and left the civil government in the hands of the native rulers who had hitherto possessed it. The fundamental principle was to alter as little as possible the internal organization of the countries.

From Bagster and Son's Universal History.

His death was generally attributed to excess of wine, and according to this account, the fever was brought on by intemperance. One of the reports which Arrian alludes to without believing it, is, that Alexander, on finding his illness mortal, desired to throw himself into the Euphrates, that men might believe in his divine descent and supernatural departure; and that his queen, Roxana, having discovered his purpose, and prevented it, he said, with a sigh, she had grudged him the eternal honor of being esteemed a god. Some of the other traditions respecting Alexander's dying words, seem to possess as little authority, and are only worth repeating as showing what was deemed consistent for such an one to express. When asked to whom he would leave the empire, he is said to have replied, "To the most worthy," or, as some report it, "To the strongest," and he afterwards observed, "In that debate, I foresee mighty funereal games prepared for me." In answer to the inquiry of Perdicas, as to when divine honors should be paid him, he said, with his last breath, "When you yourselves are happy." It is universally agreed that the dying king took his signet off his finger and gave it to Perdicas, with an injunction to convey his body to the temple of Ammon. His last thoughts were, therefore, of the false god whose son he had chosen to call himself. We need scarcely ask the reader whether he would prefer the lot of Alexander the Great to that of the lowliest individual,

who, living or dying, participates in the spirit of Christ, so as to cry to the living God, "Abba, Father."

From Plutarch.

"He approaches the idea of a universal monarchy from the side of Greece, but his final object was to establish something higher than the paramount supremacy of one people. His purpose was to combine and equalize, not to annihilate; to wed the East and West in a just union—not to enslave Asia and Greece."

THE WORK FOR OCTOBER AND NOVEMBER.

For the first two months of our C. L. S. C. year we have "studies in General History," and in biography,—“Cyrus and Alexander.” This work will be easily accomplished, and members of the classes of '82 and '83 may spend some time in reading up the books of the past year or years. Try it.

STUDIES IN HISTORY.

We now commence our studies in Universal History, taking a wide "bird's eye" view of the salient facts of human history from the beginning to the present. We climb a mountain to look out upon other mountains and the valleys between them; to get comprehensive views and not to study details of topography. The first view is helpful to further investigation, and if the latter be not possible to us, we have gained a great deal by the former. We know the contour of the country if we may not examine geological and geographical particulars.

Lamartine says: "Providence conceals itself in the details of human affairs, but becomes unveiled in the generalities of history;" and Cervantes: "History is a sacred kind of writing, because truth is essential to it, and where truth is, there God himself is, so far as truth is concerned." Kossuth says: "History is the revelation of Providence." "It is," says Dionysius of Halicarnassus "philosophy teaching by examples."

In the rise and fall of empires, in the career of great men, both bad and good, and in the successes and failures of human plottings, let us trace the wisdom and power, the fore-knowledge and purpose of ONE who knows the end from the beginning, and who, leaving men free, works out His own holy and perfect will; bringing disaster to those who abuse, and blessedness to those who rightly use the freedom He has guaranteed to men.

EARLY CIVILISATIONS.

Theory of man's original savagery unproved—Connection of the theory with unproved hypothesis of evolution—Appeal to history—Two movements possible, progressive and retrograde—Examples of each—possible decline from high civilisation to extreme savagery proved by the case of the Weddas—The Hebrew account of primeval man makes him no savage—General tradition of a "golden age" in the remotest times—"Golden age" of the Zendavesta, of the Chinese, the Mexicans and Peruvians, the Greeks—No trace of savagery as preceding civilisation in Egypt—Early but incomplete civilisation of Babylon—Question raised as to the probable date of the earliest civilisation in these countries.

It is commonly assumed at the present day that civilisation is a plant of slow and gradual growth, which developed itself by degrees in the course of ages, and which belongs consequently to a comparatively late period of the world's history. The "primeval savage" is a familiar idea; and the so-called "science" of the day is never tired of presenting before us the primitive race of man as only a little removed from the brutes, devoid of knowledge, devoid of art, devoid of language, a creature in few respects elevated above, and in many sunk below, the anthropoid apes, from whom it is held that he derived his descent by way of evolution. Occasionally, indeed, a confession is made—parenthetically and by the way—that there

is no proof of this supposed priority of savagery to any form of civilisation;* and it is admitted to be questionable which of the two preceded the other. But this confession, hurriedly uttered and hastily slurred over in most cases, makes little impression on the public mind, and the belief is general that in some way or other science has proved that the first men who inhabited the earth were savages, and that there was no civilisation till a comparatively recent period.

But the question is one which is really quite an open one; it is one on which natural science is quite incompetent to pronounce a judgment, and on which historical research has not hitherto decided in either way. Natural science, of course, if it assumes the doctrine of evolution and applies that doctrine to man, must give the precedence to savagery, which is manifestly more congenial than civilisation to the anthropoid ape. But if the doctrine of evolution is recognized as a mere hypothesis, one out of many theories as to the mode in which things that are have been brought into the state in which they are, and a theory which lacks altogether any confirmation from fact, then science has to confess that she can give no decision on the point in question, but must leave it to the judgment of those who are familiar with historic facts.

Now, historic facts show that either of two movements is possible. Man can and does often, perhaps most usually, pass from the savage into the civilised condition. We have numerous instances of this transition, which we can follow step by step, and put (as it were) under a metaphysical microscope. We see the Greek pass from the simple, semi-savage state described by Homer to the condition of high civilisation placed before us by Thucydides and Xenophon. We see the Romans gradually exchange the robber life of the eighth century B. C. for the splendor of the Augustan age, or the paler but purer radiance of the Court of the Antonines. In later times, we observe the Arab herds, issuing from the desert unkempt and almost naked, with no literature but the confused jumble known as the Koran, nor arts, but those of forging iron and weaving a coarse cloth; and we trace their progress from this rude condition to the glories of the Baghdad caliphate and the magnificence of Granada. All over Western Europe we see the barbarous races which overran and crushed the Roman empire settling down into a less wild and savage life, adopting the arts as well as the religion of the conquered, and gradually emulating or surpassing the civilisation which at their first coming they destroyed. In our own time, and before our eyes, a civilising process is going on in Russia and in Turkey; serfdom disappears; nomadic tribes become settled; the arts, the habits, even the dress, of neighbouring nations are in course of adoption; and the Muscovite and Turkic hordes are becoming scarce distinguishable from other Europeans.

But, while this is the more ordinary process, or at any rate the one which most catches the eye when it roves at large over the historic field, there are not wanting indications that the process is occasionally reversed. Herodotus tells us of the Geloni,† a Greek people, who, having been expelled from the cities on the northern coast of the Euxine, had retired into the interior, and there lived in wooden huts, and spoke a language "half Greek, half Scythian." By the time of Mela this people had become completely barbarous, and used the skins of those slain by them in battle as coverings for themselves

*Such a confession was made by Mr. Pengelly at the meeting of the British Association (Bristol, Aug. 1875), but I saw no notice taken of it in the newspapers. Sir Charles Lyell admitted in, I think, his latest work, that "we have no distinct geological evidence that the appearance of what are called the inferior races of mankind has always preceded in chronological order that of the higher races."—"Antiquity of Man," p. 90.

†Herod. iv. 108.

and their horses.* A gradual degradation of the Greco-Bactrian people is apparent in the series of their coins, which is extant, and which has been carefully edited by the late Professor H. H. Wilson† and by Major Cunningham.‡ We trace a certain degeneration in the Jews of the post-Babylonian period, if we compare them with their compatriots from the accession of David to the captivity of Zedekiah. The modern Copts are very degraded descendants of the ancient Egyptians, and the Roumans of Wallachia have fallen away very considerably from the level of the Dacian colonists of Trajan. In America, both North and South, the modern descendants of the Spanish conquerors are poor representatives of the Castilian gentlemen who, under Cortez and Pizarro, made themselves masters of the Mexican and Peruvian kingdoms, and introduced into the new world the time-honoured civilisation of the old.

Civilisation, as is evident from these and various other instances, is liable to decay, to wane, to deteriorate, to proceed from bad to worse, and in course of time to sink to so low a level that the question occurs, Is it civilisation any longer? But still, perhaps, a doubt may be entertained whether the relapse can be complete—whether, that is to say, any people which has once participated in a high civilisation can ever under any circumstances be reduced to absolute savagery. In most of the cases that have been quoted, while a certain deterioration has taken place, the end has not been actual savagery or barbarism, but rather a low and degraded form of civilisation, retaining traces of something higher, and considerably raised above the condition of the absolute savage. Are there any cases, it may be asked, where the degradation has proceeded beyond this, where a civilised race has lapsed into complete and absolute barbarism?

Now, it is exceedingly difficult—it is almost, if not quite, impossible—to trace such cases. So long as contact with civilisation remains, the degeneration will not be extreme. Savagery can only be reached where there is complete separation from civilised mankind, and at the same time such a condition of the physical circumstances as demands the concentration of all mental power on efforts to support life. But in such cases there is, of course, no record. The race, tribe, nation has passed beyond the ken of its civilised neighbours, and has no time to spare for recording its own history. It loses all knowledge of the past, all power of noting events, and if, in after time, it is so bold as to venture an account of its "Origines," the narrative is evolved from the inner consciousness—is pure fancy, and has no claim to be regarded as even built on any historical foundation. Complete and continuous historical evidence, therefore, of such a degeneration as we are now speaking of is not to be looked for; and we must be content to accept as sufficient proof of what is so difficult to be proved evidence of a lower kind. Now, Comparative Philology does present to us cases where there is reason to presume an original participation in a high civilisation, though the present condition of the race is almost the lowest conceivable.

An instance of this kind is furnished by the very curious race still existing in Ceylon, and known as the "Weddas." The best comparative philologists pronounced the language of the Weddas to be a debased descendant of the most elaborate and earliest known form of Aryan speech—the Sanskrit; and the Weddas are on this ground believed to be degenerate descendants of the Sanskritic Aryans who conquered India. If this be indeed so, it is difficult to conceive of a degeneration which could be more complete. The Sanskritic Aryans

*Pomp. Mel. ii. 1. "Geloni hostium cutibus, equos seque velant, illos reliqui corporis, se caput." Compare Solinus, "Polyhist." §20, and Amm. Marc. xxxi. 2.

†See his "Ariana Antiqua." Plates.

‡"Numism. Chron." New Series, vols. viii. and ix.

must, by their language and literature, have been, at the time of their conquest, in a fairly advanced stage of civilisation. The Weddas are savages of a type than which it is scarcely possible to conceive anything more debased. Their language is limited to some few hundred vocables; they cannot count beyond two or three; they have, of course, no idea of letters; they have domesticated no animal but the dog; they have no arts beyond the power of making bows and arrows, and constructing huts of a very rude kind; they are said to have no idea of God, and scarcely any memory. They with difficulty obtain a subsistence by means of the bow, and are continually dwindling, and threaten to become extinct. In height they rarely exceed five feet, and are thus degenerate both physically and intellectually.*

Thus, on the whole, there would seem to be grounds for believing, broadly, that savagery and civilisation, the two opposite poles of our social condition, are states between which men oscillate freely, passing from either to the other with almost equal ease, according to the external circumstances wherewith they are surrounded. If the circumstances become ameliorated, if life becomes less of a struggle, if leisure be obtained, civilisation (as a general rule) grows up; if these conditions are reversed, if the struggle for existence tends to occupy the whole attention of each man, civilisation disappears, the community becomes barbarised, and the savage condition is reached.

What, then, does history say as to the priority of the one state or the other? History no doubt shows abundant instances of improvement, of an advance from a comparatively low condition to a higher one, of civilisation developing itself out of a savage or a semi-savage state, and gradually progressing until it arrives at a sort of *quasi*-perfection. But what does the earliest history say as to the earliest condition of mankind? Does it accord with the bulk of those who write the accounts, now so common, of "prehistoric man"? Does it make the "primeval man" a savage, or something very remote from a savage? To us it seems that, so far as the voice of history speaks at all, it is in favour of a primitive race of men, not indeed equipped with all the arts and appliances of our modern civilisation, but substantially civilised, possessing language, thought, intelligence, conscious of a Divine Being, quick to form the conception of tools, and to frame them as it needed them, early developing many of the useful and elegant arts, and only sinking by degrees, and under peculiar circumstances, into the savage condition.

In proof of this we shall allege first and foremost, that sacred record which is, even humanly speaking, one of the most valuable fragments of antiquity that has come down to us—the opening section of Genesis, chapters i. to v. In this we find our first parents represented much as Milton has drawn them:—

"Two of far nobler shape, erect and tall,
Godlike erect, with naked honour clad
In naked majesty, seemed lords of all;
And worthy seemed; for in their looks divine
The image of their glorious Maker shone,
Truth, wisdom, sanctitude, severe and pure;
Severe, but in true filial freedom placed;
Whence true authority in men."

No savages are this simple pair, but clever, intelligent, quick to invent, able to sew themselves coats on the first perception of the need of them (Gen. iii. 7), able during their innocence to enjoy high converse with God and with each other, able to suggest to their children the two chief modes of life by which subsistence is readily procured in simple times, the pas-

toral and the agricultural. No gradual working onward, with toil and pain, from the life of the hunter to that of the shepherd, and from the life of the shepherd to that of the cultivator, is set before us—the two sons first born to the first man are respectively "a tiller of the ground" and "a keeper of sheep" (Gen. iv. 2). Again, the primeval race does not find a shelter in hollow trees or in caverns, neither does it burrow under ground, like some tribes of Africans. The eldest son of the first man "builded a city" (Gen. iv. 17)—not of course, a Nineveh or a Babylon, but still a city—a collection of habitations, permanent and fixed, fitted together by human skill, a sufficient protection against extremes of heat and cold, or against storms and rainy weather. Later, not earlier than this, the tent is invented (Gen. iv. 20), and then while the first man is still alive, instrumental music comes into being; the harp and flute are framed by skilful hands (Gen. iv. 21), and the pastoral life is enlivened by the charms of melody. Copper and iron are smelted at the same period (Gen. iv. 22), and a race of artificers in metal grows up, which produces tools and weapons of war, perhaps also works of artistic beauty.

Such is the account given in one of the earliest historical records that has come down to us—a record whose historical value is not diminished by the fact that, according to the general belief of the Jewish and Christian worlds, it is inspired. We proceed to consider whether this record is in accordance, or not, with such other historical evidence as exists upon the point in question.

Now, it will scarcely be denied that the mythical traditions of almost all nations place at the beginning of human history a time of happiness and perfection, a "golden age," which has no features of savagery or barbarism, but many of civilisation and refinement. In the *Zendavesta*, Yima khshaeta (Jemshid), the first Aryan king, after reigning for a time in the original *Aryantem vaejo*, removes with his subjects to a secluded spot, where both he and they enjoy uninterrupted happiness. In this place "was neither overbearing nor mean-spiritedness, neither stupidity nor violence, neither poverty nor deceit, neither puniness nor deformity, neither huge teeth, nor bodies beyond the usual measure."* The inhabitants suffered no defilement from the evil spirit. They dwelt amid odoriferous trees and golden pillars; their cattle were the largest, best, and most beautiful on the earth; they were themselves a tall and beautiful race; their food was ambrosial, and never failed them.† The Chinese speak‡ of a "first heaven," an age of innocence, when "the whole creation enjoyed a state of happiness; when everything was beautiful, everything was good; all beings were perfect in their kind." Mexican tradition tells of the "golden age of Tezeuco;"§ and Peruvian history commences with two "Children of the Sun," who establish a civilised community on the borders of Lake Titicaca.|| The elegant imagination of the Greeks described the first age as follows:

"The immortal gods, that tread the courts of heaven,
First made a golden race of mortal men.
Like gods they lived, with happy careless souls,
From toil and pain exempt; nor on them crept
Wretched old age, but all their life was passed
In feasting, and their limbs no changes knew.
Nought evil came them nigh, and, when they died,
'Twas but as if they were o'ercome by sleep.
All good things were their portion: the fat soil
Bare them its fruit spontaneous, fruit ungrudged

*Vendidad, Fargard, ii. § 29.

† See the author's "Ancient Monarchies," vol. ii. p. 341, second edition.

‡ Faber, "Horæ Mosaicæ," ch. iv. p. 147.

§ Prescott, "Conquest of Mexico," ch. vi.

|| Ibid. "Conquest of Peru," ch. i. p. 8.

*See "Report of the British Association for the advancement of Science for the year 1875," part iii. p. 175, where an abstract is given of a paper on the Weddas, by Mr. B. F. Hartshorne, which I had the pleasure of hearing read.

And plentiful; they at their own sweet will
Pursued in peace the tasks that seemed them good,
Laden with blessings, rich in flocks, and dear
To the great gods."*

Such is the voice that reaches us on all sides from that dim and twilight land, where the mythical and historical seem to meet and blend together inseparably. Can we go at all beyond this? Can we say that history proper tells us anything upon the subject, or leans at all to one side of the question rather than the other?

It is plain that there are very few nations which even profess to have a history that goes back to the beginning of all things. Of the few which make such a profession, some, like the Chinese and the Hindoos, appear upon inquiry to do so without any valid ground, their real histories commencing not very long before the Christian era. Others may perhaps have more reason for the claims which they urge. Egypt and Babylonia have monuments to show which antedate probably all others upon the earth's surface. If real history is to have anything to say with regard to the problem before us, it is to Egypt and Babylonia that we must look for light upon this vexed question.†

Now, in Egypt, it is notorious that there is no indication of any early period of savagery or barbarism. All the authorities agree that, however far we go back, we find in Egypt no rude or uncivilised time out of which civilisation is developed. Menes, the first king, changes the course of the Nile, makes a great reservoir, and builds the temple of Phthah at Memphis.‡ Athothis, or Tosorthmus, his son and successor, is the builder of the Memphite palace, and a physician who wrote books on anatomy.§ The Pyramid period falls very early in Egyptian history, but "the scenes depicted in the tombs of this epoch show that the Egyptians had already the same habits and arts as in after-times; and the hieroglyphics in the Great Pyramid prove that writing had been long in use. We see no primitive mode of life in Egypt; no barbarous customs; not even the habit so slowly abandoned by all people, of wearing arms when not on military service, nor any archaic art.

. . . In the tombs of the Pyramid period are represented the same fowling and fishing scenes as occur later; the rearing of cattle, and wild animals of the desert; the scribes using the same kind of reed for writing on the papyrus an inventory of the estate, which was to be presented to the owner; the same boats, though rigged with a double mast instead of the single one of later times; the same mode of preparing for the entertainment of guests; the same introduction of music and dancing; the same trades, as glass blowers, cabinet makers, and others; as

* Hesiod, "Op. et Dies," ll. 109-120.

† The finding by Dr. Schliemann and others, of traces of an earlier platform of life below the first civilisation of Greece or Asia Minor, so far from proving the occurrence of a very long lapse of years, during which the same people slowly progressed from savagery into civilisation, proves exactly the contrary. There was occupation by barbarians, the nomads or offshoots of population elsewhere, there may have been occupation by them for some considerable time, there was some improvement in the apparatus of life, but all of this was superseded suddenly by the advent of more civilised conquerors, who in their turn occupied and flourished, and were again displaced, in one case by a less civilised community, but usually by a people better armed and accoutred. The layers of monumental remains are successive, but not in the succession of a single series but of successive displacements. There is no single case, in east or west, of a steady uninterrupted progress from barbarism to civilisation, and therefore the theory of time proposed to be based on this has literally no foundation.

‡ Herod. ii. 99.

§ Manetho ap. Euseb, "Chron. Can." i. 20, § 4.

well as similar agricultural scenes, implements, and granaries."*

In Babylonia there is more indication of early rudeness. The bricks of the most ancient buildings are coarsely made; the vases found in them are clumsy and irregular in shape; and implements in flint and stone are not uncommon. But on the other hand there are not wanting signs of an advanced state of certain arts, even in the very earliest times, which denote a high degree of civilisation, and contrast most curiously with the indications of rudeness here spoken of. Among the objects recovered are the cylinder seals of two monarchs who are among the most ancient of the series; and on these seals, which are of hard stone, very difficult to engrave, we have, in the first place, a primitive form of cuneiform writing, and secondly, elaborate representations of men wearing elegant flounced or fringed robes, and with crowns on their heads; and in one case we have a representation of an elegant chair or throne, the hind legs of which are modelled after the leg of an animal. Mechanical and artistic skill had thus, it is evident, reached a very surprising degree of excellence; the engraving of hard stones, probably with steel and emery, was practised; and writing was in constant and familiar use, at almost the very remotest period to which the Babylonian records carry us back.†

A question of considerable interest presents itself with respect to these earliest forms of civilisation—the most remote whereto history carries us back—viz: What is their probable date? Can we fix, definitely, or within certain limits, the chronology of Egypt and Babylon, or must such matters be left in the shadowy vagueness in which writers on "prehistoric man" love to indulge when they deal with the "Origines" of the human race? We propose to examine this question in the next and following chapters; and, if we are not mistaken, we shall be able, without very much difficulty, to dispel an illusion, fostered by some great names, that the present state of our historical knowledge requires an enormous expansion of the ordinarily accepted chronology—an expansion (as some suppose) of 4,000 into 10,000, 15,000, or even 20,000 years.‡ Some expansion of what has been called "the authorised chronology"—though it is not authorised—may be necessary; but such enlargements as have been proposed are, it is believed, excessive, there being no sufficient evidence to justify them, and the general results of historical inquiry up to the present time being such as to render them highly improbable.

ON THE ANTIQUITY OF CIVILISATION IN EGYPT.

Recent assertions with respect to the extreme antiquity of civilisation in Egypt—Assertions conflicting—Great diversity of views upon the subject among historians and Egyptologists—Three points proposed for consideration: I. Extent of the diversity; Views of Mariette, Brugsch, Lepsius, Bunsen, Stuart Poole and Wilkinson; Tabular exposition of the amount of difference. II. Causes of the diversity: (1) No monumental chronology; (2) Chronology of Manetho uncertain, as containing (a) contemporary dynasties, (b) differently reported numbers. III. Reasons for preferring the shorter chronology of Stuart Poole and Wilkinson—Possible further reduction.

In September, 1874, Professor Owen, speaking at the International Congress of Orientalists in London,‡ declared that the space of "7,000 years was but a brief period to be allotted

* Sir G. Wilkinson in the author's "Herodotus," vol. ii. p. 291, second edition.

† See the author's "Ancient Monarchies," pp. 118, 119, first edition. To the cylinder there described—that of Uruk—may be added a more recent discovery, the signet of his son and successor, which has three well drawn figures on it, together with twelve lines of cuneiform writing.

‡ See Bunsen, "Egypt's Place in Universal History," vol. v. p. 103.

§ See the "Times" of Sept. 21, 1874.

to the earliest, the oldest civilized and governed community," that of Egypt. In September, 1875, Sir John Hawkshaw, in his address to the British Association, at Bristol,* spoke, with more moderation, of the art of building in stone, as "having reached the greatest perfection in Egypt" (in the erection of the great pyramid) "5,000 years ago." It is manifest that these statements are conflicting. The one would place the commencement of Egyptian civilisation about B. C. 5,000; the other 1,500 years later. Even the latter estimate is, according to some writers, extravagant, being (as they think) as much as a thousand years in excess of the true date.

Curious as such contradictions seem, and widely at variance with ordinary chronological notions as is the idea of an Egypt with a continuous history reaching back at the least 7,000 years, yet it must be confessed that the scientific men who make such statements upon platforms can quote in support of their views historians of eminence. A great diversity of opinion does in fact exist among those who have devoted their main time and attention to the language and antiquities of Egypt, on the point of the real historical chronology of the country; and there are Egyptologists who maintain views not very different from those of Professor Owen. That there are others who advocate a very moderate Egyptian chronology is no less true; and it would be as well, perhaps, if scientific men, when they touch the point, would mention the diversity of views existing with respect to it. They may, however, not always be aware of the fact, since their historical reading must be limited, and they may thus unconsciously mislead the public. We hold it very important that the fact should be known; and we propose, therefore, in the present chapter, to place before our readers, first of all, a statement of the extent of the variation which exists in the views of first-rate Egyptologists on the subject of the Antiquity of Civilisation in Egypt. We shall then endeavour to explain the grounds upon which the different writers base their views, and so to unfold the causes of the variation. Finally, we shall try to come to some conclusion upon the question, to which of the views probability, upon the whole, most inclines.

I. A general consent on the part of almost all authors attaches the commencement of civilisation in Egypt to the name of a certain M'na, Mên, or Menes,† who is believed to have been the first king. The Greek writers and the Egyptian monuments agree in assigning to Menes this position, and consequently we may regard the inquiry upon which we are entering as equivalent to another, viz., "At what time did King Menes ascend the Egyptian throne?" Now the earliest date which we find assigned by modern authors to this event is the year B. C. 5004. This is the date preferred by M. Mariette, "Director of the Service of Conservation of the Antiquities of Egypt," and founder, arranger, curator, and expositor of the Museum of Antiquities at Cairo. It has been adopted ‡ in his "Manual of Ancient Oriental History," by M. Mariette's most distinguished follower, M. François Lenormant, and is now generally taught in the schools of France, where M. Lenormant's work has been accepted as an educational handbook. The "7,000 years" of Professor Owen is, we presume, produced by adding the date A. D. 1875 to B. C. 5004, and expressing the sum total by a round number.

Dr. Burgsch, Director of the Museum of Antiquities at Berlin, and the author of a valuable "History of Egypt,"

placed in 1859 the accession of Menes in the year B. C. 4455, five centuries and a half later than the time assigned to it by MM. Lenormant and Mariette.* He has since (in 1875) corrected his date to B. C. 4400.†

Dr. Lepsius, in his "Chronologie der Egypter," published in 1849, gave the date of Menes as B. C. 3892; while Baron Bunsen originally fixed his accession to the year B. C. 3623. Subsequent researches and calculations induced the latter writer to modify his earlier views, and finally he gave in the last volume of his "Egypt,"‡ as the first of Menes the year B. C. 3059.

Mr. Reginald Stuart Poole, head of the Numismatic Department in the British Museum, and a good hieroglyphic scholar, in his article on "Chronology," written for the "Dictionary of the Bible" in 1860, gave the date of B. C. 2717 as that to which his calculations led him,§ at the same time admitting the great uncertainty in which the whole subject of early Egyptian chronology was involved, and desiring that his numbers should be considered as merely approximate.

Sir Gardner Wilkinson who, on the whole, must be regarded as the greatest of English Egyptologists, declared, in the year 1862, that he agreed in the main with Mr. R. Stuart Poole,|| but, slightly modifying some of his numbers, produced, as the approximate date of the accession of Menes, the year B. C. 2691.¶

These views all claim to be the results of original research, and have been put forward by persons (more or less) acquainted with the Egyptian monuments, and (more or less) competent to translate and expound the hieroglyphical inscriptions. Before proceeding to explain how it comes to be possible that such different views can be taken, it will, perhaps, help the reader to appreciate the diversity if we tabulate the views themselves, and express numerically their differences:—

DATE FOR ACCESSION OF MENES.

	B. C.	Later than Mariette.	Later than Brugsch.	Later than Lepsius.	Later than Bunsen.	Later than Stuart Poole.
Mariette and Lenormant.....	5004	—	—	—	—	—
Brugsch.....	4400	604	—	—	—	—
Lepsius.....	3892	1111	508	—	—	—
Bunsen (early view)....	3623	1381	777	269	—	—
Bunsen (later view)....	3059	1945	1341	833	—	—
Stuart Poole.....	2717	2287	1663	1175	342	—
G. Wilkinson.....	2691	2313	1719	1201	368	26

II. We have now to show how it has happened that these various writers, having all of them the same data, have been able to come to such very different conclusions, conclusions which, as will be seen, differ in the extremest case by a period of above two thousand three hundred years!

1. Now the first cause of such a great diversity is the fact that the Egyptians themselves were without the chronological idea. Not only had they no era, but it was not their habit to enter into computations of time, or to trouble themselves with anything beyond the consideration of the number of years that the existing "divinity" had sat upon the Egypt-

* "Histoire d'Egypte," p. 287.

† See his second edition of the "Histoire d'Egypte" (Leipsic, 1875), première livraison, p. 179. This statement depends in the main on the supposition that in Egypt the average length of a king's reign was 33 1-3 years, so that three reigns went to a century. But the real average duration of monarchs' reigns in the East does not exceed 20 years, so that Dr. Brugsch's estimate is two-fifths in excess.

‡ "Egypt's Place in Universal History," vol. v. p. 63.

§ "Dictionary of the Bible," vol. i. p. 508.

|| Rawlinson's "Herodotus," vol. ii. p. 287, second edition.

¶ Ibid. pp. 289. 290.

* See the "Times" of Aug. 26, 1875.

† M'na is the native form of the word; Mên, that used by Herodotus (ii. 99); Menes is found in Manetho (ap. Euseb. "Chron. Can.," i. 20).

‡ See the "Manual de l'Histoire Ancienne de l'Orient," vol. i. p. 321.

tian throne. In some few cases, where another divinity, incarnate Apis, was believed to have been present with them, they went so far, in noting his arrival and departure, as to mention in one connection the regnal years of two kings; and from these notices—known as those of the Apis *Stelæ**—we sometimes obtain important results; but otherwise chronology is upon the Egyptian monuments almost non-existent. This is the unanimous confession of the Egyptologists. "The evidence of the monuments" in respect of the chronology, says Mr. R. Stuart Poole,† "is neither full nor explicit." "Chronology," says Baron Bunsen,‡ "cannot be elicited from them." "The greatest obstacle," says M. Mariette,§ "to the establishment of a regular Egyptian chronology is the circumstance that the Egyptians themselves *never had any chronology at all.*"

2. In default of any general monumental scheme of Egyptian chronology, all attempts to construct such a scheme must have been abandoned had not a work been written by an Egyptian priest under the Ptolemies (ab. B. C., 280-250), of which certain abstracts have come down to us. Manetho, a priest of Sebennytus, composed in Greek, under Ptolemy Philadelphus, a history of Egypt, which he professed to have taken from the archives preserved in the Egyptian temples. This work is lost, but abstracts of it have reached us in the writings of Eusebius|| and Syncellus,¶ and a few quotations in those of Josephus, by means of which a good idea may be formed of its general character. It divided Egyptian history into three periods, which it called respectively the Old Empire, the Middle Empire, and the New Empire. To the first of these it assigned eleven dynasties; to the second, six dynasties; to the third, fourteen dynasties, in all, thirty-one dynasties. It assigned to each dynasty a certain number of years, and (without perhaps distinctly stating that it was so||) produced the impression that the dynasties were consecutive, and formed a single continuous series. Had this been the case, the time which they had occupied would have been, according to Manetho's numbers, from 5,040 to 5,358 years,¶ and the commencement of the Old Empire would have fallen between B. C. 5372 and B. C. 5678.

Lists of kings, accompanied by regnal years, but unaccompanied by events, or accompanied by very improbable events, as that one of them was carried off by a

hippopotamus, and that under another the Nile flowed with honey for eleven days,* are not generally treated with much tenderness by modern historical critics, who are apt to consign the Assyrian and Median lists of Ctesias,† the Sicyonian, Argive, Athenian, and early Macedonian lists of Eusebius,‡ the Corinthian list of Diodorus,§ and the Alban list of Livy|| to the historical waste-paper basket. Manetho has been made an exception to the general rule, on account of the fact that his lists accord to a great extent with those on the Egyptian monuments, and appear beyond any reasonable doubt to have been drawn from them. His kings are thus admitted on all hands to be—for the most part, at any rate—real personages, veritable men who held the royal dignity at some time or other in some part of Egypt. The question which alone divides historical critics, and which produces the existing diversity of opinion with respect to the duration of Egyptian civilisation, is simply this—Were the dynasties of Manetho continuous, or were any of them contemporary? If the latter, what deduction are we to make from his numbers on account of contemporaneity?

One writer—and one only—has denied that any two of Manetho's thirty-one dynasties were contemporary. "There were undoubtedly," says M. Mariette, "dynasties in Egypt which reigned simultaneously; but *Manetho has rejected them*, and has admitted none but those reckoned legitimate; the *secondary dynasties are no longer in his lists.*" And again, "There is superabundant monumental proof collected by Egyptologists to show that *all the royal races* enumerated by the priest of Sebennytus (Manetho) *occupied the throne one after the other.*"¶

All other Egyptologists are of a different opinion. All believe that Manetho has not wholly eliminated from his list contemporary dynasties, but has on the contrary, included them occasionally. The differences between the various chronological schemes which we have already exhibited arise mainly from diversity of view as to the extent to which contemporary dynasties are admitted. M. Lenormant, in most respects the *alter ego* of M. Mariette, here, in this essential matter, deserts his master, and maintains that Manetho's eleventh dynasty was contemporary with his ninth and tenth, and his fourteenth dynasty contemporary with his thirteenth.□ Dr. Brugsch makes the ninth and tenth dynasties contemporary with the eighth and eleventh; the fourteenth with the thirteenth, the seventeenth with the fifteenth, sixteenth, and part of the eighteenth; and the twenty-fifth with the end of the twenty-fourth and the beginning of the twenty-sixth.¶ Baron Bunsen advances a step beyond Dr. Brugsch; he places the second, fifth, ninth, tenth, fourteenth, sixteenth, and seventeenth in the list of collateral dynasties, regarding them, as parallel to the third, the sixth, the eighth, and the fifteenth.() Finally, the English Egyptologists, Sir G. Wilkinson and Mr. R. Stuart Poole, carry out the principle of contemporaneity still further than Baron Bunsen. With them, the third dynasty is contemporary with the first; the second with the fourth and fifth, the ninth, tenth, and eleventh

* See M. Mariette's work, entitled, "Renseignements sur les soixante-quatre Apis trouvés au Sérapéum," Paris, 1855.

† "Dictionary of the Bible," vol. i. p. 506, col. ii.

‡ "Egypt's Place in Universal History," vol. i. p. 32.

§ As quoted by M. Lenormant ("Histoire Ancienne de l'Orient," vol. i. p. 322.—"Le plus grand de tous les obstacles à l'établissement d'une chronologie Egyptienne régulière, c'est que les Egyptiens eux-mêmes n'ont jamais eu de chronologie.")

|| See Euseb., "Chron. Can." i. 20.

¶ Syncell., "Chronograph," pp. 55-78.

□ It is not at all clear that Manetho himself represented all his dynasties as consecutive. Neither Eusebius nor Africanus appears to have been in possession of his work. So far as we can tell, all that they had before them was a *synopsis*, or abstract. The *opinion* of Eusebius was distinctly that many of the dynasties were contemporary. "If the quantity of time is in excess," he says, "we must remember that there were, perhaps, at one and the same time, several kings in Egypt; for *we are told* that the Thinites and Memphites reigned simultaneously, and likewise the Ethiopians and the Saïtes, and others also. Moreover, some seemed to have reigned in one place, some in another, each dynasty being confined to its own canton; so that the several kings did not rule successively, but different kings reigned at the same time in different places."—"Chron. Can.," i. 20, sec. 3.

¶ Manetho's dynastic numbers, as given by Syncellus, professedly from Eusebius, produce a minimum of 5,040 years; as reported in the Armenian version of Eusebius, a minimum of 5,207 years; as reported by Eusebius from Africanus, they give 5,358 years.

* Manetho ap. Eusebius, "Chron. Can.," i. 20, sec. 4.

† Ap. Syncell., "Chronograph.," pp. 96-165; and ap. Diod. Sic., ii. 32-34.

‡ "Chron. Can.," i. 25, 27, 30, and 37.

§ Ap. Euseb., "Chron. Can.," i. 34.

|| Liv., i. 3. Compare Dionys. Hal. i. pp. 162-179; Ovid, "Met.," xiv. 609-623; Eusebius, "Chron. Can.," ii., pp. 299-320.

¶ Quoted by Lenormant in his "Histoire Ancienne de l'Orient," vol. i. pp. 323, 324.

□ "Manuel de l'Histoire Ancienne de l'Orient," vol. i. pp. 348, 358.

¶ "Histoire de l'Egypte," pp. 47, 49, 72, 288.

() "Egypt's Place in Universal History," vol. ii. pp. 106, 208, 239; and vol. iv. pp. 499, 500, 510-512.

with the sixth; the twelfth and thirteenth (at Thebes), the fourteenth (at Xoïs); and the three Shepherd dynasties, the fifteenth, sixteenth, and seventeenth, with the seventh and eighth (at Memphis).*

Besides this main cause of difference in the chronological schemes, there is a second arising from the uncertainty of Manetho's numbers, which are variously reported by Eusebius and Africanus.† Eusebius gives the ninth dynasty 100 years, Africanus 409 years. Eusebius makes the three Shepherd dynasties reign respectively 250, 190, and 108 years; Africanus, 284, 518, and 151 years, the sum of the differences in this latter case being 410 years. There is no reconciling these differences, and historians choose, as they please, the longer or the shorter estimates.

III. We come now to the final question, Which view of Egyptian chronology is, on the whole, to be preferred? Are we, with M. Mariette and Professor Owen, to regard civilisation as having commenced in Egypt above 5,000 years before the birth of our Saviour; or are we, with Poole and Wilkinson, to shorten the term by at least twenty-three centuries, and place its commencement not before B. C. 2700? Or, finally, ought we to pursue, here as elsewhere, the *juste milieu*, and give the preference on that account to the date of Lepsius, or to the earlier view of Bunsen? It might have been hoped that the monuments, studied carefully and without prejudice, would have given a decided answer to this question; but at present they appear not to have done so. While on the one hand M. Mariette stoutly asserts that they show none of Manetho's dynasties to have been contemporary,‡ all other Egyptologists declare that they prove contemporaneity in several instances. Mr. R. Stuart Poole asserts positively§ that "kings who unquestionably belong to different dynasties are shown by the monuments to be contemporary." Sir G. Wilkinson descends to particulars. "Useskef," he says, "of the second dynasty, is found together with Soris, or Shuré, and Menkera, of the fourth dynasty, and with Osirkef and Shafré of the fifth; while some of these again occur with Shufu and others of the fourth and fifth dynasties."¶ And again, "The ovals of the first four kings of the fifth dynasty have been found with those of the fourth dynasty;"‡ and "other monuments prove that the eleventh dynasty reigned in the Thebaid at the same time" (as the sixth dynasty at Memphis);□ and "that the kings of the ninth were contemporaries of the eleventh, or earliest Theban dynasty, is proved by the fact of Muntopt II, being mentioned on a stela together with the first Amun-m-he; and an Enentef, one of his predecessors, has been found with the third king of this eleventh dynasty, Muntopt I."() It is marvellous that M. Mariette, writing several years after the publication of these statements, should, instead of controverting them, wholly ignore them and pass them by, as he does when he unblushingly declares: "Never have any of the savants who have set themselves to reduce Manetho's numbers succeeded in producing

a single monument, from which it results that two dynasties given by him as successive were in fact contemporary."**

For ourselves we cannot doubt that the contemporaneity asserted, more or less, by all the Egyptologists except M. Mariette, is an established fact; but the extent to which it pervades Manetho's lists is, we admit, a matter of much uncertainty. Hitherto we have seen no disproof of the views taken by Mr. Stuart Poole and Sir G. Wilkinson, according to which—Manetho's dynastic numbers being accepted—the date of Menes is brought down to about B. C. 2700. But we do not regard this date as in any sense established. There may have been more contemporaneity than even Mr. Poole and Sir G. Wilkinson suspect; and Manetho's dynastic numbers we regard as wholly uncertain. They are frequently wrong where we can test them,† and they are evidently arrived at (as a general rule) by a mere addition of the numbers of the regnal years assigned to the several kings. But as association was largely practised in Egypt, such a mode of reckoning the years of a dynasty would be certain to produce a result greatly in excess of the truth. And further, we very much doubt whether Manetho, with the best intentions, had any materials for reconstructing the chronology of the Old or Middle Empires. The Shepherd conquest of Egypt threw everything into confusion, produced a complete shipwreck of Egyptian literature and civilisation.‡ The length of the Shepherd domination was unknown when Egypt, under the eighteenth dynasty, recovered itself, and was variously estimated at 260, 350, 811, and 953 years. In reality, Egyptian chronology only begins with the accession of the eighteenth dynasty, and even then is far from exact, the best critics varying in their dates for this event by nearly 200 years. We should be inclined to place it about B. C. 1500, or a little earlier. If the Shepherd period lasted about two centuries and a half, which is the view of Canon Cook,§ the Old Empire would have come to an end about B. C. 1750. That there was such an empire is, we think, clearly established; and we have no doubt that the pyramids and various tombs now existing belonged to it. But its duration can only be guessed. We should be inclined, on the whole, to allow it from 500 to 700 years. The establishment of a settled monarchy in Egypt, and with it of civilisation, would then fall between B. C. 2450 and B. C. 2250.

This view appears to us to be more in accordance than any other with the general facts of oriental history and chronology. Its compatibility with the chronology of the Bible will

* "Jamais aucun des savants qui se sont efforcé de raccourcir les chiffres donnés par Manéthon n'est encore parvenu à produire un seul monument d'où il résultât que deux dynasties données comme successives dans ces listes aient été contemporaines." (Quoted in Lenormant's "Manuel," vol. i. p. 324.)

† For instance, Manetho assigned to the twenty-sixth dynasty 150 (Africanus), or 168 (167) years (Eusebius); but M. Mariette is able from the monuments to determine positively that the term of its continuance was but 138 years (Lenormant, p. 321). Manetho gave the twenty-fifth dynasty a duration of forty (Africanus), or forty-four years (Eusebius). M. Mariette fixes its term at fifty years (ibid).

‡ M. Lenormant says: "Nous assistons donc, sous la quinzième et seizième dynastie, à un nouveau naufrage de la civilisation égyptienne." ("Manuel," vol. i. p. 360.) And a little before—"Dire ce que durant ces quatre cents ans (?) l'Égypte eut à subir de bouleversements est impossible. Le seul fait qu'il soit permis de donner comme certain, c'est que pas un monument de cette époque désolée n'est venu jusqu'à nous." Elsewhere he speaks of Egyptian civilisation as "annihilated" (anéantie) by the Shepherd invasion (p. 363.)

§ See the "Speaker's Commentary," vol. i. p. 447. The arguments of this writer against a longer duration of the Shepherd dominion than "from two to three centuries," appear to us to have great weight.

* "Dictionary of the Bible," vol. i. p. 508. Rawlinson's "Herodotus", vol. ii. Appendix to Book ii. ch. viii. secs. 7, 9, 12, 13, 16, and 17.

Manetho's numbers are in comparatively few cases reported identically by Eusebius and Africanus. The difference in a single dynasty sometimes exceeds 300 years.

† See the passages quoted above, pp. 25, 26.

‡ "Dictionary of the Bible," vol. i. p. 507, col. i.

Rawlinson's "Herodotus," vol. ii. Appendix to Book ii. ch. viii. sec. 9.

¶ Ibid. sec. 10; p. 292, second edition.

□ Rawlinson's "Herodotus," sec. 11.

() Ibid. sec. 13.

be evident, if it be borne in mind that, according to the *Sep-tuagint version*, the date of the deluge was certainly anterior to B. C. 3000.†

[END OF REQUIRED READING FOR OCTOBER.]

C. L. S. C. ANNIVERSARY*

The members of the Classes of 1882 and 1883 met at the Hall of Philosophy, Chautauqua, at 5 o'clock, P. M., August 14th, 1880.

Dr. Vincent spoke as follows: Remember where we are—that we are at the centre of our wide spreading circle; that this Hall is the very center of the grove where our thoughts and affections cluster as loyal members of this association. We remember, many of us, the afternoon when we first met for the dedication of this grove; the old stump from which the address was delivered on this spot; the addresses that followed; the songs that were sung; the prayers that were offered; the purposes that were formed in our hearts. We remember the effort we have put forth since then; the discouragements; the half-resolve to abandon the enterprise; the re-resolve to begin again, and we are on our way in spite of a temptation not to continue; and we are stronger, I trust, in purpose this evening than we have been at any time since the beginning of this movement.

I hope there are many on the ground who will give in their names to-day and be members of the Class of 1884. I hope some of them are here present. I will not attempt to distinguish between the Class of 1882 and the Class of 1883; we will go together. Next year we will draw the lines a little more closely and put off the Class of 1882 by itself—set it apart—in some sense sanctify it, so that it can afford to feel a little touch of perfectly laudable self-righteousness; and those of the next year will arrive at the same point in due time.

After the offering of prayer, the members of the Circle formed in procession, and led by the Northwestern Band marched to the Amphitheatre, in which the seats of the *parquet* had been reserved for them.

As soon as order reigned the Rev. J. T. Brownell, of Lyons, N. Y., proposed the Chautauqua Salute, "to our worthy President, the Rev. J. H. Vincent, D. D.," and it was given with unusual enthusiasm. The Rev. N. I. Rubinkam, of Philadelphia, read a portion of Scripture and offered prayer. Prof. Sherwin then led the singing of the Chautauqua Song of '79, written by Mrs. Emily J. Bugbee, of Meadville, Pa., beginning:

"Bright gleams again Chautauqua's wave,
"And green her forest arches."

At the request of Dr. Vincent, Prof. Sherwin led the singing of the Chautauqua Song for 1880, written by Miss Mary A. Lathbury:

"Chautauqua, priestess of the old,
"Evangel of the new."

Dr. Vincent said: When two years ago the subject of the Literary and Scientific Circle was submitted to a large congregation assembled on this spot, before the great Amphitheatre was finished, in the old tent that was pitched here, an opportunity was given to persons who desired to unite with the Circle. The first name that was put down was the name of a college graduate, and not only that, but a college president. He said: "This is the right idea, and as in some sense a rep-

† The flint-flakes, which in western countries are indications of the most remote antiquity of which we can find any trace, have in Egypt been found together with polished stone tools "of no very remote antiquity;" and Lepsius assigns some of them, found in a grave there, to about B. C. 2500. (See Evan's "Stone Implements," p. 259.) It is therefore quite possible that the Palæolithic period of the West was contemporaneous with the early Egyptian civilisation.

* The second anniversary of the dedication of St. Paul's Grove, and the organization of the C. L. S. C.

representative of educational institutions, I want to be the first one to join the Circle." I take pleasure in introducing to you that first member of the Chautauqua Literary and Scientific Circle, the Rev. Dr. Bugbee, President of Allegheny College. [Applause.]

Dr. Bugbee said: Mr. President and members of the C. L. S. C.: However derelict I may have been in duty, I have never failed in affection for this organization, and I remember very well the occasion referred to. I sat and listened very intently to the exposition of the aims and purposes of this projected circle, by Dr. Vincent, and as he has indicated when he concluded, it seemed to me to be one of the most fortunate projects then and there to be launched, of which I had any knowledge in all my experience as an educator, and I immediately gave it my hearty endorsement in the way already suggested. I feel honored in having given my name first, and I shall never cease to believe that the organization was a providential one, and one which is to have a wider sweep and range in the future than it has had in the past. The ultimate test of every enterprise, in this country at least, is its merit. However successful a superficial organization may be for a time, its deficiencies are sooner or later known, and it ceases to have influence over the minds and hearts of the people. The sober judgment of the masses will very soon discover the merit of an enterprise and they will attach themselves to it accordingly. This has been the case with reference to the C. L. S. C. Not only in its expansion has its worth been indicated, but its movements, its progress for two years has only commended its plans, and aims, and spirit to this whole country, and to other countries.

Now, what are some of the merits, for my remarks must be brief?

In the first place, its merit has been indicated by the immediate endorsement of the people. There were hundreds and thousands of mothers and fathers, and of sons and daughters in this country who were intent upon further culture; and yet they were so circumstanced in their homes, because of their relations in life, that they could not repair to an institution of learning in order to carry forward their culture. They wanted some mind or minds to lay out a course of reading or study, and they were ready to fall into line and pursue this course with great energy and success; therefore, during the first year, perhaps 8,000 or more gave their names to this organization, and though there may be two thousand before me to-day, who came in this procession, and who participate in this anniversary, there are perhaps five times the number or more who are not here, but whose thoughts are here, and whose affections are here, who will read gladly, through the organs of this Circle—"THE CHAUTAUQUAN," and ASSEMBLY DAILY HERALD, all the proceedings that have occurred or shall occur in connection with this anniversary occasion. The heart of the people endorses this movement.

But again, its merit is indicated by its practicability, by the judicious and yet not too great amount of reading and study prescribed by the authorities. Forty minutes per day, as now indicated, which can be complied with without difficulty by those who are in the midst of the responsibilities of home, and who are far removed from the privileges which many of us have in the localities where we live, and gladly are they pursuing this course of reading with this intent.

But again, I suppose that the utilities of this organization have scarcely been estimated by any of us, possibly not even by the founder himself. I say that the utilities of it are very far reaching. A great man who came to us from across the waters, said before a large assembly that the greatest thing a human soul can do is to put a new thought or a new emotion into a human heart, into a human mind. What is this organization doing by prescribing a systematic course, and bringing it within the range and ability of all classes of people. The

twenty thousand or more who shall constitute this organization during the year to come, will be gathering into their minds new thoughts, new emotions, new aims, aspiring after better, and nobler, and holier things in consequence of their connection with it. I believe, therefore, as already said, that none of us have yet come into a full comprehension of the utilities, intellectual, social, and spiritual, which this Circle has brought within our reach, and within the reach of the masses of the people.

Again, this organization brings our higher schools of learning into unity and harmony with the masses of the people. Why, I have never thought for a moment that all this grand work Chautauqua is doing, in its normal methods, in this Circle, in all of its lectures, in all of its educational facilities and plans, that these interests are in the least in conflict with our higher institutions of learning. But on the other hand all of our schools are filled with greater numbers, more earnest students, more consecrated souls to learning and to God, because of the opportunities which are afforded through the various instrumentalities of Chautauqua, and especially of this C. L. S. C. [Applause.] We have felt it at Allegheny. Many of our young people, though pursuing a severe course of classical, scientific, and philosophical study, are, in their leisure, pursuing this course, and many who began this course have been inspired to greater and more enlarged efforts of culture in consequence of the same, and therefore I am very glad to stand here to-day and endorse it. I am glad to stand here again and give heartier endorsement to this grand movement for the education of the masses of the people of our entire country. [Applause.]

Dr. Vincent: I take pleasure in introducing to you our General Secretary, Mr. Albert M. Martin, of Pittsburg. [Applause.]

Mr. Martin said:—Fellow members of the Chautauqua Literary and Scientific Circle: For some reason I have never yet been fully able to understand why Dr. Vincent has seen fit to designate me as the General Secretary of the C. L. S. C. For a long time after the appointment and my acceptance I wondered what the duties of the position were to be. I wrote to Dr. Vincent for instructions. In due time the instructions came; but they were of so exceedingly general a character that about all I learned from them was a probable knowledge of why the word "general" was placed before the word "secretary." But since coming to Chautauqua this year I am getting more into the line and spirit of the general work of the C. L. S. C., and if it should chance to be my privilege to appear before you again on a future anniversary occasion like this, I trust the term "General Secretary" will represent in work accomplished something more than is indicated by a mere title.

I have great faith in Chautauqua, and I have still greater faith in the Chautauqua Literary and Scientific Circle. I cherish exalted hope of the future of this organization. I know that to-day its outlook is grander and its horizon broader than ever before. Since I have been on these grounds I have had the privilege of looking over much of the correspondence of the C. L. S. C., received by every mail. As I have read the scores of letters from nearly every State in the Union, welling full to overflowing of heartfelt thanks and "God bless yous," addressed to Dr. Vincent, for the beneficent results of this course, I have questioned whether it is not nobler to be President of the Chautauqua Literary and Scientific Circle, than even to be President of these United States. [Applause.]

The speaker who preceded me has spoken of the merits of the C. L. S. C. I will only casually allude to some of the results already reached, and that we may hope to attain. In an organization of this character its merits find vindication in its results. In our city of Pittsburgh we have a public libra-

ry that is justly a pride to our citizens, and we have another across the river in Allegheny. The reports of the librarians of those institutions for the past two years have revealed a feature of peculiar character. The wonder and marvel that has thus found expression is that their patrons have taxed their resources to the utmost by their constant and unceasing calls for histories, and works on science and literature, whereas novels and works containing light reading were the books that heretofore were overwhelmingly in demand. [Applause.] This is a most significant result that has grown out of the fact that we have a branch of the C. L. S. C. numbering five or six hundred members in those two cities.

Another hopeful result: A lady related to me this incident. Said she: "I was calling on a friend, and I asked her if she belonged to the C. L. S. C." She replied, "No, I do not purpose to have any one dictate a course of reading for me. I intend to read whatever I choose, and I think I can judge for myself what I ought to read." A few weeks after I called upon the same lady, and I noticed on the center table in the parlor Green's "Short History of the English People," Steele's "Fourteen weeks in Physiology," Warren's "Recreations in Astronomy," and several Chautauqua text-books. I said to her, "Have you reconsidered your determination not to become a member of the C. L. S. C.?" "No," was the reply, "but I have had to get these books and read them in order to be up with the fashion. I find that your organization is making it fashionable to read history, and science, and literature, and these other studies of the C. L. S. C. course, and I cannot afford to be behind the fashion of the times." [Applause.] Herein lies a great power that is developing into glorious results. May we not hope the day is fast hastening when the C. L. S. C. course of reading will become so fashionable that every woman and every man in this land, both young and old, in order to be in the fashion, and to talk in the current coin of fashionable society, will be obliged to intelligently discuss history, and literature, and science, or be behind the fashion of the times. [Applause.]

It is said of Nicholas, the Czar of the Russias, that when the railroad was about to be built from St. Petersburg to Moscow, by the exercise of his imperial power he laid out the line of the track from one city to the other as straight as an arrow. The result was that the road bed passed in places over well nigh impassable swamps and marshes, through nearly impenetrable forests, and traversed barren wastes, leaving on either hand large cities without railroad facilities. Had the line been made to bend a little here and there, the forests, swamps and wastes might have been skirted, and the large cities given railway communication. Now, as to the application. A writer has observed, and I think well, too, that life is a conflict of duties. One set of duties draw us in one direction, and another set in another direction. A course of study has been prescribed for the members of the Chautauqua Literary and Scientific Circle. We depart, we will say, from St. Petersburg, and we aim to arrive at Moscow. We assume, allegorically, that it is a duty for us to reach the latter point within one year, or four years. Other duties draw us in other directions, and if we persist in making the line of our progress perfectly straight we will encounter forests and morasses of difficulties that many of us will never surmount. But by making wise curvatures in the line, we not only may finally get to our destination, but also succeed in avoiding many intervening obstacles. The illustration is perhaps, none too apt, but the thought I aim to develop is that the more I study the plan of the C. L. S. C. work, the more I am convinced that there is a wise adaptation of the course to the wants of the many, and its flexibility is so great that we can bring in the young, the old, and all races, classes and conditions—busy people, people of leisure, people of all avocations, trades and occupations—and there is laid out for each one the work adapted to his wants and needs.

Pardon me for making one personal allusion here. Since we came on these grounds we have all of us listened with great delight to the singing of the "Jubilee Singers." I have suggested—and that suggestion has been acted upon—that we want one circle to grow out of these meetings of 1880 that shall be a special memorial to the C. L. S. C. I have proposed that it shall be called the "Jubilee Circle," and we have good reason to hope that we will have all the members of the "Jubilee Singers" in it. [Applause.]

In closing these very general remarks from a General Secretary, I wish to impress upon you the importance of a missionary spirit in this work. Let us all be missionaries. If it does us good to be members of the C. L. S. C., it will do others good. Let us each try to add to our membership, and where possible form local circles; at least form a "triangle," as they did at one place in Michigan the first year, and then from year to year add to the numbers until it widens into a circle that will include the entire community.

Mr. Martin was followed by a song from the "Jubilee Singers."

The Rev. W. W. Patton, D. D., President of Howard University, Washington, D. C., was introduced, and said: You have, perhaps, heard how once upon a time a famous general went forth at the head of a grand army anticipating a glorious victory; and it was expected that he would send back a dispatch to his government describing his expedition to the effect, "We have met the enemy and they are ours," but instead of that came back the dispatch, "We have met the enemy and we are theirs."

Now, I came to Chautauqua, not to meditate, exactly, an assault, but I came to survey the land and spy it out, if you please, though I had sundry doubts and misgivings, not knowing whether I should find that of which my judgment would approve or disapprove.

Well my dispatch is, "I have been to Chautauqua and I am theirs." I have been captured.

It gives me great joy to say a few words expressive of sympathy with the movement represented by the Scientific and Literary Circle, and I do so, not because its first member was a college president, but for the very opposite reason, because I see that the intent of the organization was first of all to reach, not after college presidents or college graduates, but after those who had not the opportunities of a literary training. Its object was to elevate those who were in a depressed condition and deprived of coveted opportunities.

Now, I have noticed, that wherever God puts such a thought as that into the mind and heart of any man, it always proves to be a seed that is bound to grow. I have been especially pleased to see that this movement had commenced under the auspices and in the hands of my Methodist brethren; because when I read their history and observe that, in the spirit of the Master and of the primitive church, John Wesley began, not by going out into society, so called, but by going down to the very bottom of it, to gain his converts and lay the foundations of his church society. He preached not only to the aristocratic circles of Great Britain, but he went to the poor of the cities, he went out to the adjoining lots, and gathered together the colliers from the coal-pits, and the weavers and spinners, and the men that had been forgotten and neglected utterly by the Church of England, of which he was a member.

And what was the consequence? Gaining thus the minds and the confidence of the common people, his words took root, and there grew up that great work, not only for that land, but for all lands, which now passes under the once despised, but now everywhere honored name, of Methodism. I noticed that in this country when the Methodist movement began to gain in a similar manner among the common people, the plain people, and a good many of my own denomination were

accustomed to say, as they witnessed some of the success that Methodism had among the common people, "Well, our mission as Congregationalists is to the upper classes, the educated people," which in my mind was very nearly the same as saying that we had no gospel to preach, that we were not representatives of the spirit and kingdom of that beloved Master whom the common people "heard gladly." And I have noticed this; that while seemingly intent upon following out the path of duty, it proved to be the highest wisdom and grandest policy; because if you can go down and take possession of the minds and hearts of the common people in this country, under the elevating influence of a gospel thus carried to them, aided by the common school education of our land, the common people soon become those that fill the upper stations in the land, and those who have gained the common people have gained, to a great degree, the land; and therefore what do we see? We see our Methodist brethren, who began this Christian work in this spirit, now taking their places in intelligence, and culture, and wealth, side by side with all the other Christian denominations of the country. Now, this movement has begun under their auspices, and it is begun in the same spirit, anxious to raise some one, anxious to find out those who had been forgotten and neglected, and perhaps, in a measure, despised. What comes from it? I will tell you. Some men seem to have inspirations come upon them; they seem to have a special genius for doing good. I once attended a great ecclesiastical gathering which lasted for several days. On a Sabbath afternoon all met together for the celebration of the Lord's Supper. There we sat, pew upon pew filled with ministers, with here and there a layman. When the services came to a close, reverently and devoutly we went to our homes, feeling that we had been honoring God. But there was a layman, very well known for his wisdom in winning souls, that sat a little distance from me, and was entertained in the same house with me, who was missing, when we ministers went home. Where could he be? Nobody knew. In about two hours that brother came back. Where have you been? "Well," said he, "it is glorious. There sat alongside of me in that house a young woman, and I thought to myself and wondered if she loved the Lord Jesus. So after the service was over I said to her, 'Do you love the Master whose death we have been celebrating?' The tears came into her eyes at once. I began talking with her, and walked home with her. She asked me to come in, and she fell down and gave her heart to Christ." And there we ministers sat, row upon row of us, and thought we had no opportunity to do good. Some men have a genius for doing good; they have inspiration from above that leads them to plan and work. And I believe something of that spirit rests upon your beloved leader. [Applause.] God has given him a special genius in this direction. I was speaking of this fact once to a very intelligent man who knew this layman. Said he, "That layman has what I call long spiritual antennae. They are always out feeling in every direction, and coming in contact with something. This Literary Circle, I feel, is something born under such influences; it is God-sent, bound to do good, and to fill a niche that nothing else occupies."

I have noticed another thing, that unless you have a time and a place for anything, it is sure not to be done. People sometimes tell us that they don't want any Sabbath day. Every day is sacred with them. And it usually turns out that no day is sacred with them. Precisely so in this course; that which lacks a specified appointment and time is sure to be neglected, and it is a grand feature, I take it, of this enterprise, that it acts in concert, and it acts by designating a specified time every day, without failure, to be spent in study.

I notice another thing. You let a young man study alone and try to educate himself, and it requires an uncommon amount of will for him to pursue that plan. But send even

an ordinary young man to college where he comes into the society of students, where the atmosphere all about him is redolent of study, and there is awakened in his mind an ambition not there before, and there comes up a scholarly *esprit de corps* that was previously absent. Why should such feelings be limited to college students, when they can be enjoyed by others, as your experience proves? I want to give you the right hand of fellowship in your enterprise. God is in it, and it is sure to succeed. [Applause.]

Dr. Vincent said: Our Circle, with its seventeen thousand names enrolled, represents a very wide extent of territory, from Scotland and England, by way of the continent of America to the Sandwich Islands. We have a Circle, a very large Circle, on the California coast. This Circle was organized a year ago and has just held a most interesting session at Monterey, south of San Francisco. We have in this country a German Circle, the course of study being in a general way harmonized with ours, but made up by German scholars with especial reference to the needs of German people, and the supply of German books.

We represent all denominations, and persons of no denomination. We have a few Roman Catholics, a few Jews, and some who are called skeptics. Only about one half of the first year's class was identified with the Methodist Episcopal Church, under the auspices of which the movement began. Great care has been taken by the management to prevent any denominational bias, while every effort has been made to give a decidedly religious character to the work. Our valuable book on the Philosophy of the Plan of Salvation, a thoughtful book, has been read by thousands of people whose ideas of religion had been formed upon a very much lower intellectual and literary type or standard. I thought I had a letter now in my budget which I might read, but suppose that in looking it over I decided not to read it. This letter was from a lady informing me of the conversion to Christian faith of one who was present on these grounds a year ago, and who was a decided skeptic. The conversion of that lady to Christian faith and profession was through the influence, first, of the Chautauqua spirit, which she discovered here, and then directly of the "Philosophy of the Plan of Salvation," which she read last January. The movement is religious at heart, but is literary and scientific in its wide reach and purpose.

This Circle represents all classes of society. We have in many of our towns cultivated people, occupying what are called the highest places in society, who have been enthusiastic students from the first. A large number of ministers of the various churches have organized these circles. From the wife of a Congregational minister I received a letter within a year to this effect: The influence of the local circle upon our society is marked. One of the wealthiest ladies of our place, who has always been a prominent member of the best society, as it is called, but whom nobody ever suspected of caring anything about literary matters, as such, is now so enthusiastic in her devotion to English history, Greek history, and astronomy, and the studies of the first year, that she gives comparatively little attention to what are called the trites of social life, and the same lady said we are delighted to find that a higher class of conversation has come into our ordinary social gatherings. The Chautauqua literature fulfills a much needed ministry towards people who occupied the so-called highest positions in society. One of its best ministries is this: It brings these people into contact with the plain, practical, hard working, every day, ordinarily intelligent people, who need the influence from that realm, and who have the most wholesome influence to exercise over that realm, and I believe that the great variety of professions and of social classes—if it be not almost amusing to speak of this thing as existing in America—with the unity of the professions and the different classes, and the harmonizing of all

grades of scholarship, culture, attainment, and purpose upon one work. I believe the Chautauqua Literary and Scientific Circle is filling up and bringing down, in a worthy, helpful sense, and thus doing a good work in the kingdom of the Master.

Our course of study for the first year was too heavy—we have told this over and over again—for the average member of the Circle. Our course of study for the second year was meant to be a slight improvement, but who will say that Merivale was an improvement upon Green? [Laughter.]

We have decided, for the benefit of those who are a little behind, and of those who are about coming into the Circle and who will not be able to undertake as much as we prescribed for the first and second years, to reduce the amount, that those who joined before, and are behind, may catch up, and that those who begin may hold on their way. I have the good fortune to be able to show you all the books, with a single exception, for the year.

(Here Dr. Vincent proceeded to show and describe the text books for the coming year.)

You may read in each department as much more as you please, and for your special reading you shall have proper recognition at the close of the course.

YESTERDAY.

It only seems like yesterday.

Why beats this heart? 'tis over now;
And those bright dreams of love and hope
Are in the far-off long ago;
Yet time hath wrought no change in me,
My love is linked to yesterday.

It only seems but yesterday:

How happily those days sped by!
At evening I was sure to meet
A sunset smile and starlit eye;
All those sweet smiles died out from me,
With that sweet far-off yesterday.

I sometimes meet a smiling face,

A kindly word of sympathy;
But what are they to my crushed heart?
They only chain my memory
To those fond smiles that cheered my way
In that sweet far-off yesterday.

I wander back to those bright days,

When all was one untroubled sea—
My life a happy golden dream,
No mazes of perplexity:
Those golden dreams have died away,
With that sweet far-off yesterday.

Ah, well, well! the past is over now;

And what there is in store for me
I do not, dare not wish to know,
Nor penetrate futurity.
I know that all things work for good
To those who put their trust in God;
And when I reach yon star-paved sky,
The yesterday will be to-day.

JUST AS WE MAKE IT.

We must not hope to be mowers,
And to gather the ripe gold ears,
Until we have first been sowers,
And watered the ground with tears.

It is not just as we take it,—
This mystical world of ours;
Life's field returns as we make it,
A harvest of thorns or flowers.

THE CHURCH FOR THE TIMES.*

It is the business of the Church to echo God. Any church which does this will be heard around the world. Not the man for the times, but the church for the times, is the proper rallying cry of reform. No one man will ever save the world. A combination of aggressive, omnipresent churches may.

If the business of the Church be to echo God, we must enquire what are the latest syllables in his providential voice. What is God saying? Let me open the freshest portions of the yet unrolling scroll of the book of the Acts of the Apostles, and read twelve verses.

1. In 1800 the population of the United States was five millions three hundred thousand. There were then between three and four millions of professing Christians in evangelical churches, or one in fifteen; Romanists not counted.

2. Between 1800 and 1850 there were over three millions added to the evangelical churches of the United States.

3. Between 1850 and 1870 about the same number were added, that is, as many in twenty years as had been added previously in fifty.

4. Between 1870 and 1880 two-thirds as many were added as in the previous twenty years, or in the fifty years before the twenty.

5. In January 1879, the population of our country was estimated at forty-seven millions, five hundred thousand. The number of professing Christians in evangelical denominations was nine millions, five hundred thousand; that is, one to five.

Roundly stated, the facts are that within three or five years from now there will be fifty millions of people in the United States, and ten million protestant church members in the evangelical bodies, or one in five.

6. Population has increased since 1800 nine times. The number of professing Christians in evangelical denominations has increased twenty-seven times.

7. While there has been an increase in the evangelical denominations, the unevangelical have decreased. The Universalists report in 1879 three hundred and fourteen less congregations than they reported in 1860. A similar decrease is reported in Unitarian religious bodies. In New England the number of Universalist congregations in 1879 was one hundred and eighty-two less than in 1860. And yet you think New England the centre of most of the religious heresies of the age.

8. In the beginning of the century two hundred and fifty thousand dollars only were expended in all Christendom for missions. Now, six millions, two hundred and fifty thousand.

9. At the beginning of the century there were only fifty translations of the Scriptures. Now there are two hundred and twenty-six in as many different languages.

10. There are now printed and in circulation Bibles enough to make one copy for every ten persons on the face of the earth to-day.

11. There are a million church members scattered through the dark lands of the world.

12. It is well known to the closest students of the aggressive movements of Christianity that it is within the power of the Church to teach the Gospel by the living voice or by the printed page, before the close of this century to every human being.

Such is the voice of God in current history. And can a craven, apologetic, whining church echo these thunders of the upper azure where God calls us to courage. We say the days are dark; and so they are, for all our days are days of mortals. We are in our low estate and the earth has fallen, but, as surely as there bursts up in human nature an irrepressible belief that there is a Judge of the world, and that He will do

right, so there bursts up in man's constitution justification of the belief that in the end the Judge of all the earth will rule the planet. When we lift ourselves above the ocean of current events widely enough to see the trend of the gulf streams and to get out of the petty currents of the shores, the cozy shallows where some of us have been rocking ourselves in luxury and dreaming that the reptiles there plashing among the flags were to be found in all the wash of the ocean, through all the zones; when we rise above the sea of human affairs and look down on the great currents of history, we see that God is moving on to victory; and doing this veritably in our day at a greater speed than ever before.

Such are the times. What is the Church for the times? You say that I am not noticing all that current events contain, and that discouragements as well as encouragements might fitly be discussed here. I know infidelity is louder to-day than it ever was before in the use of newspapers, for newspapers are a greater power now than they ever were before. Newspapers are a new invention. I do not think there is as much infidelity in the world as there has been in many past ages. But it expresses itself more, for cheap expression is possible. We are moving rapidly onward in the spread of democratic institutions. The people are coming into power; everybody thinks for himself. We are passing, as I have often said, through a sophomorical period of the earth's history; at least we are doing this wherever democratic institutions are taking root; in a transitional period any amount of crudity must be expected. We must, of course, allow infidelity to talk itself out. When it advocates monstrosities in morals as it not infrequently does in this country; when it makes itself a pettifogger for the repeal of righteous laws that secure the purity of the mails; when it sets up as a hero and a martyr an imprisoned felon, convicted of abusing these privileges of the people; when infidelity thus talks itself into evil odor we may be thankful that the press is in its hands, and that expression is free and cheap. A large part of American organized infidelity brings its liberal leagues to the support of a ghastly propagandism of immorality. The right of free assembly is respected up to a certain point where patience ceases to be a virtue. We must not think, because infidelity is louder than ever before, and has perhaps a more efficient organization of a popular kind than it has ever had before, that it is stronger on these accounts. Thomas Paine was once fifty times the power in the United States he is to-day. I hold, my friends, that most of the turmoil of our time on the matter of infidelity is like the rushing of the foam before a great ocean steamer. God's cause is moving on, and as we roll out of the way the impeding acres of the salt howling brine, there will be some foam, but the foam is one proof of the movements of the majestic vessel. Democracy is moving through the world. Democracy is being crowned among the nations, and so popular intelligence is advancing. We are in many ways calling on all men to think for themselves, and the crudity of a transition state must not alarm us, face to face with the majestic fact that we now have one church member in every five of the population, where eighty years ago we had only one in fifteen.

Yes, but you ask, what is to be thought of the great palpable circumstance that science is saying so much against the Church? I rejoice in all that God is doing to inspire men to free investigation of his works. It is the business of the Church to-day to echo God, whether he speaks in religious history or in science. This age loves clear ideas. The pouring out upon the nations of a desire for scientific knowledge is, I believe, a pentecost from on high as truly as was the one witnessed of old in the holy city. We must echo God when he speaks in the established truths of physical sciences, but when men confining themselves to those sciences merely, hold up a pinched, arrogant physicism as the whole of human

*Lecture by the Rev. Joseph Cook, of Boston, delivered Saturday, E. M., August 14th, 1880, in the Chautauqua Amphitheatre.

knowledge, and when, as the years pass, those partialists and abnormalists become more and more ridiculous to the eye of candid science itself, we must hear and echo what God is saying in these facts also. He is laughing at the infirmity of those who would make a part equal to the whole. I believe that God is inspiring science to research, and possibly the very arrogance of science may be one of the means by which God is to show us that physicism, or the study of mere matter, can never be the study of the whole orb of human science. God is showing us that we must have Him, or something above man's spirit, something above matter not only, but above the highest there is in man's own soul to satisfy that soul itself. All the opposition of science, falsely so called, is itself only a part of the foam before the advancing ship of a Christian civilization, and the louder that hissing spray sneers at the rushing vessel, the more I am inclined to listen for the laughter of the gods at the spray. God will be known through His works as well as through His words. He will laugh at us if we do not listen to what he says in nature, and He will laugh at the men who study nature if they do not listen to what He has said in His word.

The facts which I have recited to you out of the modern acts of the Apostles are enough to make the Church courageous in the presence of all her foes.

There is in Massachusetts, in the town of Natick, where Vice-President Wilson once resided, a pains-taking statistician who was once presiding elder of the district of Boston, in the Methodist church. His name is Daniel Dorchester, and years ago, perhaps ten, his attention was attracted to the reply that may be made on the basis of accurate religious statistics to the despondency of the Church. He has been giving years to the toil of collating statistics of the different religious denominations, and now, as a new census is being taken, he is about to publish his results. I am not stealing his thunder to-day, for a distinguished secretary of the Congregationalist body, Dr. Langworthy, has stolen his thunder already, and it was from Dr. Langworthy that I gathered up these yet unspent thunderbolts. I sat down with Dr. Langworthy, well known to all Congregationalists here, and I have his signature to a paper stating that these twelve propositions are correct statements of facts ascertained by Dr. Dorchester, and largely verified by Dr. Langworthy himself.

To come at once to the heart of the theme, let me ask, first, what are to be the doctrines of the Church of the times? And next, what are to be the deeds?

You know me, I hope, some of you, at this time as a defender of what I love to call axiomatic theology. What is that? A system of religious truth based on absolutely self-evident propositions. Why do I adhere so closely to axiomatic theology? Because it is my business to meet skeptics. I do not undervalue proof texts out of the Bible; indeed, I value that Book because it is full of axiomatic theology. Its cans and its cannots, its musts and its must nots, are all appeals to the very nature of things. But infidelity itself respects self-evident propositions.

Horace Bushnell was a skeptic when he was in college; but he had had an excellent early education in religion. I hope he knew something of vital piety, but after leaving college he became an editor in New York City, and was immersed in politics. In many ways his mind was secularized, and disintoned; besides, he was passing into that state of culture where a man can raise more questions than he can answer, and at last he came to doubt everything; he hardly knew whether there is or is not a God. Pacing too and fro in his room once while a revival was in progress in Yale College, and when nearly every teacher there had taken part in bringing the students into religious light, Bushnell was bewailing the darkness of his soul. He was tossed too and fro on an ocean over which midnight hung. Finally he said to himself: "There is at least one

thing I believe and have never doubted, there is a distinction between right and wrong." There he placed his foot on a perfectly self-evident proposition; there he took his position on one of the parts of axiomatic theology; there he planted himself upon a great truth, which is absolutely self-evident to the moral sense. One of the intuitions of conscience is that there is a distinction between right and wrong. "Very well," said Bushnell, in his solitude, "have I ever yielded my will to my belief on this point? I know there is a distinction between right and wrong, but have I ever chosen the right with my whole soul? Have I ever thrown myself over the line between the right and the wrong, with my entire power of will, and chosen irreversibly, gladly, affectionately the right?" He never had. There in his solitude he knelt down on that one fragment of rock in the midst of a yeasting sea. There he consecrated himself to follow all the little light he had, and to follow it gladly. He did believe that one thing, and in the midst of the ocean and midnight during his prayer, the windows of the blackness were opened. An oriental writer would say, the celestial dove descended upon him. What Bushnell says, is, that when he yielded himself utterly, there came into his soul a sense of God. He had a star in his heart. He knew that there is a Judge of the world, and that the Judge of the world will do right. He gave himself utterly up to the Father of Spirits and doubt as to God's existence, doubt as to God's willingness to help all who yield to him, doubt of the fundamental religious verity that God is, and is a hearer of those who worship him in spirit and in truth, fled from him at once and forever. [Applause.] This is axiomatic theology.

A certain soul, with which I have a better acquaintance than with any other human spirit, was once rocked on dark, unresting seas. At last this tossed mariner planted his feet not on one reef of self-evident truth, but on several. He came to this reef where Bushnell knelt, and also to this other reef, that a man must really love what God loves, and hate what God hates, or he cannot be at peace in His presence, must absolutely have similarity of feeling with God or the universe will be against him; must in short have the new birth, or there can be no harmony between his faculties, nor between his soul and the rest of the universe. He came also upon the perfectly self-evident truth that the past can not be erased, that a record of sin once made can not be blotted out even by omnipotence. It may be screened, but any amount of effort on the man's part to change the past is impotent, and omnipotence itself cannot make what has been not to have been. And so the necessity not only of a new birth, but of the atonement was made clear. Yielding utterly to what those self-evident truths taught, there came a star into the soul. There came into it a readiness to receive the Bible on historic evidence, and on the inner witness of the spirit within its pages. From that hour, however the ocean has lashed the reefs, however the proud billows have endeavored at times to overthrow their adamant barriers, there has been for that soul only peace in the mornings and the midnights, only peace in the sunshine and in the storm, and where that soul found peace in life, it expects to find death, and peace in death. [Applause.]

My first idea, then, about the doctrines of the Church for the times, is, that it may be very well begin in this age of unrest with axiomatic theology. That is a phrase on which I love to insist, because it is comprehensible everywhere. Men know what self-evident truths mean. You can prove the necessity of the new birth, and of the atonement, by appeals to the cans and can not of the nature of things. Yes, all you who are here to-day, and who have not learned similarity of feeling with God, I believe, must learn it, or it will be ill with you until you do. As thoroughly as I exist I believe that without the love of what God loves, and the hate of what God hates, none of you can be at peace in this world or in the next,

and that the longer you live in dissimilarity of feeling with Him, the longer you are likely thus to live. The tendency of character to a final permanence is one of the facts of science, and I would cry aloud and spare not in defence of the doctrine that whoever has not learned to love what God loves and hate what God hates, has all the stars in the universe fighting against him. If it were not so we could not love our God; were He to make it possible for unholiness to possess blessedness, we could not worship him.

I hold also that among the doctrines of the Church for the times will be the Biblical statement of the new birth and the atonement. Thus far, I have touched those doctrines only from the point of view of natural religion, but natural religion is not sufficient for us. You think, some of you think that I under-value revealed theology because it is my specialty to discuss natural theology. But God knows that if we had only natural theology in the world we should be walking even in this late age in little better than the light Plato had, and little better than that which illumined the path of Socrates. Endless as the waves of the sea would be the systems of philosophy if we had not the steady sun and moon of revelation above the ocean to lift natural theology into tides accordant with the revealed attractions. I hold that the Biblical doctrine of the new birth, of the atonement, and of eternal judgment are to be inculcated by the Church for the times, no matter how the spirit of a special time protests against the spirit of all times. Matthew Arnold says, that the *zeit geist* or spirit of the time, is against certain forms of Christianity but Richter used to say that the *ewigkeit geist*, or the spirit of eternity, overpowers the *zeit geist*, the spirit of the day. The Church for the times will listen to the voice of the spirit of eternity, and not to that of the spirit of the day.

What is England? I hope to see its shores not many weeks hence; and I shall see them when they will be thronged by multitudes at summer resorts. The whole coast of England is a kind of Saratoga and Newport. In those summer resorts theology goes down from the pulpit to pay court to fashion. Certain theological professors are not above standing behind these courtiers of the coast, and prompting them to introduce into pulpit teaching liberal modifications and lax changes adapted to the hour, fashion in a court, fashion under an aristocracy, fashion in pleasure resorts; why, it is a very different thing from fashion in a puritan commonwealth! I am very little moved by any man's liberalistic ease of eternal hope, if I find that this is the soft creed of the sea-side summer resort, and of a fashionable aristocratic circle, and has been made unbiblical and unscientific by the spirit of the day, and not by the spirit of eternity. I want the stern, masculine ages to teach me how to live, for I do not expect to place my head when I die in the Delilah's lap of any fashionable theology. [Applause.] I want God's unflinching truth to rule my faith and practice, for I expect to go out of the world and I wish to go in peace. The great current fact of our times, and of all times, is, that men are going out of the world as fast as the clock ticks. I want a theology by which then can die at peace in God's sight and not merely a theology by which they can live at peace in man's sight. Give me no Sir John Falstaff. Give me no my Lord Fitznoodle or Verisopht for [a dying pillow.

I will not pause longer on the doctrines of the Church for the times, although I might here go through rich and large details. I will not stop to insist on what I love to emphasize, that the Holy Spirit is a present Christ, nor even on the great Biblical assertions that our Lord not only was, but is and is one with God, that his name is Emanuel, that he hath yet many things to say to us, and is saying them now. I will not touch on what in Horace Bushnell's forty-fifth year was a revelation to him, that Christ is the form of the soul, that just as a cloud lies in the air and takes its form from the invisible current above it, so the human spirit that is Christ's

lies in His Spirit which is moving in human history, and that the churches that are his, and are flexible under his influences, take their form from his breathing upon them. He, the form of the soul, he, the form of the Church, not Methodism, not Episcopacy, not Congregationalism, but the Church of God, the Church of the living God.

The Church for the times will walk on the transcendent heights of Biblical and scientific truth, and now, if she is not disobedient to the heavenly vision which she will see as she paces to and fro there, what will be the deeds of the Church for the times.

Let me make a protest at the beginning against your fear of innovation. John Wesley introduced into church methods one or two new, practical measures which have turned out to be of exceeding great usefulness in the world. For instance, he for the first time taught Christian believers to come together in what are now called class meetings, and reveal the secrets of their hearts to each other, and light the flame of each other's spiritual torches. The organization he formed he intended to be only a subordinate society within the Church of England. It grew into a Church rather against his will. Such was the power of these new methods to produce a new spirit. The new methods made Methodists. Instead of forming a new body which would not separate from the old mass of the established Church of England, Wesley found he had created a new denomination. The power of his methods did this. You will find that machinery is worthless without the Divine Spirit, but methods which happen to accord with the Biblical Spirit produce the Biblical Spirit.

I am no innovator. I shall recommend no methods of any startling divergence from those already known, and I am no opponent of the generally accepted methods which I cannot pause to discuss. Here is the whole field of the Sabbath and of the Sabbath-School which I must leave to hands which are expert in that department. Robert Raikes, 1780! J. H. Vincent, 1880! Fortunate men, archbishops of youth, I leave to them the whole department of the instruction of the young. [Applause.]

I wish to recommend one or two measures which have long dwelt in my mind, as possessing exceeding value, and which are not yet adopted by the church at large.

In the first place, allow me to say that among the methods of the Church for the times, I would give a high rank to what many churches have adopted for a few weeks each year, and what I would have adopted for two months in each year at least, namely: Conversation meetings between church members and the unconverted. What do I mean? Some of you may remember that my public labor began in revivals. It was the joy of my life to assist evangelists of the calm and fervent Edwardean type, and I had that joy for three or five years. I have studied very closely the methods of some of the coolest and most Biblical evangelists the land contains. I do not know that there is any one method from which I have seen better fruits, both for the Church and for the unconverted, than the closing of devotional meetings of the ordinary kind with what I call conversation meetings. You have a prayer meeting running through half an hour, and at the end of it sing a hymn. Let the leader announce that all who wish to go, have a right to go; but that all who are willing to stay fifteen minutes for conversation with the Christians present on personal religion are requested to do so. Perhaps at the first meeting not five will remain from the unconverted class, but if you converse properly with those five, they are likely to remain again and bring their friends, and you will have fifty in a month. What will be the effect of conversing with them? That fifty are scattered along the aisles and benches and your cold church member is seated at the side of some man whom he has defrauded. The bargains of that church member with the man at his side have for the last week run as close to lies

as the eyelids run to the eye-balls. [Applause and laughter.] No wonder the church member feels cold chills; no wonder the long knives of remorse are passing up and down within his heart. Will any sermon do that unworthy church member as much good as he will receive from the necessity of conversing with that neighbor whom he has defrauded? There is no clasp of steel in a vise that ever took hold of and bent iron, as this necessity of conversation on the highest of all things takes hold of and bends cold men. You can bend cold iron until it is hot, and I would lay the necessity of work for the promotion of vital piety on all church members until they are bent into heat. Why, you say, they do not know how to give advice. It is your fault, my brethren of the ministry, if they do not. If there is any Church represented here in which middle-aged persons are not sufficiently well-informed as to the things which should be said to the unconverted, to be trusted in conversation with them, God pity that Church, and God pity yet more the pastor of it. I know that there are crude and raw churches. I know that everywhere it is very necessary for the minister to oversee this work. I would have every conversational meeting attended by the minister in person. I would have the minister close every meeting by a summary of the conditions of salvation; and yet I would have the Church forced into this work of conversation on personal religion. I have repeatedly seen churches thrown into it, shivering like a babe put into a bath of cold water, but coming out with forehead white and eyes like stars.

In a religious conversation meeting you say to the man at your side, "what is your chief religious difficulty?" If this is once stated by the unconverted man, the difficulty is much advanced toward a solution. It is easy to give bad advice to the religiously irresolute. Perhaps some may say to the unconverted, "Read good books." You may die reading good books, and die unsaved. Perhaps some may say, "Go to church." You may die going to church, and die unsaved. "Associate with the pious." You may die doing that, and die without salvation. You must teach your church members to rein up the unconverted to absolute, total, immediate self-surrender of the soul to God in Christ as both Savior and Lord. A man cannot die doing that, and die unsaved. When you have taught your members to teach that, you will have impressed the doctrine upon them practically.

If I could have the first two months of every year devoted to prayer meetings closed in this way by conversations between the religious and the unconverted, I believe that two good effects would follow. In the first place the churches would be aroused, and not only aroused but heated, not only heated but set aflame; and, in the next place, the unconverted who should meet worthy church members, would be convinced of the sincerity of the church, and many of them by the blessing of God, would be won into a godly life. You now begin the year with a week of prayer; thus far in the history of the church that week, I fear, has been little better than a mass of vain repetitions. I have full sympathy with those who defend the week of prayer, but prayer is not proper which does not lead to practical effort. What I want is two months of both watching and praying, two full months of aggressive work opening each year in our churches. You can usually gather large audiences through the winter. Let all your devotional meetings, in January and February at least, close with conversational meetings, and the laws of cause and effect will give you a spiritual harvest. Your church members will be trained into activity. Your Sabbath-schools will prosper; you will be able to utter in the ear of youth, and of middle age, and of age, the word regeneration with Biblical emphasis. You have torpid churches, because you have unexercised churches. You have churches possessed with the dyspepsia and the gout, simply because they are fat and do

not labor. It is not food only that makes muscle; it is hard work in practical endeavor to win the religiously irresolute into a godly life that puts spiritual stalwartness into the church. The crying sin of most laymen of our day is, that they allow themselves to become torpid in easy, church hammocks, and leave spiritual work almost exclusively to ministers. What I want is the destruction of the spiritual hammocks and of all this sluggishness which brings so much bad blood, goutiness, dyspepsia, and apoplexy, at last, into the church. [applause] and you can break up that by the simple method of conversational meetings adequately watched by shrewd pastors. Notice, I do not by any means deny that there are dangers in this method; but that I take it for granted that it will be watched constantly by an educated and a spiritual ministry.

In the second place, will you permit me to say that Chalmers's territorial principle of district visitation ought to have a large future in our great cities. We have now twenty cities of over eighty thousand inhabitants. We have more cities of over a hundred thousand inhabitants than France or Germany possesses. As I have repeatedly shown on this platform, our population, and that, indeed, of the whole world, tends to mass itself in cities. Now, the trouble with the poor, the perishing, the degraded in cities, is, that nobody visits them. We do our city work by proxy. We send down our female missionaries, our male city missionaries, to do the work that we ought to do personally. It is becoming the fashion in Boston for the most exquisite ladies there to go into the slums and see the poor. It is the fashion in London to do this. Some persons high in aristocratic rank have set the example, and so it is at last a fashion forced upon the church by mere social emulation to visit the poor. Our Lord went about from house to house doing good, and the church has not yet learned all he meant to teach by this example. If ever we are to rescue ourselves from misgoverned municipalities, we must apply to our great cities that principle of district visitation which Chalmers applied to Edinburgh. We must see every family, not leave the visitation exclusively to our pastors. They have not the physical strength nor the time for the whole necessary work. We must organize ourselves two by two, as the disciples were organized of old, and go everywhere preaching the Word. It is recorded in the book of Acts of the members of the early church that "they were all scattered abroad except the Apostles and that they who were scattered abroad went everywhere preaching." There is a justification of lay religious effort, I should think! They who were scattered abroad taught the Word, but were not the Apostles. It is this face to face contact with poverty that brings a man into sympathy with it. Go into the most desolate room you ever saw and spend a day; go to a damp cellar and sleep there through an August night, and you will begin to know how to sympathize with the men, women and children who live constantly in the slums. Breathe for one week the fumes of the gutters, and of the livery stables, and of the nameless filths that infest our city death-traps and fever dens, and you will begin to know what district visitation means. Give me a church that goes from house to house among the poor, and I will give you a hurricane or public sentiment for the reformation of our misgoverned municipalities. [Applause.]

Until you organize lay religious effort in the country, you never will reach the perishing and the degraded and the dangerous classes there. I know that the high percentage of one in five Protestant church members in our population is made up largely from the country. It is not true of our larger cities that one in five of their population is a Protestant church member. But although our rural districts are better than our cities, you know how desolate vast tracts of the country are, and how the country side itself needs to be dis-

tributed and ferreted out to its last nook by an omnipresent activity of men and women who do not lean too much on their pastor, and expect him to do nine-tenths of their own work.

Pardon me now if I venture, in the third place, to mention something a little novel. You have question boxes in your Sunday-schools. Sometimes lecturers venture to give question box addresses. I have gone from side to side of the land, taking up questions miscellaneously from students and from the masses of the people, and I am amazed to find the questions of the average citizens as keen as those of educated men. Liberty of thought has in America set the strongest brains among the masses of men on fire. Great problems of philosophy are being discussed by our best laymen. There is a popular earnestness that you can not appreciate until you hear its questions concerning the vastest problems of theology, which were once discussed only by scholars. The ploughman in this country thinks for himself. Why should not a minister do what, I confess I did once, when I was a pastor, and have in his Sabbath-school, or somewhere in his church, a preacher's question box? Put pencil and paper at the side of the box, and let questions be freely dropped into it anonymously. You want subjects for your sermons. You want to know about what people are talking and thinking. Let them put anonymous questions into the preacher's box and you will soon know what men are thinking about. At first you will not get many questions, but by a little encouraging of the people you will find that the inquiries will multiply, and that you can look into your list of questions and see the secret thoughts of your congregation. Let a committee be appointed to revise the list of questions before they are handed to you, if you fear that frivolous or impertinent inquiries will be handed in. Let it be understood that you see none that are not approved by the committee. I never had an impertinent question handed to me during the three or four years that I acted as a pastor. Strong men, whom you rarely meet on your pastoral visits, will put questions into your box, some men you rarely can approach in ordinary conversation closely enough to get at their secret difficulties. Your question box is an assistance to such persons. A man may neglect it entirely; but if he chooses to put in an anonymous question covering the secret struggle of his soul, you may possibly be of assistance to him in some public address, and he will come to hear his questions answered.

Daniel Webster was once approached by a man who wished to start a new journal in Boston. The man recommended the use of exceedingly fine printing paper. There was to be a flourishing title printed in large letters; various mechanical improvements were to appear in the sheet. But Webster said: "Let your paper be printed in the usual form, but with unusual ability." Now, I would have a minister preach in the usual way, but with unusual pertinancy obtained by the use of a question box. He need not read the questions publicly, but may take his text as usual, and incorporate his replies into his sermons.

Suppose that I could put up preachers' question boxes in all the churches of the United States; suppose I could cause devotional meetings to be closed by conversation meetings for two months in each year, and this, from Plymouth Rock to the Golden Gate; suppose I could organize every pastorate in this land on Chalmers' territorial principle of district visitation—what would be the result? Of course these are not exactly new measures. They have been adopted in scores of churches, I presume, although I do not know of more than two in which a preacher's question box has been used. What I want is to make them universal, and the common property of the churches, just as much a usual thing as the average prayer meeting or the communion service.

Let us have help to self-help organized in assistance of the

poor. Let us have our charities associated and made systematic. Let us have work given oftener to the needy and money given sparingly. For one I would have the Elberfeld and the Germantown plan of poor relief applied to our cities, and money given only in cases where it is known it must be had to relieve immediate want. I would have the help given to the poor to be help to self help, and our miscellaneous door charities immensely curtailed. The church is doing great damage by its miscellaneous methods of distributing its charities. Many are careless in the use of money, because forced by business to be penurious in the use of time. We give a man a dollar to get rid of him. We have in the church, I believe, wealth enough to relieve the wants of the poor, and to cause no strain on the finances of God's house. But at present, as any expert of charity will tell you, and as we have been learning in Boston to our humiliation, we have been doing harm by stimulating beggary, simply by the miscellaneousness of our charities. The associated charities of Boston have lately been reorganized on the Germantown and Elberfeld plan, familiar to all philanthropists.

What if I should say, face to face with the author of the international lessons, that I would have somewhere in the year temperance taught in the Sabbath-school, and in the international lessons. [A voice from the audience: We have that.] I know you have it in a general way, but it is in a very special way that I would have temperance taught. I would have the principle of total abstinence carried unflinchingly to the front in all the Sabbath-schools of the land. [Applause.] You have not that everywhere, for your ministers, especially in the south and south-west, and in Europe, do not practice it everywhere. [Applause.] We have in Boston, and in Oberlin, and in a score of other places in the land, Sabbath-school organizations where two pledges of total abstinence are offered to the children for their choice. One requires total abstinence from intoxicating drinks; the other total abstinence not only from intoxicating drinks, but also from tobacco and profanity. [Applause.] In Boston, in nine cases out of ten, and in Oberlin, in ten cases out of ten, the latter pledge has been preferred. You have not adopted this triple pledge in all your Sabbath-schools, for some of your ministers have not adopted it. [Applause.] I make no apology for saying that any minister whose example is not leading his young people to abstain from intoxicating drinks and tobacco is bringing up the youth under his charge in the way they should not go. [Applause.]

What if I should say that under a democracy the discussion of the moral issues of public affairs is one of the duties of the church. Not on Sundays. I am not about to venture to defend Sunday politics in the pulpit, but many ministers give week-day lectures, and I know half a dozen who have preludes on current events and move whole cities by them. It is an amazement to me that an humble prelude on a great blazing subject of public interest will be quoted from side to side of the land, even as unimportant an individual as myself, as I have found by five years experience, may sometimes aid a great cause in that feeble way. Now, what if in week-day lectures—I do not say on Sundays, for I would not myself employ preludes on Sundays, except on the very greatest occasions—what if in preludes to week-day lectures the ministry of the land should occasionally take current rascaldom by the hairy scalp and tell it its duty? [Applause.] Why, I believe that agitation in this country, after all, is king of the land. Congress moves as a ship, according to the winds that blow upon its sails. But where do the winds come from? Out of the caves of the hearts of the people, and what is king Eolus there if it be not the adaptation of thought by pulpit, press, and platform? How can we rouse these winds unless we lift ourselves up at times to the duty of telling commerce its duty, and politicians their duty, and discuss the

moral issues of public affairs, as the prophets did of old, in the name of God? What if the churches of all denominations, from side to side of the land, occasionally employed preludes in this way? A politician in Maine had been through a long political campaign, and the election was to come on a Monday. He worked hard up to midnight Saturday. "Now," said he, "I have done my duty, but to-morrow the ministers of Maine will stand up in pulpits and give such hints that all the work of the last two months will be undone in this State among respectable people." What if we had stood up in our pulpits in the North and given such hints before the civil war as would have convinced the South that we could not be divided against ourselves, in the event of contest between the two sections of the land? The contest never would have come. Where are the ministers who failed to do their duty concerning the discussion of human bondage? On their heads rests some part of the blood of the Rebellion. [Applause.] America is not out of trouble yet, but she has cost us a great deal, and she is worth saving! In the United States, at least, the discussion of the moral issues of public affairs is a part of the duty of the independent platform. But on a week-day lecture evening, I say, let the church, from the Atlantic to the Pacific, speak out on temperance, on sensuality, on corruption in city politics, on jobbery in national affairs. We need not mention men or parties by name, but the moral issues of public affairs are a part of our legitimate list of subjects for discussion, and if we would half use our power, the agitation that would result would be feared by politicians to their finger tips. [Applause.] You have it in your power, ministers of America, to manage politics whenever any great moral issue is at stake, and politics are not worth managing in any other case. Let the dead bury their dead, you can take care of the living. [Applause]

The religious regeneration of the press will follow swiftly on the regeneration of public sentiment. We have a few newspapers great enough in convictions, and strong enough in their purses to brave public sentiment. We have some newspapers that are not party organs. Let us see to it that editors are made the friends of sound moral ideas. The religious regeneration of the pulpit in relation to secular affairs will affect the regeneration of the respectable portion of the parlors of the land. Regenerate your pulpit and parlor, and you will regenerate your press; regenerate your pulpit and parlor and press, and you will regenerate politics in their moral issues.

Of course I need not pause long in defence of the proposition that church discipline in the church which echoes God, will be conducted according to Matthew, eighteenth chapter, and not according to Plymouth Church, Brooklyn. [Applause and laughter.] A lax church discipline is the supposed outcome of Congregationalism, but it is the outcome of independency and individualism gone mad. There is in this country a particular need of sternness in church discipline, because we manage all churches by the voluntary principle. I confess that without church officers not elected exclusively by the laymen, almost any form of church government is weak as water, unless the church is filled with the revival spirit. Give me a glorious reformatory Biblical atmosphere in the church, and this eighteenth chapter of Matthew will execute itself. Let that spirit be absent, and you will find the standards of expediency and creeping conformity to the world taking the place of God's resonant righteousness in church discipline: the world will turn away from any church that conducts its affairs on the world's ideals of expediency.

I must recommend a fourth year in the theological seminaries; not for all students, but for some. Andover has publicly declared itself in favor of this change. Princeton has adopted it. I would not have all ministers kept four years in

a seminary, but if a man feels a divine call to study a particular class of topics, and wishes to stay a fourth year under special training, then in God's name let the churches encourage him, for the field of study is now so large that our men can not meet skepticism unless some of them are trained more than three years in a professional school. It was my fortune to take a fourth year of study in Andover Theological Seminary, and I believe it was the most profitable year that I ever gave to theological topics.

Let me say that a ministry and a lectureship at large for a specially important and difficult class of questions ought to be fostered by the church. The diversification of the work of the pulpit needs to be as great as that of the wants of the people in religious things. Let us educate some men for a ministry at large if they feel called to this by the Divine Spirit and Providence. Let us have a lectureship here and there, for specially important and difficult problems, and, if God blesses such work, let it be followed as far as His indications would lead a cautious man to go.

Let me say, that among the deeds of the church for the times, I would have the foundation of professorships in our theological seminaries on the relation of religion and science. Princeton has something like this, and has had for years. Andover lately gave forty thousand dollars to the endowment of such a professorship. Other seminaries are following in the wake of these great leaders. Let us meet a pinched physicism by a broad Christian philosophy. Let us have men capable of understanding the Psalms of David in the light of modern research. Let us know of what we affirm, when we discuss the relations of religion to science. Let us no longer blunder and stumble, and take an evasive attitude in the face of an arrogant and narrow physicism, and its offspring, materialism, agnosticism, and atheism. Would I have the material medica taught in theological schools? By no means. I would have the relations between religion and science taught. It is my business to study those relations. But what do I study? It is the line between wind and water in every ship of science. It is not necessary for me to know what a physician must know when he would write prescriptions for the sick. I want to know the relations between physical truth and religious truth, and so I study the line between wind and water. Standing before audiences of many kinds, I find everywhere that any shot above the line or under the line goes for nought. Whoever would hold audiences, by discussing science and religion, must strike the line between wind and water every time. That is not a wide line, and though it is a long one, going around all the ships of the different sciences, it is not beyond the power of one man, if he is industrious enough and will give himself wholly to the topic, to know the principal things that are to be known along that line. You say I have undertaken too much. Well, God knows I have undertaken enough—but I have not undertaken as much as you think, because I have not undertaken to unload all our ships, nor have I undertaken to examine every square foot of them; but I have undertaken to know how to aim at the line between wind and water, and I hope with practice enough, having given four years to theology, and at least seven years to that line between wind and water, to know how, by and by, to look for that line in a deadly way over the top of the cannon.

I would, finally, my friends, have every church service, large or small, closed by an act of silent, total self-surrender to Almighty God. I believe the Church does not enough address the will. We address the heart. We address the intellect. We are learning, I hope, more and more to address the whole man. But, if I am to speak frankly what I think, it is only the very best class of the ministry that knows how to address the will, and cause it to surrender utterly to God on the spot, and at the moment of the appeal. This is the value of the best kind of evangelistic services. We want no wild fire,

but what is the difference between your evangelist and the ordinary preacher? The evangelist means to secure an immediate surrender to God. Perhaps he can not address the intellect as well as you can; but he has learnt how to present truth to the will. You present it to the heart, to the taste, to the intellect, and year by year your ministry is fruitless. Preach to the will an hour and you have done more than by preaching days to the mere intellect and heart and the taste. We must not undervalue this latter kind of preaching; but taken alone, it is futile sheet lighting, and not the thunderbolt. Let us address the will on every public religious occasion, by some final act of each hearer calling for total, irreversible surrender of the will to all the light the soul has. Before any benediction is pronounced, let the audience, in both vocal and silent prayer, be led through a great and supreme act of utter self-surrender to Almighty God.

Through all the Bible there flames on high cherubic symbol to represent the Church. It is one symbol in many parts. You have the stone cut out of the mountain and filling the earth; you have the voice of the redeemed before the throne; you have the angel with the everlasting Gospel to be proclaimed to all quarters of the earth, and methinks he cries aloud, now, over all the seas—cries in Chinese immigration; cries in the incomming multitudes from Europe; cries to our land as to no other on the planet. But the supreme detail in this unified symbol we find in Ezekiel, where we read of the wheels and of the spirit within them. Whithersoever the spirit was to go they went. When the living creatures went the wheels went by them; when those stood, these stood; when those were lifted up from the earth, the wheels were lifted up over against them. The spirit of the living creatures was in the wheels. The likeness of the living creatures was like burning coals of fire; out of the fire went forth lightning. The living creatures ran and returned as the appearance of a flash of lightning. The likeness of the firmament upon the heads of the living creatures was as the color of a terrible crystal stretched forth over their heads above. Under the firmament were their wings, straight, the one towards the other. Everyone had four wings which covered their bodies; and when they went, I heard the noise of their wings like the voice of great waters, and as the voice of the ALMIGHTY. Such is the voice which the church is called upon to echo. [Applause.]

Bible-Teaching in London Board Schools.

The pleasing and interesting ceremony—now annually observed—of awarding prizes for Scripture knowledge to children taught in the schools of the London School Board, took place recently at the Crystal Palace, under the presidency of Sir Charles Reed, M. P. Sir Charles Reed spoke of the occasion as a declaration on behalf of the School Board of the value attached by its members to religious teaching in the schools of the country. He explained that although they were not required by law to give religious instruction in their schools, they did give it to every child in attendance. Practically they had found that the “religious difficulty,” once so much talked of, did not exist. The simple Bible-reading, with explanations suited to the capacity of the children, was liked by the scholars and approved by the parents, who rarely declined to allow their children to attend. Excluding infants, the whole of the scholars might now be said to submit themselves to Scripture examinations. In 1875 there were 38,000, in 1878 there were 102,000, in 1879 there were 112,979, and this year 127,501 had been examined. The prizes this year numbered 4,000; they consisted chiefly of Bibles, and were, as usual, the joint gift of Sir Francis Peek and the Religious Tract Society.—*London Sunday Magazine*.

THE SUNDAY-SCHOOL.

NORMAL OUTLINES.

[PRELIMINARY NOTE.—These outlines are intended for use either by the individual student, or in the Normal Class, or the Teachers' Meeting. They are outlines merely, to be filled up by study, and not completed essays. They may be taught in the form of lecture-lessons, each point being placed upon the black-board in an abbreviated form, as below, when announced by the teacher. These heads should be frequently reviewed, and at the close of the lesson erased, to give the class an opportunity of exercising their unaided memory in a final review. A part of the lessons are upon the Teacher's work; another portion upon various topics in the Book of Genesis, so arranged that by the close of the quarter, the student may obtain the general scope of the book.]

No. I. THE SIX PREPARATIONS.

I. PREPARATION IS NEEDED BY THE TEACHER.

1. *Upon general principles.* All good work requires training. No person can make a shoe, or build a house, or cut and fit a garment, or teach successfully in a public school, without some preparation. No more can the Sunday-School teacher.

2. *On account of the limitation of time.* The day-school occupies the scholar at least twenty-five hours in each week; the Sunday-School, an hour and a half, of which not much over half an hour is given to the lesson in the class. Because the Sunday-School teacher has only one fiftieth of the time possessed by the secular teacher, he needs all the more ability and training to make the most of his limited opportunity.

3. *On account of the lack of authority.* [The teacher in the Sunday-School can exert but little authority over his scholars. But that fact does not make his work of little importance. It requires less knowledge and skill to teach a scholar who has already learned his lesson than to awaken interest in, and impart instruction to one who cares but little about it. Hence there is all the greater need of thorough preparation for the Sunday-School teacher.]

4. *On account of the importance of the subjects.* The matters with which the Sunday-School teacher deals are not like algebra and geometry, only indirectly connected with actual life and needs. They are the truths and principles upon which depend character, conduct and eternal destiny. It is of vast importance that they be clearly understood and thoroughly taught. Hence the need of full preparation by the teacher.

5. *On account of the delicacy of the material.* The teacher deals with souls and characters in their formative impressible period. How easy to warp and mislead them! How important to know just how to train them aright! How greatly the teacher needs to understand his work and to be thoroughly equipped for it!

II. THE TEACHER'S PREPARATION INCLUDES SIX ELEMENTS.

1. *The preparation of personal character.* No person is qualified to teach the Bible until his own life and character are controlled by its principles.

2. *The preparation of Christian experience.* As a strain of music can not be interpreted by a deaf man; as a painting or landscape can not be appreciated by a blind man; so the deepest meaning of scripture can neither be taught successfully nor even comprehended fully by one who has not been brought into personal relation with Christ as his one Redeemer.

3. *The preparation of Biblical knowledge.* The more completely the whole Bible is understood and known, the better may any portion of it be taught. Hence, the teacher must be acquainted with (1) Bible construction, i. e., its books, writers and subjects. (2) Bible History. (3) Bible Geography. (4) Bible Institutions.

(5) Bible manners and customs. (6) Bible Biography. (7) Bible doctrines. . . 4. *The preparation of the specific lesson.* The teacher needs to know much more about the lesson than he proposes to teach his scholars. He must be prepared to answer questions as well as to ask them; and from a well stored mind, to teach with reserve power. . . 5. *The preparation of adaptation to scholars.* The teacher needs to know his class as well as his lesson; to understand their varied characters, abilities, acquirements and religious condition; he needs to select from the mass of information he has gathered those truths best suited to his scholars, and to adapt them to their individual needs. . . 6. *The preparation of the teaching plan.* It is one thing to know *what* to teach; another to know *how* to teach. The material selected, next comes the question, what to do with it. The teacher must determine in which order he will take up his subjects; how to approach the lesson; how to present it; how to illustrate it; finally how to apply it.

BLACKBOARD OUTLINE.

I. PRE. NE.	II. SIX. PRE.
1. Gen. pri.	1. Per. Char.
2. Lim. ti.	2. Chr. Exp.
3. Lac. au.	3. Bib. Kno.
4. Imp. sub.	4. Spe. Les.
5. Del. mat.	5. Ad. Sch.
	6. Tra. Pl.

No. II. THE STUDY OF THE LESSON.

I. THE THREE AIMS OF STUDY.

1. *To ascertain the meaning of the word.* The first and greatest aim of all study should be to obtain *the truth*. Not to find arguments in support of preconceived opinions, but to ascertain "the mind of the spirit" in the written word. . . .
2. *To supply the needs of the soul.* The Bible is to be studied not in the spirit of curiosity, but as one seeks a fountain to quench thirst. He who has himself been fed with the bread of life alone is qualified to break that bread to others. . . .
3. *To meet the needs of his class.* The teacher studies the word not for himself alone, but to impart the truth to others. The needs of the souls depending on his lips for instruction are ever to be kept in mind as he prepares his lesson.

II. THE THREE DEPARTMENTS OF LESSON STUDY.

1. *Acquaintance with the subject-matter;* to know all that can be known concerning the lesson. . . . 2. *Adaptation to pupils;* selection of the teaching material, and its preparation to the individual needs of each scholar. . . . 3. *Methods of teaching;* the "lesson plan."

III. THE FOUR SOURCES OF INFORMATION.

1. *The lesson-text:* the verses of the lesson. . . . 2. *The context:* the verses in immediate connection with the lesson, both before and after it. . . . 3. *The parallel passages,* or collateral texts; places in Scripture where the same subject is presented. . . . 4. *The lesson helps;* commentaries, expositions, aids to the study of the Bible, maps, &c.

IV. THE SEVEN ELEMENTS OF THE LESSON. *

For the complete mastery of the lesson in all its departments, there are seven subjects which require attention. These are:— 1. *The time;* when the events of the lesson took place, or its teachings were given; at what period in the world's history; how long before or after Christ; how long after the date of the last lesson. . . . 2. *The places;* where the events occurred; lands, provinces, or localities referred to in the lesson, or related to it; their location, their history, and their present condition. . . . 3. *The persons;* who are named or referred to; what facts are associated with them; what traits of character are presented. . . . 4. *The facts;* the chain of incident or of thought in the lesson. . . . 5. *The difficulties;* questions connected with the lesson which are not

* As given by Dr. J. H. Vincent.

easy to answer; whether in the line of interpretation, or of apparent discrepancy. These are to be investigated, not for the purpose of discussion in the class, but as essential to a complete preparation. . . . 6. *The doctrines;* the truths directly or inferentially taught in the lesson. These should not be taken at random from the verses, but arranged under subjects, as the doctrines concerning *God*, concerning *man*, concerning *redemption*, &c. . . . 7. *The duties;* the practical teachings of the lesson; what it commands us to be or to do; either negatively or positively; both direct precept and as illustrated in example.

V. THE METHOD OF PREPARATION.

1. Ascertain the contents of the lesson; its facts or line of thought. . . . 2. Study its relations of time, places, and persons. . . . 3. Investigate its difficulties. . . . 4. Adopt its doctrinal, and practical teachings. . . . 5. Prepare suitable illustrations to light up the lesson. . . . 6. Arrange an outline-plan for teaching.

VI. HINTS CONCERNING PREPARATION.

1. Begin preparation early in the week. . . . 2. Pray much over the lesson. . . . 3. Use with discrimination all helps accessible. . . . 4. Study independently; forming your own conclusions after obtaining all possible light upon the subject. . . . 5. Study your scholars as well as your lesson. . . . 6. Do not expect to use all your material in teaching.

BLACKBOARD OUTLINE.

I. Aims. 1. Asc. me. wo.	2. Sup. ne. sou.	3. Me. ne. cl.
II. Dep. 1. Ac. sub. mat.	2. Ad. pu.	3. Meth. tea.
III. Sour. Inf. 1. Less.	2. Con. 3. Par. Pass.	4. Less. h.
IV. Elem. Less. Ti. Pl. Per. Fa. Dif. Doc. Dut.		
V. Meth. Prep. 1. As. con.	2. Stu. rel. t. p.	3. Inv. dif.
4. Ad. doc. prac. tea.	5. Pre. ill.	6. Arr. out.
VI. Hia. 1. Beg. ear.	2. Fr. 3. Us. h.	4. St. ind. 5. St. sch.
6. Not exp.	us. all. mat.	

No. III. THE BOOK OF GENESIS.

I. ITS TITLES.

1. Greek title, 'Genesis,' taken from the Septuagint version, meaning "beginning." . . . 2. Hebrew title 'Bereshith,' meaning "in the beginning," taken, according to Hebrew usage, from its opening word, yet appropriate to its contents.

II. ITS CHARACTERISTICS.

1. *Extreme antiquity.* It is the oldest book in the world, having been written about 1500 B. C. Particular writings or inscriptions may be more ancient, but no complete connected work approaches it in antiquity. . . . 2. *Length of its annals.* Its history covers more than half the period of the Old Testament, from the creation to the death of Joseph, according to the common chronology, nearly 2400 years, and much longer, in the opinion of many scholars. . . . 3. *Importance of its subjects.* It contains what every thinking mind desires to learn; the only trustworthy account of the creation, the origin of man, the entrance of moral evil, the first revelation of God's will, and of the divine plan for the world's redemption. . . . 4. *Religious purpose.* "It is the first volume of the history of man in relation with God." (Murphy). In its history, genealogy, and biography, it is never secular, but always spiritual, presenting the divine side of human life.

III. ITS CONSTRUCTION.

1. *It is composed of eleven distinct documents,* or narrations, all (except the first, which is a record of creation), beginning with the words: "These are the generations, &c.," or "The book of the generations, &c." The word in Hebrew is "Toledoth," meaning 'annals, or family history.' The annals of an entire family are included under those of its head. Thus we have the 'Toledoth' or 'history' (1) of the heavens and the earth, beginning Gen. 2:4. (2) Of Adam, including his de-

scendants, 5:1. (3) Of Noah, 6:9. (4) Noah's sons, 10:1. (5) Of Shem, 11:10. (6) Of Terah, including the life of Abraham, 11:27. (7) Of Ishmael, 25:12. (8) Of Isaac, 25:19. (9) Of Esau, 36:1. (10) Of Jacob, 37:2. . . 2. *These documents are arranged according to a definite plan; not thrown together in an accidental way. They present the main line of the worshippers of God, and the families holding special relationship with them. . . 3. Hence the book must have been written or compiled by one person; since it has unity of plan with its variety of documents. Undoubtedly it was written by Moses, though in it earlier writings were employed, revised and arranged by him under divine direction.*

IV. ITS OUTLINE.

1. The Creation. (Ch. 1:2.) 2. The Fall. (Ch. 3.) 3. The Antediluvian Races. (Ch. 4,5.) 4. The Deluge. (Ch. 6-9.) 5. The Dispersed Races. (Ch. 10:11.) 6. The Chosen Family. (Ch. 12-50.)

BLACKBOARD OUTLINE.

I.	Tit. 1.	(Gk.)	Gen. 2.	(Heb.)	Ber.
II.	Char. 1.	Ant. 2.	Len. ann. 3.	Imp. sub. 4.	Rel. pur.
III.	Cons. 1.	11. Doc. (Tol.) 2.	Def. pl. 3.	One wr. (Mos.)	
IV.	Outl. 1.	Cre. 2.	Fa. 3.	Ant. Ra. 4.	Del. 5. Dis. Ra. 6.
			Ch. Fam.		

No. IV. HISTORIC PERIODS IN GENESIS.

The Book of Genesis relates the early history of the race, so far as is necessary to its general theme, the divine plan of redemption. Its record may be divided into four periods. 1, creative; 2, primeval; 3, preparatory; 4, patriarchal.

I. THE CREATIVE PERIOD.

This includes the six days or stages of creation.

1. *Its chronology.* Beginning at an unknown point in the illimitable past, it comes down through countless centuries to B. C. 4004, the date of the creation of man, according to the common chronology, which is not certainly correct. . . 2. *Its subdivisions.* The steps or stages of creation, each represented by a 'day.' . . (1.) The light. (2.) The heavens. (3.) The land. (4.) The sun, moon, and stars. (5.) Marine animals. (6.) Land animals and man. . . (3.) *Its great names.* Adam and Eve, the father and mother of mankind. . . (4.) *Its localities.* "The garden eastward in Eden;" perhaps at the sources of the Euphrates and Tigris; perhaps at their junction near the Persian Gulf.

II. THE PRIMEVAL PERIOD.

1. *Its chronology.* From the creation of man, 4004 B. C., to the deluge, 2348 B. C., 1656 years. . . 2. *Its subdivisions.* (1.) The fall. (2.) The antediluvian races. (3.) The deluge. . . 3. *Its great names.* (1.) Seth, the ancestor of the chosen line. (2.) Lamech, the earliest poet. (3.) Enoch, the translated. (4.) Noah, the righteous man. 4. *Its localities;* in the great Mesopotamian valley, between Armenia and the Persian Gulf.

III. THE PREPARATORY PERIOD.

1. *Its chronology.* From the deluge, 2348 B. C., to the call of Abraham, 1921, B. C., a period of 427 years. . . 2. *Its subdivisions.* (1.) The building of Babel. (2.) The dispersion of the races. (3.) The rise of the monarchies: Babylon, Nineveh, and Egypt. . . 3. *Its great names.* (1) Shem, the ancestor of Christ. (2) Nimrod, the founder of empire. (3) Terah, the father of the chosen family. . . 4. *Its localities:* the lands comprised between the Caspian Sea, the Persian Gulf, the Red Sea, and the Mediterranean Sea.

IV. THE PATRIARCHAL PERIOD.

1. *Its chronology.* From the call of Abraham, 1921, to the death of Joseph 1635, B. C., 286 years; the shortest of the four periods, yet occupying more than three-fourths of the book of Genesis, from the 12th to the 50th chapter. . . 2. *Its subdivisions.* (1) The journeys of the Patriarchs. (2) The

settlement in Egypt. 3. *Its great names.* (1) Abraham, the friend of God. (2) Isaac, the heir of the promise. (3) Jacob, the wrestler with God. (4) Joseph, the ruler of Egypt. . . 4. *Its localities;* principally Syria, Palestine, and Egypt.

BLACKBOARD OUTLINE.

PERIODS.	I. CRE.	II. PRI.	III. PRE.	IV. PAT.
Chronol.	—Cre. man. 4004 B. C.	Cr. M. to Del. 2348.	Del. to C. Ab. 2348-1921.	C. Ab. to De. Jos. 1921-1635 B.
Subdiv.	1. Li. 2. Hea 3. La. 4. S. M. S. 5. Mar. An. 6. L. An. M.	4004-2348. (1) F. (2) A. R. (3) Del.	(1) B. B. (2) D. S. R. (3) R. Mon.	C. (1) Jou. P. (2) Set. Eg.
Names.	A. E. Gar. Ed.	S L. E. N. Mes. Vall.	S. N. T. C. S. P. G.	A. I. J. J. Sy. Pal.
Local.			R. S. M. S.	Eg

SUCCESSFUL COMPETITORS.

CHAUTAUQUA NORMAL EXAMINATION, AUGUST 18, 1880.

Numbers 3, 1 and 25—the three best papers belong respectively to the following persons:

MISS KATE F. KIMBALL, Plainfield, N. J. (Presbyterian).

REV. N. M. STOKES, Hinckley, Ill. (Methodist Episcopal).

MISS CHARLOTTE E. LEAVITT, Providence, R. I. (Congregationalist).

CHAUTAUQUA EXAMINATION.

NORMAL DEPARTMENT, 1880.

The several papers which have passed stand in the following order of merit: Numbers 3, 1, 25, 22, 64, 38, 8, 2, 40, 56, 42, 27, 11, 53, 20, 41, 39, 45, 21, 31, 5, 63, 36, 67, 30, 14, 29, 26, 47, 35, 4, 13, 17, 55, 28, 44, 43, 65, 23, 10, 51, 50, 12, 62, 37, 33, 19, 34, 52, 48, 16.

GRADUATES

OF THE CHAUTAUQUA NORMAL DEPARTMENT.
1880.

[Alphabetical List.]

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Chautauqua Notes on the International Sunday-School Lessons.

FOURTH QUARTER—LESSON I, OCT. 3d, 1880.

ISAAC'S PROSPERITY.—Gen. xxvi, 12-25. . . *Time.* B. C. 1804. Isaac 92 years old.

EXPOSITORY.

12. *Then Isaac sowed in that land.* The land is Gerar not far from Gaza. This fact shows that the patriarchs did not neglect agriculture, though inclined to be nomadic and pastoral in their habits. *Hundred fold.* This is an unusual yield since 25 or 30 fold was the ordinary yield. . . 13. *Went forward.* Increased in wealth and power, the result of the blessing of God upon him. . . 14. *The Philistines.* Descendants of Ham who inhabited Egypt. They were a warlike, active people. They inhabited the district of Palestine or Philistia. *Envied him.* Because of his great prosperity. "Who can stand before envy?" Every man pays a price for every blessing received. If we heap up possessions we lose thereby quiet and get great anxiety. . . 15. *All the wells.* These were difficult to dig and costly. *The Philistines had stopped.* A very expressive way of indicating their envy and opposition to Isaac and his friends; for a good well of water in that country was of great value. This was in fact a declaration of war. (II Kings iii, 19-25.) . . 16. *Abimelech.* This was the name of several Philistine kings. *Go from us.* Isaac is thus banished to Gerar. . . 17. *Isaac departed thence.* He was a man of peace though having greater strength than his opposers; hence for the sake of peace he removed, but he found the promise true: "The meek shall inherit the earth." *Pitched his tent.* Encamped. *The valley of Gerar.* The undulating land of Gerar. The narrow plain through which runs a stream which would help to supply his need. *Dwelt there.* Fixed himself in the settled abode. . . 18. *Dug again the wells of water.* It was of the first necessity in the encampment to secure water. *Called their names.* As memorials of his father. . . 19. *Dugged in the valley.* Prospecting for a new well. *And found there a well of springing water.* (Hebrew.) Of living waters. This was a rare discovery and hence of great value, because of its cooling freshness and because perennial. . . 20. *Herdman.* A strife sprung up between the rival herdmen. These are still common in the land. *The water is ours.* Because digged by Isaac's followers. *Esek.* Marginal reading, "contention." . . 21. *Strove.* Contended. *Sitnah.* From the term "Satan" meaning accession. Marginal reading, hatred. . . 22. *Removed.* Here again he prefers to leave his encampment rather than to have strife. *Rehoboth.* (Room, a space, enlargement). Probably about twenty-three miles south-west of Beer-sheba. It is remarkable how the patience and peacableness of Isaac appear in this narrative. The Gospel spirit is the only true weapon against the world. If we

would conquer our enemies we are to obey the injunction: "Love your enemies." Isaac like Christ conquered by meekness. . . 23. *Beer-sheba.* A border town of the promised land and the paternal homestead where the covenant blessings had been promised. . . 24. *Lord appeared.* A night vision. *The God of Abraham.* In this Jehovah reminds him of his covenant faithfulness and especially of his covenant with Abraham. *Fear not.* As a man of peace unwilling to strive or fight he may have feared, but God bids him have no fear so long as he is serving him and doing right. . . 25. *Built an altar there.* He thus consecrates his prolonged sojourn at Beer-sheba. This is an expression of his grateful sense of the Divine goodness on the present occasion. So all devoted Christians should evince their gratitude by spiritual sacrifices and grateful remembrance of God's interferences in their behalf. Isaac first built an altar and then digged a well. He seems to have made his home here for the most of the remainder of his life. He died, however, at Hebron, B. C. 716, aged 180.

LESSON II, OCTOBER 10th, 1880.

JACOB AND ESAU.—Gen. xxvii, 22-40. . . *Time.* B. C. 1760. Isaac 137 years old. . . *Place,* Beer-sheba, forty-five miles south-west of Jerusalem.

EXPOSITORY.

22. *Jacob's voice . . . hands of Esau.* Every effort at deception is frustrated at some point or other. In this case the voice and hands did not agree. . . 23. *His hands were hairy.* But Isaac was deceived somewhat in this case. A goat's hair has often a soft, delicate touch, very much like that on the human person; and though he had misgivings in the case he nevertheless blessed Jacob. The deed was done and could not be revoked. How the deceiver is recompensed by deceits practiced upon him in the beautiful coat of Joseph! . . 24. *Art thou my very son, Esau?* The first suspicions were not utterly quieted. He said: I am. First, the acted falsehood, then the lie in so many words. It is impossible to approve of Jacob's conduct in this matter. If Jacob had not done this wrong would the Lord's promises have failed? Did God need Jacob's sin in order to carry out His plan? God forbid. The work would have been done infinitely better and Jacob had gained his birth-right in God's way and God's time. Whenever we use wrong methods to gain God's blessings the curse always clings to us, but "He uses the wrath of man to praise Him." . . 25. *Venison.* Namely, game. *He brought it near to him . . he did eat.* Such covenant solemnities were usually associated with a meal among the Orientals, and it was probably regarded as necessary in this case. . . 26. *Kiss me, my son.* A sign of affection on the part of the son. . . 27. *Smelled the smell of his raiment.* The garments of Esau were impregnated with the fragrance of the fields. *Blessed him.* This dying blessing was a matter of infinite importance connected with the fulfilment of a divine promise. . . 28. *Of the dew of Heaven.* The dew of Palestine is of the greatest importance with respect to the fruitfulness of the years. So the dew of Hermon is spoken of by the Psalmist, and the dew on the mountains of Sinai as an evidence of the Divine blessing. *Fatness of the earth . . . corn and wine.* Palestine was famous for vineyards. The richness of the soil is of great moment as an item of prosperity, and this with the dew would result in choice products of the soil. . . 29. *Let the people serve thee.* Political prominence here indicated also, not only among his brethren, but also over foreign nations. 32. *Who art thou?* Jacob's deception is now found out by the return of Esau. The sequel is now related in verses 30-34. Esau saw, doubtless with great regret, what he had done in parting with his birth-right to Jacob, but he is too late; hence his cry, "Bless me, even me also, O, my father!" could not be complied with. Esau found no place of repentance, though he

sought it carefully and with tears. We reap as we have sown. Esau is held up as a great example of unfailing regard for spiritual blessings wantonly thrown away. . . 35. *Thy brother came with subtlety.* With deceptions. . . 36. *He (Esau) said: Is not he rightly named Jacob?* (Supplanter). The word seemed to mean: Is there not a connection between his name, Jacob, and that he thus supplants or out-wits me? *Took away my birth-right.* Not right to charge Jacob with taking away, robbing him of his birth-right, for Esau voluntarily surrendered it; he practically despised it. . . 37. *I have made him thy lord.* The lordship over his brethren implied that they, including Esau, should be his servants. . . 39-40. *Shall be the fatness of the earth.* Here is a promise of temporal prosperity made in the same terms as Jacob's. The second part refers to the roving life of hunters, free-booters which he and his descendants should lead. *Shall serve thy brother.* Though Esau was not personally subject to his brother, his posterity were tributary to the Israelites till the reign of Joram, when they revolted and established a king of their own. This whole narrative is very suggestive. We are to believe the Bible, obey its precepts, and leave the rest to God. Although no immediate result may follow falsehood and sin, they always have their retribution. Mothers should never conspire with their favored children to deceive others. One attempt at deception will lead to another, and God's purposes will be fulfilled whatever may be the deception of men.

LESSON III, OCTOBER 17th, 1880.

JACOB AT BETHEL.—Gen. xxviii, 10-22. . . *Time.* B. C. 1760. Jacob was about 77 years old. . . *Place.* Near the city of Luz, twelve miles north of Jerusalem; named Bethel, (the house of God,) by Jacob, because of the vision he had there.

EXPOSITORY.

10. *Jacob went out from Beer-sheba.* Jacob's conversion is to take place. From henceforth the character of his life is to be changed. . . 11. *He lighted upon a certain place.* After having traveled several days. *And tarried there all night* Pilgrims wrapped in their cloaks often spend the night in the open air during certain seasons of the year. *Took of the stones.* "One of the stones" for a pillow. . . 12. *A ladder.* Not necessarily a ladder in the common acceptance, but a rising series of steps, as of several mountains cast up and heaped together in one, with broken sides or ledges for steps. Mountains were sometimes termed ladders. *Earth . . . to heaven.* Intimating the connection of the earth and heaven. Woe be to him who lays out a plan which has nothing in it but this world. All our plans should take in both heaven and the earth. *The angels of God ascending and descending.* Indicating the spiritual messages that come from heaven in answer to our prayers, making efficacious our communion with God. Thus life becomes a stepping heavenward. . . 13. *The Lord stood above it.* That Jacob might understand the vision, he heard the divine voice. . . 14. *And thy seed.* Jacob's birth and privilege is here assured to him so that no wrath of Esau could deprive him of it; and here the covenant promise reaches to the spiritual blessings to come upon all the families of the earth by Jesus Christ. . . 15. *I am with thee.* He is here assured of the constant presence and guidance of God. Why should we not be encouraged as the spiritual seed of Jacob because of this promise? If God will keep us in all places and circumstances, then may we go on our way with confidence and rejoicing. . . 16. *Surely the Lord is in this Place.* Being awakened out of his sleep the place seems to him like a magnificent temple. *And I knew it not.* For the omnipresence of God was unknown to him, but that Jehovah in his descending mercy should be to him even here far away from the places consecrated to his worship. . . 17. *How dreadful, (full of awe,) is this place.* The more we know of God and the more we become acquainted with His character, the

more of reverence and awe fills our hearts. *The house of God.* Wherever God manifests Himself there is His residence, His temple. *The gate of heaven.* Alluding to the ladder or stairway opening to him accession to the heavenly world. . . 18. *Took the stone . . . set it up for a pillar.* The pillow now becomes a pillar or monument by which to commemorate God's covenant appearing to him. *And poured oil upon the top of it.* This was an ancient mode of consecrating, by anointing. . . 19. *Bethel, (the house of God).* About twelve miles north of Jerusalem close to the city of Luz. . . 20. *Vowed a vow.* Self consecration to God. *If God will be with me.* Not indicating a condition, but since God is with him, no doubt or contingency is expressed. . . Verse 21. *So that I come again.* This point, which the promise had left dark for his further trial, Jacob emphasizes especially. *In peace.* Exempt from Esau's friends. *Lord be my God.* Not only as Jehovah but also as his personal God, the creator of all things. I will utterly renounce and forsake all the idolatries and superstitions of the surrounding heathen. . . 22. *This stone.* This monument of the presence of God among his people. *The tenth unto thee.* Ten signifying the whole, a tenth is that fraction of the whole. Thus Jacob opened his heart, his home, and his treasure to God. He goes out in reliance on the divine promise and yields himself to the divine control. This is the essence of all conversion.

LESSON IV, OCTOBER 27th, 1880.

JACOB'S PREVAILING PRAYER—Gen. xxxii, 9-12, 22-30. . . *Time,* B. C. 1739. Jacob had reached the age of 97. . . *Place,* Peniel or Penuel, (The face of God).

EXPOSITORY.

Verse 9. *Jacob said.* Being changed from the schemer to the believer he offers the prayer. *O, God.* Appeals to God as his only help. *Which saidst . . . return.* He pleads now His gracious promises. He lays hold of the divine faithfulness. . . 10. *I am not worthy.* He premises the prayer with confession of his own unworthiness and God's faithfulness and favor. *With my staff.* He was a fugitive, and lonely and aged. *Now I am become two bands.* He was returned as the prosperous head of a family. . . 11. *Deliver me.* He entreats divine deliverance from the impending calamity. He is troubled in his conscience and has forebodings concerning the meeting with Esau. . . 12. *Thou saidst.* Chapter xxviii, 14. Where God promises, his faith is very, very tenacious, just at this epoch in his history. We should always cling to the naked word of God. . . 22. *The ford of Jabbok.* This river flowed into the Jordan about half way between the Dead Sea and the Sea of Galilee, on the east side, at a point nearly opposite Shechem. . . 24. *Was left alone.* On the north of the Jabbok. *There wrestled a man.* An absolute reality, no dream. He is called the angel, Hosea xii, 4. Jacob says of him, verse 30, I have seen God face to face. The idea is of close personal, corporeal conflict, in which the issue of physical strength was joined. . . 25. *The hollow of his thigh.* The socket of the hip. This was an emergency and turning point in the life of Jacob. There had been many flaws in his character. He now prevailed through importunity and humble prayer. *And the hollow . . . out of joint.* To show to him that it was not by his own strength that he had prevailed, but by the grace of God. See II Corinth. xii, 7. . . 26. *He said.* That is the wrestler, the covenant angel. *Let me go.* Though disabled Jacob struggled and held fast. This was the believer's importunity. . . 28. *No more Jacob but Israel.* The vanquisher is to be called no more "supplanter," but "prevailer with God," *Power with God.* Hosea xii, 3, 4. *With men.* Chapter xxv, 21-27. He received the first answer to his prayer that he should be delivered from Esau. Now he wants still more, a spiritual blessing. . . 29. *Blessed him*

there. The blessing is completed as the name, Israel, plainly shows, prevailer with God. We are taught in this the virtue and absolute necessity of importunity, holding on to God until the blessing we seek comes to our hearts. . . 30. *Peniel*, or *Penuel*, (the face of God). It is not definitely known where this locality is. *Face to face*. With his vision he had seen the face of God; personal and intimate communion with the Divine Being, Exodus xxiii, 20. Deut. xxxiv, 10.

LESSON V, OCTOBER 31st, 1880.

JOSEPH SOLD INTO EGYPT—Gen. xxxvii, 1-5, 23-36. . . Time. B. C. 1729. Ten years after Jacob's return to Canaan. Joseph 17 years old. Benjamin less than one. . . Places. Jacob's home was at Hebron, about twenty miles south of Jerusalem. Joseph was sold at Dothan, 70 miles north of Hebron.

EXPOSITORY.

Verse 1. *Jacob dwelt in the land*. Here "father" is used collectively. All belonging to Jacob dwelt in the promised land, while Esau dwelt in Mount Seir. *Stranger*. Sojourner. *Land of Canaan*. Promised land. . . 2. *Generations of Jacob*. The family history. The narrative is here resumed from the return of Jacob to Hebron, 17 years before Isaac's death. . . 3. *Israel loved Joseph*. . . the son of his old age. It is supposed he had many loveable traits of character. *Coat of many colors*. Meaning a dress of distinction. Judges V 30. II Sam. xiii, 18. . . 4. *Could not speak peaceably unto him*. Signifying their hostility and envy. . . 5. *Dreamed a dream*. Possibly the hatred occasioned by his coat of many colors might have faded out, but Joseph began to have dreams of eminence and honor, confirmatory of the pre-eminence with which his father invested him. These dreams were symbolical. Jacob having bought land in Shechem sends flocks thither for pasture. It was over 50 miles from Hebron. Jacob sends Joseph to this place to see his brothers. Failing to find them he passes on to Dothan, thinking to find them there. The brothers, seeing him coming, determined to kill him. . . 21. Reuben, it seems, had a kindly feeling towards Joseph, and sought to secure him and protect him, and in his own time and according to his own judgment, to return him to his father. . . 23. *They stripped Joseph out of his coat*. This being the special object of their wrath and envy. . . 24. *The pit was empty*. This was an empty cistern or reservoir dug in the ground. There were many such in the Arabian deserts. These were frequently used for prisons, instead of buildings erected for that purpose. Being empty he did not perish. . . 25. *They sat down*, all except Reuben. They bethought themselves to eat and drink, perhaps to stifle the workings of conscience in them. They doubtless made merry regardless of the tears and sorrow of Joseph. *Ishmaelites*. Arabian merchants were meant, it is presumed. *Gilead*. The caravan road from Damascus to Egypt touched upon Gilead, and passed by Dothan. This place was celebrated for a precious balm. *Spicery*. A species of gum. *Myrrh*. Which is a gum from the herb "ladum." . . 26-27. Now it appeared that Judah relented somewhat, and shows something of human sympathy towards his brother, preferring to sell him to the Ishmaelites rather than imbrue their hands in his blood; and his brethren it appears relented a little also, and consented to this proposition. *Content*. Acquiesced. . . 28. *Twenty pieces*. The price of a lad under 20 years of age. The full price of a slave was thirty shekels. . . 29. *Reuben returned*. He was absent when the sale was made. . . 30. *Whither shall I go?* He thought Joseph dead, and feared to break the tidings to Jacob, in the midst of his age and infirmity. . . 31. *Dipped the coat in blood*. Evidently to deceive the father. . . 32. *This we have found*. It was necessary to commit another sin in order to cover the first; and this is always the case with reference to the commitment of sin.

One necessitates another. . . 34. *Jacob rent his clothes and put sackcloth on also*. A garment of mourning. As he had been the deceiver of his father so he is now deceived by his sons. . . 35. *All his daughters*. Daughters-in-law, as he had only one daughter, Dinah. *I will go down*. Absolute despondency possesses his mind and heart. Nothing he thought could comfort him. *The grave*. (Hebrew) sheol, the place of departed spirits. . . 36. *Potiphar*. . . captain of the guard. Meaning captain of the executioners or chief of the slaughtermen, because all penal inflictions of the king were executed by the soldiers of the royal guard. This was a high and responsible office.

CHAUTAUQUA INTERMEDIATE CLASS, 1880.

1929 N. 13th St., PHILADELPHIA, PA., SEPT. 3, '80.

DEAR FELLOW STUDENTS: I have the pleasure hereby of announcing you as a member of the Chautauqua Intermediate Class of 1880. Please acknowledge the receipt of this notice, making corrections, if any are necessary, in your name and address in the following list. The prize pupils will be announced, and the diplomas forwarded as early as possible, but be patient.

Yours sincerely,

B. T. VINCENT.

Hattie P. Abbott, Kingsville, Ohio; Mrs. Elizabeth Ace, Sligo, Pa.; Lelia Barrett, Niles, Mich.; Addie M. Benedict, Jamestown, N. Y.; Cornelia F. Boydon, Washington, D. C.; Ellen C. Burrows, Deposit, N. Y.; Ann Caldwell, Erie, Pa.; Letitia Caldwell, Erie, Pa.; Kittie E. J. Carter, Randolph, N. Y.; Nina B. Colburn, Kennedy, N. Y.; R. Aussie Cox, Covington, Ky.; John Currie, E. Carlton, N. Y.; Annie M. DeKnight, Pittsburg, Pa.; Mrs. Maria C. Gay, Buffalo, N. Y.; Jessie D. Grassie, Cambridgeboro, Pa.; Rev. James M. Hervey, Pittsburg, Pa.; Mrs. M. Best Hervey, Pittsburg, Pa.; Lizzie Hervey, Cin. O.; Mrs. Edith Husted, Buffalo, N. Y.; Edwin M. Husted, Buffalo, N. Y.; Mary J. Jackson, Newton, Iowa; Vena Jackson, Belfast, N. Y.; Bertha A. King, Corry, Pa.; Winnie M. Kinsman, Sugar Grove, Pa.; George A. Kirkland, Dewittville, N. Y.; Emma Knox, Auburn, N. Y.; Addie Kooman, Rochester, N. Y.; Mrs. W. J. McConkey, Wolf Creek, Pa.; Gertrude M. Merchant, Fredonia, N. Y.; Mrs. A. H. Nye, Buffalo, N. Y.; Ella Perrin, Rochester, N. Y.; Hattie E. Perrin, Dansville, N. Y.; Flora F. Robertson, Findley's Lake, N. Y.; Charles W. Robinson, Pittsburg, Pa.; Mrs. C. M. Snyder, Warren, Pa.; Laura K. Snyder, Warren, Pa.; Ernest D. Swezey, Corry, Pa.; Lizzie E. Thomas, Xenia, Ohio; Mrs. Lottie F. Thompson, Galion, Ohio; Florence L. Turrill, Cin., Ohio; Nellie D. VanIngen, Rochester, N. Y.; Ada L. Viele, Albany, N. Y.; Andrew J. Whipple, Saegertown, Pa.; H. Jane Whipple, Saegertown, Pa.

The ocean, as we see it to-day, is the result of a mighty series of great changes, which were more violent in former ages than they are now, when the crust of the earth is thicker, and better able to withstand the working of internal forces, and though it may not be possible to write an exact history of the ocean from its first beginnings down to the present day, it may, at any rate, be asserted that the salts now contained in it have been so contained from the very first. In geology there are more facts than explanations, and the further we go back in time the more difficult becomes the representation of individual occurrences.—JUSTUS ROTH.

Three months ago it was impossible to write the following words—The best example of a commonwealth which has lost its Catholic perfection, without losing its traditional, but imperfect Christianity, and has at the same time returned in a great part to the natural order—that is, to the truths of natural religion, and to the four cardinal virtues—may be said to be the British Empire.

AWAKE.

The sun gets up in the morning
And lifts his stately head;
Open your eyes, my sleepy skies,
The sun is out of bed!
The moon is very timid,
She dare not meet the sun,
With a heigh-ho! the stars must go,
And hide themselves one by one.

The sun gets up in the morning,
The world is all alight;
Every tree is full of glee,
Every blossom bright;
Every bird is singing
A welcome to his King,
With a Well done, beautiful sun!
You glorify every thing.

The sun gets up in the morning,
And so must children, too;
How dare you keep fast asleep,
The sun is calling you!
'Mid all the birds and blossoms
Your merry voices raise:
With a Hurrah! How glad we are
We have got a sun to praise!

—Good Words

10x1=10.

CHAUTAUQUA DIVISION OF
LOOK UP LEGION.

MOTTOES.

- "Look up and not down;
- "Look out and not in;
- "Look forward and not back;
- "And lend a hand.

PLEDGE.

We, the undersigned, wish to be manly (or womanly) and Christian in our character, and we therefore pledge ourselves to be as far as we are able, truthful, unselfish, cheerful, hopeful, and helpful, to use our influence always for the right, and never fear to show our colors. We also pledge ourselves to use our voice and our influence against intemperance, the use of vulgar or profane language, the use of tobacco, affectation in dress or manner, disrespect to the old, ill treatment of the young or unfortunate, and cruelty to animals.

We will aid and support each other in carrying out this pledge and the spirit of our motto.

Address all letters to Mary A. Lathbury, Orange, New Jersey.

DEAR BOYS AND GIRLS:

Dr. Vincent and Mr. Flood have invited us into THE CHAUTAUQUAN, and here we are—to stay!

THE CHAUTAUQUAN is not Chautauqua, certainly, (what a difference one little letter may make!) for we can not every morning hear the bells counting the first minutes of the "Children's Hour," and run away under the trees to meet dear Mr. Vincent, and funny Mr. Beard, (who always carries a wonder box in his head,) but we can be very happy, nevertheless, for ten months of the year, looking at each other and talking to each other through "THE CHAUTAUQUAN." And now a word to the two hundred and eighty boys and girls whose names appear below: Let us begin our history as a new division of the L. L.—not by becoming a mutual admiration society, with nothing in particular to do—but by beginning to be and to do. We have the example of our elder brothers and sisters, of the C. L. S. C., that great swarm of busy bees gathering the honey of knowledge from a hundred sources, but in confidence, dear young people, we have a grander and a more difficult work to do than they. It covers more than a "four years course," and it needs our attention more than forty minutes a day. Does this discourage you? It need not,

for we have a whole life time to do it in, and the promise of help from God at every step. And after all, as we shall talk more fully about hereafter, it is *not doing* so much as *letting*.

Our society has a mathematical principle running all through it, which will be more fully explained next month, but we want you to begin at once to prove that "ten times one is ten." Many of you promised to form a little L. L. after you returned to your homes, and if each of you should become the centre of a little circle of *ten*, (make it a hundred if you can) don't you see how beautifully we could carry out the mystic sign at the top of our columns? And this does not mean ten more boys or girls merely; it means *ten times more influence for good—ten times more moral force in the world!* Isn't it an inspiring thought? And then we want to hear from you. These two broad columns are yours, and we want to know what you are becoming and what you are doing. Next month we shall publish a letter written to you by a young Baron, twelve years old, over the sea in Holland. We shall be glad to hear from individuals or societies.

The badges are now ready, and will be sent to applicants. They are fifteen cents each, and may be ordered through the address given above. They will only be sent to actual members of the L. L., and such as send us their names desiring to become members. Cards, with pledge and mottoes, will soon be ready.

MEMBERS OF CHAUTAUQUA DIV. OF L. L.

Prof. E. A. Spring, Perth Amboy, N. J.; Frank Perkins, Dunkirk, N. Y.; Frank Blackburn, Bradford, Pa.; Anna May Field, Cleveland, O.; Victor Eugene Hazeltine, Fredonia, N. Y.; Harry D. Hazeltine, Warren, Pa.; Mary Grier, Sherman, N. Y.; Charlie E. Gates; M. Anna Kemp, Oil City, Pa.; Kate Getty, Pittsburg, Pa.; Eva Brewer, Cleveland, O.; Thomas L. Edward, Elyria, O. Willie —, Prattsburg, Pa.; Katie M. Foulke, Spring Bay, Pa.; Essie Peters, Columbus, O.; Cora E. Case, Ellington, N. Y.; Ella Case, Ellington, N. Y.; Morris Jones, Greenfield, Pa.; Luverne Mix, Farmington, Pa.; Emmet Mix, Farmington, Pa.; Louie A. Baden, Fredonia, N. Y.; Ward A. Miller, Mercer, Pa.; Emma Allen, Rochester, N. Y.; Josie Frost, Elmira, N. Y.; Emma Williams, Pittsburg, Pa.; Laura Whipple, Saegertown, Pa.; Lewie H. Lathridge, Buffalo, N. Y.; Theodore Whittlesey, Dunkirk, N. Y.; Ralph C. Kerr, Mercer, Pa.; Lulu Colby, New York City; Minnie Tay, Wattsburg, Pa.; Charlie Groves, Tidioute, Pa.; Clara Taylor, Chautauqua; Carrie Teasdale, Hornellsville, N. Y.; Amy Darrah, Brookville, Pa.; May Seward, Orange, N. J.; Marion Smith, Oberlin, O.; Darwin Smith, Oberlin, O.; Nellie A. Sloan, Russellsburg, Pa.; Raymond N. Alden, Cincinnati, O.; Louie A. Brown, Randolph, N. Y.; Ida E. Miller, Brocton, N. Y.; Lottie Bennett, Buffalo, N. Y.; Julia A. Tiff, Titusville, Pa.; Gertrude E. Tiff, Titusville, Pa.; Alice Lozer, Cincinnati, O.; Willie T. Spillard, Cincinnati, O.; Florence May Somers, Cleveland, O.; Jennie B. Crankshaw, Akron, O.; Mary Farrington, Cambridgeboro, Pa.; Grace Farrington, Cambridgeboro, Pa.; Perry V. Jenness, Bradford, Pa.; Mina Colburn, Kennedy, N. Y.; Martha Colburn, Kennedy, N. Y.; Emma L. Stowell, Portland, N. Y.; Ella A. Stowell, Portland, N. Y.; Jessie Fenton, Brooklyn, N. Y. Josephine B. Tingley, Greencastle, Ind.; Kittie Calista Greenland, Engel, Pa.; Flora Plimpton, E. Palmyra, N. Y.; Charlie Huribut, Watts Flats, New York; Gracie Galloway, Jamestown, N. Y.; Kitty S. Lepar, Jamestown, N. Y.; Birdie Wells, Jamestown, N. Y.; Leonard T. Beecher, Wellsville, N. Y.; Norman Perry, Rochester, N. Y.; Mary May Smith, Toronto, Ont.; Charlie White, Titusville, Pa.; Jessie B. Gaylor, Parker City; Jessie Lyman, Toronto, Ont.; Marcia Boardman, Olean, N. Y.; Maude Husted, Buffalo, N. Y.; Linda Pritchard, Phelps, N. Y.; Stewart Pritchard, Phelps, N. Y.; Ward Kelley, Rochester, N. Y.; Georgie Stowe, Corry, Pa.; Bessie Riley, Rochester, N. Y.; May

Palmer, Ripley, O.; Addie Thompson, Red Rock, Pa.; Maude Glidden, Cleveland, O.; Bertie Glidden, Cleveland, O.; Gertrude Glidden, Cleveland, O.; Beatrice Glidden, Cleveland, O.; Mary A. Edwards, Eva B. Covell, Tarport, Pa.; Hattie Price, Erie, Pa.; Frone Clark, Scio, N. Y.; Roy S. Blowers, Westfield N. Y.; Blanche W. Jenness, Bradford, Pa.; Ella A. Wilson, Union City, Pa.; Minnie G. Wilson, Union City, Pa.; Fred Harris, Oswego, N. Y.; Allie Lane, Chautauqua, N. Y.; Mauda Green, Titusville, Pa.; Clara Green, Titusville, Pa.; Axie Yingling, E. Parker, Pa.; Nancy Grant, E. Parker, Pa.; Lottie Mallory, Baltimore, Md.; Edgar Walker, Bayles, N. Y.; Charles W. Whedan, Medina, N. Y.; Albert L. Wetmore, Warren, Pa.; James W. Phillips, Jamestown, N. Y.; Rich'd N. Baker, Jamestown, N. Y.; Fred B. Black, Franklin, Pa.; Mina A. Cassell, Meadville, Pa.; Minnie Schofield, Petrolia, Pa.; Kittie Schofield, Petrolia, Pa.; Agnes L. Snyder, Warren, Pa.; Minnie Croizer, Dunkirk, New York; Mattie Chamberlain, Lectoria, Ohio; Mary F. Estabrook, Warren, O.; Cornelia Smith, Warren, O.; Mamie R. Stevens, Friendship, N. Y.; Kitty Rexford, Panama, N. Y.; Bertha Kimberley, Westfield, N. Y.; Blanche Hodel, Sligo, Pa.; Grant Norton, Panama, N. Y.; Harry Driscoll, Springfield, O.; Blanche L. Palmer, Stedman, N. Y.; John T. Bethune, Edenburg, Pa.; Charles A. Harris, Buffalo, N. Y.; Jessie R. Harris, Buffalo, N. Y.; Grace E. Harris, Buffalo, N. Y.; Mary V. Warner, Mill Village, Pa.; Gertie Wallace, Mill Village, Pa.; Helen Erwin, Pleasantville, Pa.; Nettie C. Fuller, Austinburg, O.; Willie A. Moore, Union, Pa.; Nora A. Smith, Nile, N. Y.; Albert J. Harris, Buffalo, N. Y.; Albert W. Stevens, Friendship, N. Y.; Florence E. Kibbe, Frewsburg, N. Y.; N. Alice Frew, Frewsburg, N. Y.; Grace E. Barrett, Titusville, Pa.; Bessie A. Barrett, Titusville, Pa.; Frank Beck, Meadville, Pa.; Ethel D. Williamson, Indianapolis, Ind.; Frank Payne, Titusville, Pa.; Harry M. Barrett, Titusville, Pa.; Lowell L. Rogers, Dundee, N. Y.; Geo. Crankshaw, Akron, O.; Clifton Gates, Ellington, N. Y.; Nathan Asher, W. Farmington, O.; Hattie Shaddock, Greenfield, Pa.; Agnes Shaddock, Greenfield, Pa.; Jennie M. Maitland, Knox, Pa.; Arthur S. Maitland, Knox, Pa.; Geo. W. Sykes, Mercer, Pa.; Mabel T. Randolph, Toledo, O.; Birdie Bennett, Russellsburg, Pa.; Glennie E. Smith, Columbus, O.; Plonden H. Shaddock, Greenfield, Pa.; Fred. K. Wilkins, Cleveland, O.; Geo. W. Reese, Warren, Pa.; Albert M. Peck, Bradford, Pa.; Willie W. Anderson, Wellsville, N. Y.; Susie Manning, Mercer, Pa.; Florence Kew, Mercer, Pa.; Mabel Bice, Petrolia, Pa.; Carrie L. Ransom, Toledo, O.; Susie Gilkie, Ashtabula, O.; Grace M. Cutler, Cleveland, O.; May Compton, Fergus Falls, Minn.; Edw. S. Smith, Warren, O.; Wm. Bailey, Jamestown, N. Y.; Byrd Peters, Lowdensville, O.; Jennie Bradley, Buffalo, N. Y.; Marian D. Smith, Oberlin, O.; Smith Jay, Salem, Pa.; Alice Benjamin, Wayne, Pa.; Fanny Benjamin, Wayne, Pa.; Grace Carley, Louisville, Ky.; Harry Bradley, Bradford, Pa.; Lida Siggins, Youngsville, Pa.; Maude F. Mills, Little Valley, N. Y.; Johnny Brown; Georgie Peirce, Columbus, O.; Herman Giffin, Jamestown, N. Y.; Will Gilkie, Ashtabula, O.; Carrie Dixon, Titusville, Pa.; Edith Fay, St. Louis, Mo.; Genie Fay, St. Louis, Mo.; Carlisle Shaw, Eden Centre, N. Y.; Charlie Church, Titusville, Pa.; George Cheney, Montgomery, Ill.; Henry Cheney, Montgomery, Ill.; John Davis, Chautauqua, N. Y.; Harry Espy, Meadville, Pa.; Harry Baketel, Manchester, N. H.; Irvie Paine, Titusville, Pa.; Willie Canfield, French Creek, N. Y.; Louise Pitcher, Lebanon, Pa.; John L. O'Neill, Brookville, Pa.; Annie Devore, Union City, Pa.; Sadie E. Edwards, Clion, Pa.; Jennie Whipple, Saegertown, Pa.; Lizzie Olmstead, Geneseo, N. Y.; Tommie Bonnell, Jamestown, N. Y.; Geo. D. Chambers, Oil City, Pa.; Alton C. Bates, Collins Centre, N. Y.; Lizzie Hervey, Cincinnati, O.; Otto H. Swezey, Rockford, Ill.; Charlie P. Metcalf, Mineral Ridge; Christie Paine, Titusville, Pa.; Charles O. Neill, Brookville, Pa.; By-

ron Matthews, Gerry's, N. Y.; Mary A. Edwards, Clarion, Pa.; Mary M. Janes, Erie, Pa.; Eddie Barker, Westfield, N. Y.; Pearl Carley, Louisville, Ky.; Alton C. Lindsley, Sheakleyville, Pa.; Leslie Bennett, Pine Grove, Pa.; Nettie Clark, Union City, Pa.; Henry Bradley, Buffalo, N. Y.; John Bucket, Buffalo, N. Y.; Eugene Hughes, Franklin, Pa.; A. A. Shaw, Eden Centre, N. Y.; Hattie L. Barrett, Cleveland, O.; Rose Horne, Cleveland, O.; Jessie B. Edwards, W. Farmington, O.; Willie Park, Cincinnati, O.; Kitty Trumbull, Meadville, Pa.; Walter Terry, Corry, Pa.; Ray Pickard, Busti, N. Y.; Chauncey Bonehill, Adrian, Mich.; Freddie Keller, Titusville, Pa.; Clarice Oxnaid, Angola, N. Y.; Grace Foster, Downers Grove, Ill.; Orsie Fritz, Wattsburg, Pa.; Frank Ostrander, Brooklyn, N. Y.; Ella S. Dickerson, Jamestown, N. Y.; Eugene Pratt, Mayville, N. Y.; Ida Van Camp, Angola, N. Y.; Ned A. Flood, Meadville, Pa.; Ernest W. Bemis, Westfield, N. Y.; Alice Gifford, Jamestown, N. Y.; Frank H. Ireland, Brooklyn, N. Y.; Bertie Mitchell, Olean, New York; Willie Johnson, Gerard, O.; Bertha Cranston, Mt. Lookout, Ohio; Lily McKenzie, Mt. Lookout, O.; M. Lena Devore, Union City, Pa.; Clara M. Irving, Pleasantville, Pa.; Grace D. Spillard, Cincinnati, O.; Maggie Tuthill, Cincinnati, O.; Mary L. Tuthill, Cincinnati, O.; Grace M. McDaniell, Titusville, Pa.; Charlie Garnet, Rockland, Pa.; Willie G. Baldwin, Windham, O.; Willie Smiley, Bradford, Pa.; Frances Ward, Ashville, N. Y.; Clement C. Hatch, Corry, Pa.; Willie Perrine, Rochester, N. Y.; Lillie Pennington, Cleveland, O.; Marion Reppard, Savannah, Ga.; Albert Reppard, Savannah, Ga.; Lucy Bennett, Russelburg, Pa.; Grace Bennett, Russelburg, Pa.; Metta Phillips, Bear Lake, Pa.; Julia S. Burgess, Silver Creek, N. Y.; Laura A. Edwards, Randolph, N. Y.; Bertha Coles, ———— Frances C. Flint, Rochester, N. Y.; Hattie Parks, Chautauqua, N. Y.; Wilbur T. Harris, Buffalo, N. Y.; Alice R. Harris, Buffalo, N. Y.; Manford Freeman, Marysville, O.; Miss Palmer, Evansville, Ind.; Mrs. Hattie Murphy, Steubenville, O.; Dewitt Sixby, Mayville, N. Y.; Jimmy Knapp, Auburn, N. Y.; Freddie Massey, Cleveland, O.; Inez Oxnaid, Angola, N. Y.; Clara Boice, Buffalo, N. Y.; Jessie Hunt, Olean, N. Y.; Janie Garnet, Rockland, Pa.; Miller Garnet, Rockland, Pa.; Jimmy Cook, Bear Lake, N. Y.; Florence Keller, Titusville, Pa.

THE TONIC SOL-FA SYSTEM.

The presentation of a Memorial, July 30th, to the President of the Council of Education, (Earl Spencer) at Whitehall, London, gave some of the more distinguished friends of the Sol-fa movement an opportunity to bear their testimony to its immense usefulness. We present a few quotations, which will be of great value to teachers who wish to introduce the system proving, as they do, its complete success in Great Britain.

Sir Charles Reed, said: "The country has accepted the "system with readiness and enthusiasm, and it has been adopted to an extent far beyond the expectations of its most sanguine supporters. It is largely practiced in our elementary "schools. It has been adopted by 311 of the school boards in "London. In these schools teachers are allowed to adopt, with "almost perfect freedom, what system they prefer, and they al- "most invariably adopt the Tonic Sol-fa. One of the teachers "writes: 'Though taught the old notation, I cannot refrain "from bearing strong testimony to the Tonic Sol-fa system as "admirably adapted for easy and successful teaching of music, "and the rapid diffusion of knowledge and power with regard "to it throughout the country. The thoroughness of its teach- "ing, as now developed, and the rapidity and excellence of "the results produced, should recommend it for general adop- "tion in schools, not only elementary, but higher. The man- "ner in which very young children can be made to read music "in a short time with all the ease of a common reading-book, is "remarkable, as I have abundantly witnessed. It is a system

"that deserves the best thanks of the country for the improvement it has already effected."

Mr. Vernon Lushington, Queen's Council, said: "It is a strong fact that without assistance from eminent musical professors, without assistance from the higher ranks of society, but entirely by its own merits, the Tonic Sol-fa system has grown into popular favor, and has its merits everywhere appreciated. It is now adopted and at work in Board Schools in almost all the great cities in England, Scotland and Wales, and, as I have said, what way it has made it has made entirely on its own merits. . . . If the Tonic Sol-fa system is anything, it is a system which teaches children to sing from note as easily as I read the characters on this sheet of paper which I hold in my hand."

Dr. Stainer, organist of St. Paul's Cathedral, said: "I have been a practical musician from childhood, and I was converted late in life to this system. When I came to look at it and saw what it was capable of doing, I made up my mind to support it. . . . It is quite a mistake to suppose that by teaching the Tonic Sol-fa system you are discouraging the acquisition of staff music, and so doing a damage to high art. I find that those who have a talent for music soon master the staff notation after they have learned the Tonic Sol-fa. . . . It is one of the great advantages of this system that no instrument is required. The voice is God's own instrument, and the Tonic Sol-faist needs no help in reading from his letters."

Mr. Colin Brown, Ewing Lecturer on music at Anderson's College, Glasgow, said: "Twenty-five years ago popular music was almost unknown in Scotland. There were only three church choirs in Glasgow, and they were small and not able to read music. There was only one choral society in Glasgow, held in a private house, where a select number met to sing part-music. When the Tonic Sol-fa system was once known, it caught the public favor, and there was at once a rapid extension of the cultivation of music, until now there is hardly a church in Scotland which has not its choir. . . . The School Boards seeing what could be done, have adopted the Tonic Sol-fa system; there are now 50,000 children in Glasgow learning the system, and you can not go into a school without seeing and hearing the result."

The "Tonic Sol-fa Music Reader," giving full instructions in the system, with a variety of popular music printed in the notation, will be sent by mail for 30 cents by the publishers, Messrs Biglow & Main, 76 East 9th street, New York.

At the final meeting of the Tonic Sol-fa class at Chautauqua, in August last, the following resolution was offered by Mr. W. C. Gorman, of Pleasantville, Pa., and unanimously adopted, and a request made for its publication in "THE CHAUTAUQUAN."

WHEREAS, by the old arbitrary and complex system, music is an accomplishment acquired by the few, and believing it to be a universal gift:—

Resolved, That we earnestly recommend to the careful attention and study of all, the Tonic Sol-fa system, which, by its simplicity, makes the study of music a delight; we desire fully to endorse the claim of this system to make music accessible to all, and while it leads to greater intelligence in the study of advanced music, is particularly adapted to the young.

In forwarding this resolution, Mr. Gorman writes: "I am just as enthusiastic over Tonic Sol-fa as ever. School has not begun yet, but when it does, Sol-fa shall be introduced."

Persons desirous of making inquiries with regard to the Tonic Sol-fa system, may address T. F. Seward, Orange, N. J. Questions of general interest will be answered in the Sol-fa column of "THE CHAUTAUQUAN."

EDITORIAL OUTLOOK.

THIS is the first number of volume one of "THE CHAUTAUQUAN." From this time on it will take the place of "THE MONTHLY ASSEMBLY HERALD" and we feel confident that our friends will be pleased with the change. The size and form we have adopted will make it convenient for preservation and binding, while we gain sufficient space to lay before our readers a large amount and a great variety of reading matter every month. This number illustrates the design of "THE CHAUTAUQUAN." It does not enter the field as the competitor or rival of any other magazine—others have their special objects and uses, we have ours, and among the enterprises we shall serve is the Chautauqua Literary and Scientific Circle. *This is their organ*, adopted by Dr. Vincent, by the Board of Counselors, and by the members of the C. L. S. C. themselves, who are subscribing for it in large numbers, and it is consecrated to their service and use by us, their editor and servant. We begin this month a "History of the World" written for the C. L. S. C. by the Rev. R. Wheatley, D. D., of New York. He is a diligent student, a ripe scholar and an accomplished writer. The first ten chapters of his book have been examined by several eminent scholars and historians, who commend it highly as an exact, reliable and able history of the salient features of the early history of the world. The course of study for the classes of 1884, 1883, and 1882, embraces this history, which we shall publish in installments during the next few months, besides the following studies which appear in the regular course: "Ancient Classics," "The World of Science," "Short Studies in Natural Theology," special "Scientific Lectures," and "Readings from Standard Authors." This makes six lines of study that will appear in "THE CHAUTAUQUAN" during the ensuing C. L. S. C. year, and they make about one-half the course. We shall be pleased to have secretaries and members of local circles forward to us items of news, reports of lectures delivered, and the manuscript of lectures, granting us the privilege always to edit them. The great divisions of the C. L. S. C. will be welcomed to our columns—such as California, Island Park, and Canada. We report this month, the California C. L. S. C. Assembly, and the interest in the Hawaiian Islands.

In connection with the C. L. S. C. we shall give attention to Sunday-School work, especially as it is conducted at the Chautauqua meetings. We call the attention of Sunday-School workers to two regular features of the "Monthly Table of Contents": The Normal Outlines, by the Rev. J. L. Hurlbut, A. M., who is pronounced to be one of the ablest writers on and teachers of Normal Work in the Sunday-School world; the "Look Up Legion," by Miss Lathbury, is just the plan for organizing children in our Sunday-Schools for work. Our space fails us, though we want to write of the many good and useful things we shall furnish in "THE CHAUTAUQUAN," in the coming months. Our pages will be filled with the richest and best productions of many of the leading writers, lecturers, and preachers of our own and other countries. THE CHAUTAUQUAN is undenominational, as is Chautauqua—no denominational council, assembly or conference, gives direction to our movements. Like the C. L. S. C., "THE CHAUTAUQUAN" is a "*law unto itself*," believing that this is the highest type of religious liberty known or enjoyed among men.

"CHAUTAUQUA is the eighth wonder of the world." This was said by an impartial judge and spectator, one day in August last, after attending the meetings for more than two weeks. He had traveled extensively in Europe and the Holy Land, and was in possession of a rich fund of information touching the latest and best educational movements in Europe. His language may be florid, and the state-

ment may be tinged with the spirit of extravagance, but the proof of the matter is in seeing for one's self; so we suggest to our readers who were not there this year, to seek for information from those who were there, and since we belong to the latter class, we shall write of what we have seen and do know.

Early in July last, while Dr. Vincent was absent in England as a delegate to the Robert Raikes' Centennial, the "Ohio State Teachers' Association" met at Chautauqua, numbering some five hundred educators, among whom we noticed the Rev. Dr. Andrews, President of Marietta College, and the Rev. C. H. Payne, LL. D., President of the Ohio Wesleyan University. When these hundreds were dispersed, there came another scholarly looking company, the "National Educational Association," composed of representatives from half of the States in the Union. Charles Francis Adams, Jr., the Rev. Dr. McCosh, of Princeton College, and Commissioner Eaton, of Washington, D. C., were present and read valuable papers. The Chautauqua County Teachers' Institute, composed of five hundred members, held meetings in the Temple every day for one week. These organizations have an existence independent of Chautauqua, but they were attracted to the place by what some of their members had seen and heard of it as an educational centre.

"The Chautauqua School of Languages" opened its second session on the eighth of July, and closed on the eighteenth day of August. The attendance of students was large. Among the number were professors in colleges, and teachers in seminaries, academies and public schools, from several different States. Greek and Latin, German, French, and Anglo-Saxon, were taught by accomplished scholars, who used the *natural method*.

The Teachers' Retreat, designed for the instruction of teachers in the public schools, continued its session during the last half of July. Fifty lectures were delivered on different branches of science, the best methods of teaching, English literature, and a variety of other important subjects. The marked interest inspired was the result, very largely, of the lectures and labors of Prof. J. W. Dickinson, Secretary of the Board of Education in Massachusetts, (successor to Horace Mann.) The instruction given in the Kindergarten was a feature of the Retreat. Clay modelling and the Tonic Sol-Fa method of teaching music were both ably represented, and all three of these departments were continued during the Assembly, attracting the attention of teachers and parents, artists and musicians, whom we often found stealing away from the more public services of the Assembly, to spend an hour in the morning or afternoon studying one of these specialties.

The Sunday-School Assembly is the pivot, around which all the other meetings here revolve, but it was not obscured by the numerous independent meetings held, though they were characterized by brilliant lectures delivered by famous men, during the month of July. But as if a "birds' eye view" of the religious condition of the world was a necessary preparation for the principal entertainment, "The Chautauqua Foreign Missionary Institute" was opened by Dr. Vincent on the last day of July, and for three days eminent men, who had been in India and China, Mexico, Africa and Italy, and on the frontiers of the West, represented the moral condition of the ignorant and degraded peoples among whom they had labored. It was a missionary love feast for churches of different names, a broad catholic spirit possessed the speakers, and pervaded their lectures and meetings. In the midst of the missionary gatherings everybody was agreeably surprised to see the representatives of the "Christian Commission" take the platform, and hear them review the scenes of the war, when Christian ministers and godly laymen carried the gospel to the boys in blue. George H. Stuart, Esq., President of the Commission, was present and presided. Full of en-

thusiasm and magnetism, he moved the vast congregations with his story, like a general moves an army. It was a happy thought to bring the Commission to life for a day, and it suggested another one, quite as happy, viz.; that the Sanitary Commission shall hold a reunion at Chautauqua in 1881.

At last the great day came round; it is always a great day at Chautauqua—Tuesday, in the evening—on the third of August. The weather was charming, the time of times. When the hour arrived, the Assembly was opened with a delightful vesper service, conducted by Dr. Vincent, in the Auditorium. The Scriptures were read alternately by the Doctor and the Congregation; the old Chautauqua hymns were sung; such singing and reading in concert we hear no where but at Chautauqua. The congregation filled all the seats; a thousand people were obliged to stand around them, making a semi-circle of interested life. The cottages were illuminated; verandas and trees were decorated with Chinese lanterns; the grove was grand beyond description, with its one thousand and lanterns, decorations of flags and banners on the stand, and the marvelous electric light pouring down upon the scene made it brilliant in the extreme. Many speeches, grave and witty, adorned the programme; men from near and from far, and from many different churches, lent their aid in opening the Seventh National Sunday-School Assembly. Now the peal of bells rings out the hours for retiring to rest and rising from rest, for meals, and for services. The normal classes are organized. The children's meetings are convened. Lectures at the Tabernacle, Park of Palestine, and at modern Jerusalem are given, besides early morning lectures at the Hall of Philosophy, and popular lectures at the Amphitheatre. But again a national organization steps in. This time it is the "Young Men's Christian Association." They take the platform on the second Sabbath, and hold their anniversary. Mr. Thane Miller, of Cincinnati, Geo. P. Hall, Esq., of New York, and the Hon. Schuyler Colfax, spoke inspiring words. General James A. Garfield attended the services, and the people kept the day holy; quiet reigned; what a delightful Sabbath—none more so on all the earth. The days that follow are used by some in class drills by the multitude in attending grand concerts, hearing lectures, and seeking pleasure. The third and last Sunday comes, and another visitor has come to have its say—The Womans' National Temperance Union, Miss Frances E. Willard, President. Mrs. Youmans, of Canada, and a number of other elect ladies, occupy the platform. Immense congregations heard their lectures; Joseph Cook preached their sermon, and it proved a red letter day for temperance.

The alumni of Oberlin College, of Allegheny College, and Mount Union College, each kept open headquarters and held reunions. The Congregationalists put their name on the front of a great tent, and it became a rendezvous for people of this church, where they extended their acquaintance with one another, and strengthened the bonds of union between individual churches. Eleven denominations met, each in its own room, and held several sessions in the interest of Sunday-School work. The International Sunday-School Executive Committee held several sessions, at which arrangements were made for the International Sunday-School Convention that is to be held in Toronto, Canada, next June. The Look Up Legion held a reception in the Hall, and nearly three hundred little people enrolled their names as members. The Chautauqua Literary and Scientific Circle celebrated the dedication of St. Paul's Grove—held several sessions of "The Round Table," and marched one night to the outskirts of the grove, where they sang songs and heard speeches around a great camp fire. The Chautauqua Alumni held an interesting anniversary, at which Dr. Vincent delivered the principal address. At the Robert Raikes' Anniversary, real enthusiasm was aroused among Sunday-School workers. Processional Day brought into line

the Northwestern Band, Superintendent and Board of Instruction, fifty employes of the ASSEMBLY DAILY HERALD, the Children, Normal Department, and members of the C. L. S. C. This multitude in line with their badges, banners, and flags waving, marching up and down avenues in a dense woods to the inspiring music of the band, with a vast crowd of people gathered along the line of march, combined to make a day and a scene unlike any novelty the world can produce.

Night scenes are among the memorable things of the Chautauqua season. Strolling over the grounds to the dock, your attention is attracted by the illuminated fountain, where water is thrown high in the air to fall in a sheet of spray and mist, in many brilliant colors. The illuminated fleet, small steamers and large ones, in large numbers, flotilla fashion, decorated with many colored lanterns, and fire works of every design blazing on the dome of the sky, and reflected on the crystal waters of the lake. The Jubilee Singers, and a choir of three hundred voices, with violins, cornet, organs and piano, soloists, *prima donnas*, and a splendid band to accompany them in the choruses, made joyful music at nearly a half dozen concerts.

The religious element was not forgotten. One evening every week denominational prayer meetings were held by people representing eleven different churches, and devotional services were held every day in the Amphitheatre, conducted by the Rev. Dr. Ramsey, of Pittsburg. God was sought, and his blessing was bestowed.

Chautauqua may be a wonder to the individual who looks at one of its specialties, but taken as a whole, and considered as an educational movement whose influence is reaching around the world, it is plain, and easy to understand.

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"Look up and not down;
Look out and not in;
Look forward and not back;
And lend a hand."

These mottoes have become an inspiration to several thousand children, scattered all over the land. They are beautiful in themselves, and suggestive of good character and noble deeds. They were set in motion by the Rev. Edward Everett Hale, of Boston, Mass., who introduced them into his book, "Ten times one is Ten." In a letter to the "Chautauqua Look Up Legion," Mr. Hale tells us how his book originated. He says:

"If you will look in the introduction to the pamphlet editions of 'Ten times one,' you find a little sketch of the life of my dear friend, Fredrick William Greenleaf. After he died, I constantly met people, very different from each other, who told me of how much use he had been to them. I remember that within a few weeks an active merchant said to me: 'I took Fredrick Greenleaf's advice—I always deferred very much to him;' and an Irishman said: 'I always did well while Mr. Greenleaf lived; I could always go to him.' Then in a distant city, a Doctor of Divinity said: 'Mr. Fredrick Greenleaf's letters were of the most remarkable value to me.' And once when I came to travel far distant, to a place where he had lived when a boy, I found just the same thing there. This set me to estimate the gradual widening of the influence of such a man, and, after one or two statements of it, it enlarged into the little book 'Ten Times one is Ten.'"

The design of the L. U. L. is to carry on the kind of work Mr. Greenleaf did. Other names are adopted, for instance the "Harry Wadsworth Club of New York;" they formed a brigade of boys for looking up drunkards and taking them home to care for them, and try to keep them out of mischief; or they would read to a hopelessly deformed man, and tell him about their own lives, or from the club penny box, (opened every two months) they would supply a poor family with wood or coal. The Ten Times one is Ten Club, of Westfield, Mass., is composed of boys and girls of the First Congregational Church between the ages of thirteen and eighteen. They are now

raising money for the translation and publishing of a book in the Micronesian language. The "Lend a Hand Club," of Boston, Mass., was composed of ten little girls for four winters, and originated with making their Christmas presents. They finally desired to do something more, so they began to sew for poor little babies, enough of whom they found in their own district to keep them busy in the winter; in this and other ways they lend a hand.

The "Look Up Legion" was organized six years ago by Miss Mary A. Lathbury, of Orange, New Jersey, through the Sunday-School Advocate, published in New York. Boys and girls of all ages, scattered all over the country, are members. This lady has been engaged to conduct the Look Up Legion department in "THE CHAUTAUQUAN." The Chautauqua division of the L. U. L. was organized in August last, in the Hall of Philosophy at Chautauqua, and already numbers about three hundred boys and girls. They have taken the following pledge, which the Rev. B. T. Vincent read to them:

"We the undersigned, wish to be manly and womanly and Christian in our character, and we therefore pledge ourselves to be, as far as we are able, truthful, unselfish, cheerful, hopeful and helpful; to use our influence always for the right, and never to fear to show our colors. We also pledge ourselves to use our voices and our influence against intemperance, the use of vulgar or profane language, the use of tobacco, affectation in dress and manner, disrespect to the old, ill treatment to the young or unfortunate, cruelty to animals; and we will aid and support each other in carrying out this pledge and the spirit of our motto."

The Chautauqua L. U. L. will be organized into Companies, commencing with Company A., Company B., etc. Every Sunday-School or neighborhood may have a company; wherever the children can be gathered together by a man or woman who will explain the plan, they will gladly give their names and form a company. We request the children to write letters to Miss Lathbury, giving her the date of your organization, number of members, and the names of members. Handsome badges, with the mottoes stamped on them, may be had for fifteen cents a piece. The boys and girls may wear their badges out in sight, and thus show their colors. The L. U. L. will not be a substitute for the Sunday-School, but it will supplement the teaching, catechising and indoctrinating of the Sunday-School. It is designed to set the children to work, to set them right, and then send them out to help to set others right, and to set them to work.

If the present generation of church members had been as thoroughly trained to work for the elevation of men, as they have been taught to believe that they should be a blessing to men, both the Church and world would, as a result, be richer in their records of good deeds, and in the noble example of many more men and women. This is the grandest opportunity of our times for the pastors and churches to organize the children for ennobling work.

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In the North Pacific Ocean, their capital, twenty-one hundred miles from San Francisco, are the Hawaiian Islands. They are twelve in number, eight being inhabited, and on three of them are members of the C. L. S. C. Idolatry has been abandoned on the islands since 1819; the first American missionaries commenced their labors there in the following year, and at the present time the whole population is Christian. Some of the American missionaries and ministers have now taken up the work of the C. L. S. C., and it is hoped that at no distant day, out of the forty-five thousand native population, large accessions will be gained to the membership of the Circle. It is a fact of interest, in this connection, to state that nearly every native can read and write, and that, while in the majority of the schools the instruction is in the Hawaiian language, in some of the higher grades English is employed, and the use of the latter is spreading; it may be surmised that the C. L. S. C. will aid in this work. As to

the foothold Americans are gaining in the island, the census of two years ago shows that they are over twelve hundred in number, and it is a matter of some significance that the heir to the throne, Lelia Kamakacha, a sister of the king, is married to an American.

One of the members at Honolulu, writes of the Circle: "It offers to me seemingly just the chance for study that I have longed for for years, that is, if I can carry it out, as it appears possible to do, almost alone, and without the great advantages that those living much nearer the centers of literary life and work must have."

In the Island of Maui, at Wailuku, there is a Circle of nineteen regular and ten local members. The Committee of Instruction consists of Rev. F. H. Robinson, President; Rev. C. E. Groser, Vice-President; and Mrs. W. H. Bailey, Secretary. Among the members are three ministers, a planter, a naturalist, two overseers, a carpenter, a cattle-merchant and a teacher.

On the island of Hawaii are two members at present reported, a physician and wife.

The progress of the C. L. S. C. with the Hawaiians, both natives and others, will be noted from time to time, and we have no doubt will be watched with much interest.

WE HAVE received a copy of a lecture on the Kindergarten, delivered before the National Educational Convention, by Miss Lelia Patridge, of Philadelphia, and published in the Kindergarten Messenger, at Milwaukee. For a concise and full statement of the Kindergarten idea it is well done. She lays down the evil in this way: "Ours is a generation, sound in neither body, mind nor soul." She proposes a remedy—not for all these evils, but for those of the body in particular—by recognizing the fact that the destiny of each soul is activity, sent upon earth to "first conquer self, and then to conquer the world." Miss Patridge is a worthy disciple of Froebel. She aims at preventing crime, and the expense to the State of taking care of criminals, by educating the children in early life in the Kindergarten. We believe the idea is a good one, and that the work is practical, and more, that the doctrine of her able and brilliant lecture should obtain in the common schools, which she claims is a proper place for Kindergartners to educate the children. Miss Ruth R. Burritt, of Philadelphia, who was one of our distinguished visitors at Chautauqua this year, has also become an authority in the New Education. She is the lady who attracted so much attention during the Centennial Exhibition, at the Kindergarten attached to the Women's Pavilion. We present the names of these ladies to our readers, hoping that before long they will favor us with a series of articles on the Kindergarten for "THE CHAUTAUQUAN."

THE PLAN for "The Chautauqua School of Languages" for 1881, will be announced in the November number of "THE CHAUTAUQUAN." This will be welcome news to the students who spent six weeks in this school, in July and August of this year. The natural method, employed by the teachers, has awakened a lively interest among a large class of educators and students in the character of their work. We promise the public that there will be no hesitating in making plans, or delay in executing them, to make the "Chautauqua School of Languages" a most desirable place for students to study Greek and Latin, German, French and Anglo-Saxon. The plan to be presented by Dr. Vincent will be opportune, as it will afford teachers and students an opportunity to arrange their work, and divide their time, so that they may avail themselves of the advantages of this summer school in 1881.

Napoleon used to declare in councils of war that the word "impossible," was not French. As a matter of fact it has no place in any language, when the human capacity for belief is in question.

CORRESPONDENCE.

ASSEMBLY OF THE CALIFORNIA C. L. S. C.

The first Summer Assembly of the California Branch, C. L. S. C. is over. We draw a long breath after the pleasantly crowded fortnight, and have time to sum up the work accomplished, and to look forward to the future.

The committee that laid the plans for this gathering worked quite in the dark, uncertain how much of the spirit of the National Assembly at Chautauqua could be developed on the Pacific coast. It is with satisfaction and gratitude that they look back on a session which has more than realized their hopes.

The beautiful bay of Monterey was never more attractive. The white tents clustered thickly under the old pines of Pacific Grove, overlooking the cliffs, spoke of vacation and the leisurely charm of camp life. Yet day after day an eager audience gathered in the large tent to listen to three lectures each morning, and again another lecture in the evening. Afternoons were to be left for the excursions and scientific collections; but during the second week, with so much rich material on hand, a fifth lecture was given each afternoon. The main session, three hours in the freshness of morning, was devoted to science, especially to study of the animal and vegetable life of the coast, for which the cliffs and beaches give us such rare opportunities. Specialists in each of these departments were there to teach us. Dr. J. H. Wythe, of Oakland, was the life of the Assembly, with his fascinating subject—Marine Zoology—his happy faculty of presenting it with clearness and force, and his fine microscope, which he was never tired of adjusting, to give us glimpses into a new world.

Dr. C. L. Anderson, of Santa Cruz, who is possibly more familiar than anyone else with the Marine Botany of the coast, gave us a course of four lectures on Algæ, illustrated with fresh specimens, and others from his extensive collection; besides guiding parties on beach excursions, from which they came back with their hands laden. General botany, with study of the land plants growing in the vicinity, had a like able teacher in Miss M. E. B. Norton, of the State Normal School; while the application of botany to agriculture was brought out delightfully in a course of lectures by Mr. W. A. Saunders, of Fresno, who is doing so much on his own experimental farm, and through the press, to introduce into California the leading food-plants of the world. Prof. Norton told us how to keep off the plague of insects that seems ready for our land as for Egypt. In other addresses he plead earnestly for more homes far from the demoralization of cities, and in his talks on chemistry in the household, showed us how to protect these homes from the germs of disease.

Prof. More, also of the State Normal School, took us from the earth to the skies. His clear lectures on astronomy were just the help needed by our C. L. S. C. students, who have been pursuing that study without the help of such a life long student of the science. At night, too, dim companies might have been seen on the rocky headlands tracing out constellations under Prof. More's guidance, or trying to catch a glimpse of the shy planet Mercury.

I have tried to sketch out for you these courses of from four to six lectures each, which filled our mornings and afternoons with science. I can only name the subjects of our evening lectures, to show you that the historical, literary and biblical studies of the society during the past year were not forgotten. Rev. Dr. Dwinell, of Sacramento, struck the key note for the whole work of the Assembly in his fine opening address on "Skepticism as a Judgment for the Rejection of Truth." The address by Rev. C. V. Anthony, of San Francisco, on "The Three Books: Science, Experience, Revelation;" that by Rev. G. S. Abbott, of Oakland, on "Paul's Casuistry, or His Method of Dealing with Difficult cases of Conscience;" and the two by the president of the society, Rev. Dr. C. C.

Stratton, of the University of the Pacific, on "The Testimony of Contemporaneous History to the Truth of the Bible Records." All these show the spirit in which the Assembly welcomed the combined work of faith and thought. Our studies in English history and literature were represented by two lectures by Rev. H. H. Rice of Sacramento, on John Wycliffe and Wm. Tyndale, and by Dr. M. C. Briggs of San Francisco, on Oliver Cromwell. Prof. Martin, of the University of the Pacific, in two lectures on the Greek language and literature, treated of another of the subjects of our last year's course of reading. A lecture on Crystallization, by Dr. Crary, editor of the "Christian Advocate," should rather have been mentioned among those on science. The morning and Sabbath Bible readings were led by the venerable Dr. Burroughs. During the session, the Assembly had also the rare pleasure of hearing a noble sermon by Bishop Simpson.

"So many lectures and not one dull one!" was the comment I overheard. Indeed, this catalogue like rehearsal of the programme can give you no idea of the peculiar charm of the session. The lecturers from such different fields of work were happy to meet each other. The addresses were of the kind Gail Hamilton sighs for: "Where the congregation can talk back;" questions as to knotty points were freely put; eliciting fuller explanations of just what we care most to hear; while a sly quiz here and there brought the quick repartee, and dissolved the eager attention of the audience into laughter. There was an out-door freshness in the whole session; a mingling of instruction, cordial intercourse, and informal camp life.

After this satisfactory beginning, the committee feel that their way is clear for more definite plans as to next year's Assembly. Already an outline has shaped itself. It will be a good work, indeed, if such an annual Assembly can become a force upon this coast, stimulating to intellectual life, and uniting Christian faith with scientific study. The C. L. S. C. hopes to thus give a fresh impulse every summer to the quiet course of home reading; that is its main work. Many a lonely student, almost disheartened as to self-culture, has been encouraged to systematic reading by the thought that he is one of the thousands of comrades pursuing the same studies. As he fills out his memoranda of work done, and sends it to the central office of the society, there to be filed till four years of faithful reading shall be recognized by a diploma, he has the college student's feeling of pursuing a worthy course, under careful guidance, and climbing step by step an ascent from which he has a broader outlook on the world. Those C. L. S. C. members who live near each other gain the additional advantage of mental help in their "local circles," associations of two or three reading aloud to each other, or of a dozen meeting weekly to discuss their studies, or in large towns, of a hundred or more gathering monthly for essays, lectures, illustrations by apparatus, and other helps.

Already, within a year of its formation, the California Branch of the C. L. S. C. numbers between six and seven hundred members; the parent society at the East counting more than twice as many thousand. Applications for new members are already coming in from those who wisely wish to get a start before the first of October, when the regular reading begins. Letters of inquiry and applications for membership should be sent to the secretary, Miss L. M. Washburn, San Jose, Cal. During the Assembly, the original members of the executive committee were re-elected for the ensuing year.

The course of reading for the next year embraces Roman History, Biblical studies, early English History, Physiology and Hygiene, American History, and Biology, or the Science of Life, both animal and vegetable. Of course, so many subjects are not mastered; but the books to be read are chosen with care, and students who become specially interested in any line receive hints for more extended reading.—*Occident*.

BOOK NOTICES.

Law is generally considered to be dry, complicated, uninteresting and involved in mystery. Very few persons not intending to enter the legal profession have taken pains to inform themselves in regard to its connection with events constantly occurring or liable to occur. Hence we find an almost lamentable ignorance even among the educated classes as to what the law allows or requires in the commonest matters.

Towards remedying this, Mr. B. V. Abbott makes a contribution. *Judge and Jury* is, as it claims to be, "a popular explanation of leading topics in the law of the land." These topics are classified, and briefly but clearly discussed in non-technical language. Much information on things which concern everybody is given in a style attractive to everybody. Much of illustrative incident is woven into the record of facts and principles. This book of 430 pages, embracing preliminary topics, national and state subjects, chapters on life in town and country, and on travel and transportation, will aid the reader in understanding the frequent allusions to the statutes and decisions of the courts as he meets them in his usual reading. Published by Harper & Bros., N. Y.

Harper & Brothers have published the life of Thomas Moore, by A. J. Symington, F. R. S. N. A., in which the writer has aimed to give a perfect picture of this poet. He sets forth the man, his works and his life, in an interesting and instructive manner. With the ample extracts which are given from his poems and diary, the reader is enabled to judge of the man independently of the author's ideas of Moore's life.

Comparatively few persons are well acquainted with the history, climate, inhabitants, government, flora or fauna of any of the South American countries, and most readers think it not worth their attention that they should be informed on this part of the globe. Any one who will glance at a work on Brazil, published by Charles Scribner's Sons, will be attracted to its perusal, and will find a great amount of valuable information in its pages. The author, Herbert H. Smith, writes in a charming style, giving the experiences and observations of his residence in the Amazon valley and Brazil, while collecting specimens and preparing material for a series of articles, which appeared in Scribner's Magazine some time since, and for this book. This work is a volume of over 600 pages, and has for its title, "Brazil, the Amazons, and the Coast;" it is illustrated from sketches by J. W. Champney and others. It gives an excellently written account of the great Amazon river, its tributaries, and its history, the forests of Brazil, zoological gleanings, nations, social life, myths and lore of the Indians, &c. These myths are a study in themselves, and so resemble many of Æsop's fables, that one almost thinks them derived from the same source.

"The Bible in Public Schools," published by Robert Clarke & Co., Cincinnati, is a carefully prepared report of the trial of the Cincinnati Board of Education, which will give the reader much information on the subject so greatly agitated in these days by Protestant and Papist, in regard to the Bible in schools. The arguments of the attorneys on both sides are given in full, as are the opinions of the judges.

The work published in two volumes by Harper & Brothers, on "Sketches and Studies in Southern Europe," serve most admirably to show the power and learning of the author, J. H. Symonds. The student will not only find material for study, but much that is exceedingly interesting in these books. Mr. Symonds has the merit of writing with elegance and purity, while there is real value in what he says, and the evidence of great labor and learning back of everything else. Throughout, the work presents the results of an accurate, active observation, backed by inquiry, research, and deliberate reflection. He treats literature in the most masterly way, and makes all doubly enticing by introducing many translations of the writers of whom he speaks.

"The Little Classics," which were copyrighted by Nathaniel Hawthorne in 1851, have attained such a popularity, and are so widely known, that it would be useless to say anything in praise of a collection of stories so well selected and so thoroughly interesting. A new set, edited by Rossiter Johnson, has been published by Houghton, Osgood & Co., of Boston, Mass. Too much cannot be said in praise of the style, binding, and beauty of the eight volumes in which they are published. The type work is excellent, and the delicate tint of the paper makes pleasant and easy reading. They are admirably adapted for presents, prizes, &c.

In the case of Milton, Mr. Masson thinks that he has discovered proof that the "Doctrines and Discipline of Divorce" was written or begun before Milton had been married a month. Immediately conjectures are let loose. But, after all, we know nothing about it, and to a certainty never shall know.—*GEO. H. CLARKE*.

Science is really quite distinct from invention. "Invention is worldly wise and awaits the discoveries of science in order to sell them to civilization;" while science is actuated only by a thriftless yearning after knowledge, a passionate desire to know the truth, to ascertain the causes of things.

The Chautauqua Literary and Scientific Circle.

1.—AIM.

The new organization aims to promote habits of reading and study in nature, art, science, and in secular and sacred literature, in connection with the routine of daily life, (especially among those whose educational advantages have been limited), so as to secure to them the college student's general outlook upon the world and life, and to develop the habit of close, connected, persistent thinking.

2.—METHODS.

It proposes to encourage individual study in lines and by text-books which shall be indicated, by local circles for mutual help and encouragement in such studies; by summer courses of lectures and "students' sessions" at Chautauqua, and by written reports and examinations.

3.—COURSE OF STUDY.

The course of study prescribed by the C. L. S. C. shall cover a period of four years.

4.—ARRANGEMENT OF CLASSES.

Each year's Course of Study will be considered the "First Year" for new pupils, whether it be the first, second, third or fourth of the four years' course. For example, "the class of 1884," instead of beginning October, 1880, with the same studies which were pursued in 1879-80 by "the class of 1883," will fall in with "the class of '83," and take for their first year the second year's course of the '83 class. The first year for "the class of 1883" will thus in due time become the fourth year for "the class of 1884."

5.—STUDIES FOR 1880-81.

The Course for 1880-81 comprises readings in: I. HISTORY—General and Ecclesiastical. II. PHYSICAL SCIENCE. III. LITERATURE—Ancient and Modern. IV. THEOLOGY.

The following is the scheme more fully developed:

- I. HISTORY.—1. General—History of the World. 2. Special—"Ancient Biographies." 3. Ecclesiastical—"Outlines of Church History."
 - II. PHYSICAL SCIENCE.—1. Outlines. 2. Special Lectures.
 - III. LITERATURE.—1. The Art of Speech. 2. Ancient Classics. 3. Modern English Classics.
 - IV. THEOLOGY.—2. The Story of Pentecost. 1. Natural Theology.
- The "required" books are as follows:
1. THE CHAUTAUQUAN,* a monthly magazine, containing a large portion of the "required" reading. Ten numbers for the year. Price, \$1 a year. Address M. Bailey, Jamestown, N. Y.
 2. Ancient Biography—Cyrus and Alexander. Price, 80 cents. [For all the books address PHILLIPS & HUNT, New York, or WALDEN & STOWE, Cincinnati or Chicago.]
 3. Outlines of Church History. Bishop Hurst. Price, 50 cents.
 4. Hypatia. Charles Kingsley. Price 15 cents. (Franklin Square Edition.)
 5. The Art of Speech. Dr. L. T. Townsend. Price, 50 cents.
 6. Readings from Ancient Classics—(Homer, Virgil, Demosthenes, Cicero.) Chautauqua Text-Book, No. 25. Price, 10 cents. [Ready certainly March 1, 1881.]
 7. Chautauqua Library of English History and Literature. Vols. 2, 3, and 4. Price, 20 cents each vol. [Ready certainly March 1, 1881.]
 8. The Tongue of Fire. Rev. Wm. Arthur. Price in cloth, 50 cents; Paper, 35 cents.

The following is the distribution of the subjects and books through the year.

October and November.

[Ch. stands for "The Chautauquan."]

History of the World, (Ch.) Rawlinson's Origin of Nations, (Ch.) Cyrus and Alexander, (Abbott.)

December.

History of the World, (Ch.) Origin of Nations, (Ch.) Church History, (Hurst.) Hypatia, (Kingsley.)

January and February.

History of the World, (Ch.) Origin of Nations, (Ch.) Tongue of Fire, (Arthur.) Short Studies in Natural Theology. By the Archbishop of York, Joseph Cook, and others, (Ch.) Conversations on Creation, (Ch.)

March.

History of the World, (Ch.) The Art of Speech, (Townsend.) Readings from Homer, Demosthenes, Cicero, and Virgil. Conversations on Creation, (Ch.)

April.

History of the World, (Ch.) Studies in Physical Science: Lecture by Dr. C. W. Cushing; and Introductory Science Primer, by Huxley. Edited by Prof. S. A. Latimore, (Ch.) Conversations on Creation, (Ch.) Readings from Standard Authors: Addison, Burns, and Teanyson, (Ch.)

May.

History of the World, (Ch.) Studies in Physical Science: Lectures on Motion and Life, by Prof. Holman, (Ch.) The Circulation of the Blood, by Dr. Keen, (Ch.) Readings from Standard Authors: Gibbon, Macaulay, and Washington Irving, (Ch.)

June.

English History and Literature, (Chautauqua Library.) Studies in Physical Science: Lectures on the Place of Science in a Symmetrical Culture; and Common Sense in Hygiene, by Prof. S. A. Latimore, (Ch.) Review of the Year.

THE WHITE SEAL SUPPLEMENTARY COURSES.

Persons who desire to read more extensively in the lines of study for

*Some of our students may prefer to use "books" rather than a magazine like the CHAUTAUQUAN, (which is in shape and style like the "Franklin Square Library.") Concerning this we wish to say: 1. That neither the C. L. S. C., nor any one of its officers has the slightest financial interest in the CHAUTAUQUAN. 2. That the CHAUTAUQUAN is published to meet a wide-spread demand for "very cheap literature." Many of the members of the C. L. S. C. are poor. The saving of two or three dollars a year in books to them is an important consideration. 3. That much useful reading outside of the "required" course, and many items concerning "Chautauqua," interesting to all members of the C. L. S. C., must appear in the CHAUTAUQUAN. 4. That if persons prefer "books" to the periodical, the following will be accepted instead of the reading contained in the CHAUTAUQUAN:

An Outline of General History. By M. E. Thalheimer.
Origin of Nations. By Rawlinson.
Pater Nudi. (1 vol.) By Dr. E. F. Burr.
New Physics. By J. Dorman Steele. (Or other text-book on this subject.)
For prices of these books, address Phillips & Hunt, 805 Broadway, N. Y., or Walden & Stowe, Cincinnati or Chicago.

1880-81 are expected to read, in addition to the "required" books for the year, the following:

Manual of Ancient History. M. E. Thalheimer.
Medieval and Modern History. M. E. Thalheimer.
Illustrated History of Ancient Literature, Oriental and Classical. J. D. Quackenbos.

A Short History of Natural Science. A. B. Buckley.
Church History. Dr. Blackburn.

Persons adding these to the required course will receive at the time of their graduation the "White Seal of 1880-81" attached to their diplomas.

9.—APPLICATION FOR MEMBERSHIP.

Persons desiring to unite with the C. L. S. C. should forward answers to the following questions to Dr. J. H. Vincent, Plainfield, N. J. The class graduating in 1884 will begin the study of the lessons required October, 1880.

1. Give your name in full.
2. Your post-office address—with county and State.
3. Are you married or single?
4. What is your age? Are you between twenty and thirty, or thirty and forty, or forty and fifty, or fifty and sixty, etc.?
5. If married, how many children living under the age of sixteen years?*
6. What is your occupation?
7. With what religious denomination are you connected?
8. Do you, after mature deliberation, resolve to prosecute the four years' course of study presented by the C. L. S. C.?
9. Do you promise to give an average of four hours a week, from October 1 to July 1, to the reading and study required by this course?
10. How much more than the time specified do you hope to give to this course of study?

10.—TIME REQUIRED.

An average of 40 minutes' reading each week day will enable the student in nine months to complete the books required for the year. More time than this will probably be spent by many persons, and for their accommodation a special course of reading on the same subjects will be indicated. The habit of thinking steadily upon worthy themes during one's secular toil will lighten labor, brighten life, and develop power.

11.—EXAMINATIONS.

The annual examinations will be held at the homes of the members, and in writing. Lists of questions will be forwarded to them, and by their written replies the "Committee on Examination" can judge whether or not they have read thoughtfully the books required.

12.—ATTENDANCE AT CHAUTAUQUA.

Persons should be present to enjoy the annual meetings at Chautauqua, but attendance there is not necessary to graduation in the C. L. S. C. Persons who have never visited Chautauqua may enjoy the advantages, diploma, and honors of the "Circle."

13.—QUARTERLY REPORTS.

Postal card blanks for three quarterly reports will be furnished all members. These will indicate the number of pages read, the time spent in reading, etc.

14.—LOCAL CIRCLES.

Individuals may prosecute the studies of the C. L. S. C. alone, but their efforts will be greatly facilitated by securing a "local circle" of two or more persons, who agree to meet as frequently as possible, read together, converse on the subjects of study, arrange for occasional lectures by local talent, organize a library, a museum, a laboratory, etc. All that is necessary for the establishment of such "local circles" is to elect, report organization to Dr. Vincent, Plainfield, N. J., and then prosecute the course of study in such a way as seems most likely to secure the ends contemplated by the C. L. S. C.

15.—MEMORIAL DAYS.

Twelve days are set apart as days of especial interest to every member of the C. L. S. C., and as days of devout prayer for the furtherance of the objects of this society. On these days all members are urgently invited to read the literary or scriptural selections indicated, to collect some facts about the authors whose birthdays are thus commemorated, and to invoke the blessing of our heavenly Father upon this attempt to exalt his word, and to understand and rejoice in his works. The selections to be read on the memorial days are published by Phillips & Hunt, and by Walden & Stowe, in a small volume—Chautauqua Text-Book No. 7, "Memorial Days." Price, 10 cents.

1. Opening Day. October 1. [The chapel bell at Chautauqua will ring at noon, October 1, and on every other "Memorial Day" during the year. Wherever they may be true Chautauquans can hear its echoes.]
2. Bryant's Day. November 3.
3. Special Sunday. November 7.
4. Milton's Day. December 9.
5. College Day. January 29.
6. Special Sunday. February 6.
7. Shakespeare's Day. April 23.
8. Addison's Day. May 1.
9. Special Sunday. May 10.
10. Special Sunday. July 12.
11. Inauguration Day. August, first Saturday after first Tuesday.
12. St. Paul's Day. August, second Saturday after first Tuesday. Third anniversary dedication of St. Paul's Grove, at Chautauqua.

16.—OUR CLASS MOTTOES.*

"Westudy the word and the works of God."
"Let us keep our heavenly Father in the midst."
"Never be discouraged."

17.—ST. PAUL'S GROVE.

The center of the Chautauqua Literary and Scientific Circle is in the beautiful grove at Chautauqua, which was dedicated August 17, 1878, by Bishop E. S. Foster, in the presence of a large, devout, and enthusiastic audience. It is the purpose of the managers of Chautauqua to have St. Paul's Grove fitted up with rustic seats, statuary, fountains, etc., and to make it a place full of beauty and of inspiration to all members of the Circle.

18.—FIRST YEAR.

Persons desiring forms of application, or information concerning the Circle, should address Dr. Vincent, Plainfield, N. J.

19.—"THE CHAUTAUQUAN."

The organ of the C. L. S. C. is THE CHAUTAUQUAN, Rev. T. L. Flood, editor, M. Bailey, Esq., Jamestown, New York, publisher. Issued monthly, from October to June. Price, \$1.

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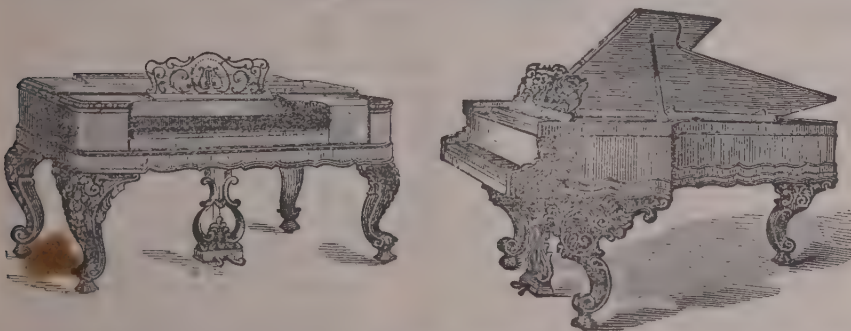
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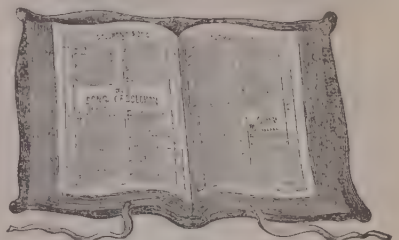
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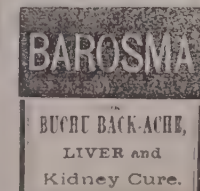
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REQUIRED READING.

HISTORY OF THE WORLD.

CHAPTER XI.

JAVAN—PELASGI—ÆOLIANS.

Javan, fourth son of Japheth, (Gen. 2:4) is called *Ἰελλας*, in Isa. 66:19, and in Ezek. 27:13, of the Septuagint, or Greek version of the Bible. His descendants migrated westward into Asia Minor, and the two great peninsulas of Southern Europe. There, and particularly in Greece, they were known as the Pelasgi. The name, Javan, stripped of the vowel points is the same as the Greek, ION. Alexander the Great is styled king of Javan, ("Græcia," Daniel 8:21, 10:20, Zech. 9:13). *Iooves* was the name bestowed on the Greeks by all the Eastern nations.

Pride impelled the Greeks to veil ignorance of their origin by the boast that their ancestors had sprung from the soil. Thucydides thus speaks of the *Autochthones*, of Attica. The *Aborigines* of Latium, claimed similar birth. Thessaly, it was said, was repopled, after the deluge of Deucalion, by the transformation of stones into men and women; and Bœotia by the armed men who sprang from the dragon's teeth sown by Cadmus. Herodotus (1:56), with partial approximation to historic truth, says that Phthiotis was the country in which the Hellenes dwelt during the reign of Deucalion; and Thucydides (1:3) explains that the various Pelasgic tribes became voluntarily Hellenized from conviction of the advantages that would accrue to them. Philology proves that Hellenes and Pelasgi were of the same stock, and that their languages differed just as the English language differs from the Anglo-Saxon,—the Pelasgic being the primitive tongue.

The Pelasgi formed, apparently, the first westward wave of Indo-European emigration that broke through Asia Minor upon the islands and coasts of Greece. Subsequent waves of emigration overflowed, without obliterating them;—much in the same way that European immigration has overflowed the American continent, without sweeping away all traces of the primitive Indian tribes. The Pelasgi were the first inhabitants of Thessaly, Epirus, Macedonia, and also of the greater part of Italy. Vast numbers of fortifications in Greece, Italy and Asia Minor bear witness to their architectural skill. They are often called Cyclopean, because of their grandeur and antiquity. Their peculiar characteristic is that they are

constructed of polygonal blocks, fitted together without cement or mortar.

Unwarlike and yielding, the Pelasgi were mainly and gradually blended with later comers, as were the Saxons in England with the Normans. Their religion was the worship of personified elemental powers, of the heavenly bodies, and of a host of inferior deities who lived in the woods and waters, watched over favored cities, and over men as tutelary spirits.—"Good demons, dwelling upon the earth, because of the counsels of great Jove, the guardians of mortal men." *Hesiod*. See *The Greeks, The Romans*.

ELISHAH—ÆOLIANS.

Elishah, first son of Javan, *cir.* B. C. 2450, gave name to that region of the Mediterranean, known to Ezekiel (27:7) as "the isles (shores) of Elishah," which exported fabrics of purple or scarlet color to the markets of Tyre. That region was probably the Peloponnesus, now the Morea, where fish yielding a purple dye were caught at the mouth of the Eurotas, and made the purple goods of Laconia highly celebrated.

Some writers identify Elishah with Hellas, but Josephus identifies his race with the ÆOLIANS. The Ionians seem to have descended from Javan by one branch, and the ÆOLIANS by another. The latter, before the Trojan war, B. C. 1194, spread over nearly the whole of Greece, and intermingled with the Lapithæ, and other tribes. After the invasion of the Peloponnesus by the Dorians, they sent out numerous colonies, both to the eastern and western quarters of the world. Some of these settled in the isles of the Ægean; others established themselves in Asia Minor, along the shores of the Gulf of Elea, "and formed a federal union, called the Æolian League, consisting of twelve states,"¹ with thirty inferior towns. Each city was independent of the others, and experienced many political changes. All were subdued by Cræsus, the Lydian king, and then by Cyrus, the Persian conqueror. They contributed sixty ships to the fleet of Xerxes, were included in the Hellenistic satrapy of Pharnabazus, passed under the power of Antiochus, and eventually were absorbed by the Roman empire.

CHAPTER XII.

TARSHISH—TARTESSIANS, IBERIANS, SPANIARDS.

Tarshish, second son of Javan, *Gen.* 10:4, was represented among the earliest inhabitants of Europe by the Tartessians in Spain. As vaguely known to the Greeks, Tartessus, or Tarshish, was sometimes held to include all Spain, sometimes only Andalusia, and sometimes the country about the mouth of the Guadalquivir. The Tartessians probably scattered themselves over the Peninsula, and also over a portion of northern Africa. Herodotus, (i, 163), affirms that the Phœceans were the first of the Greeks who visited Tartessus, whose aged monarch received them with great kindness and liberality; and that the Samians afterwards "by some special guiding providence, reached" this "trading town," which was in those days a virgin port, unfrequented by the merchants. (*Ibid* iv, 152).

¹ Anthon's Classical Dictionary, p. 51.

The Phœnicians subsequently established a city called Tar-tessus, at the mouth of the Guadalquivir, and extended their dominion over the neighboring tribes. The trade between that commercial emporium and Tyre was principally in silver, iron, lead, and tin, (*Ezek.* 27:12) each of which, we learn from secular authors, was mined in Spain and Portugal. The "ships of Tarshish," mentioned in scripture, signified vessels of particular size and description, and intended for long voyages, like the "East-Indiamen" of the British marine.

The whole of Spain was designated Iberia by the Greeks, Hispania by the Romans. According to the ancient writers, the Iberi, who occupied that country, and also Corsica and Sardinia, were divided into six principal tribes. After the invasion of Spain by the Celts, recorded by Diodorus Siculus, (5, 31, *seq.*) the Iberi, finding resistance futile, agreed to unite with them under the name of Celtiberi, and to possess the country in common. The commingled peoples proved equally formidable as cavalry and infantry. Dressed in a *sagum*, or coarse woolen mantle, and wearing greaves made of hair, an iron helmet adorned with a red feather, and a round buckler, the Celtiberian warrior wielded a broad two-edged sword of so fine a temper that it pierced through the enemy's armor. Usually cleanly in food and manners, he yet had some very dirty habits, and was accustomed to intoxicate himself with a sort of hydromel. The land was equally distributed, and the law punished with death any man who appropriated more than his just share of the harvest. Kindly and hospitable to strangers, the Celtiberians did not hesitate to sacrifice human victims to their divinities, nor their priests to pretend to read future events in the palpitating entrails. Their religion was a corrupt deism, and at every full moon they adored a god without a name.

The Phœnicians founded colonies among them on the Atlantic coast, Greek traders imitated their example at other points, and the Carthaginians following both, seized the whole of maritime Spain. But their rapine and cruelty excited the anger of the people, and prepared the way for the conversion of the Spaniards into subjects of Rome, two centuries before the Christian era. Rome, however, paid dearly for her acquisition. The brave mountaineers repeatedly shook off the yoke, and were not wholly subdued until the reign of Augustus. The ancient Spaniards delighted in the dance now known as the fandango, gave rewards to the women who manufactured the best articles, punished the men who waxed too corpulent, and encouraged the young warriors to woo the fair damsels they desired for wives, by presents of the heads of enemies slain in battle. (*Vide SPAIN.*)

CHAPTER XIII.

TARSHISH—ETRUSCANS.

Tarshish is believed by Knobel and other writers to have been the progenitor of the Tyrsenians or Etruscans, a Pelasgic tribe, settled in what is now called Tuscany. Delitsch objects to this opinion, and believes the Etruscans to have been a Shemitic tribe. It is probable that they were a mixed people. Herodotus (i, 181-2) relates that in the days of Atys, the son of Manes, a long and severe famine afflicted the kingdom of Lydia, in Asia Minor; and that the king divided the people into halves, one of which was to stay at home, and the other to emigrate, under the guidance of his son Tyrrhenus. When the lot was cast, those who were to emigrate built ships at Smyrna, and sailed away in search of a more fruitful country. They landed at length in Umbria, a country which embraced almost the whole of northern Italy, and settled among the inhabitants, who were of Japhetic blood, and bore the name of Rasenæ. There they built cities, and called themselves Tyrrhenians. The Lydians were of blended Japhetic and Shemitic blood, and were soon completely identified with

the primitive people among whom they cast in their lot.

The brass clad immigrants who landed from fifty-oared ships at Tarquinii, and arrayed themselves for battle to the sound of the trumpet, and whose loud Lydo-Phrygian flutes gave forth their musical sounds at the sacrifices, soon extended their sway over the neighboring country. In the process of long wars the Umbrians were dispossessed of their hundred towns, and the territory acquired the name of Etruria.

The Etrurians spread themselves southward to the right bank of the Tiber, and even beyond it. Tarchun, who founded the twelve cities of Etruria, led a colony across the Apennines, and founded twelve other cities. Other detachments settled in Campania. The Etruscans were notorious and dreaded pirates, and received their first check from the Phœcian and Dorian Greeks. In 474 B. C., they were defeated by Hiero, the tyrant of Syracuse, and Greece was delivered from their depredations.

At this epoch, their national prosperity was principally founded on agriculture; but it was also fostered by peaceful commerce and piracy. They were bold and skillful seamen—full of energy and aggressiveness. The riches acquired soon enervated and debauched them. They became sensualists, drunkards, gluttons, and patrons of gladiatorial combats. Music, in which they excelled, did not purify or ennoble their nature, nor did sculpture and architecture improve their morals. In the arts of pottery and metallurgy they were specially skilled. Some remains of their literature are extant; but while their alphabet has been perfectly deciphered, their language is still completely unintelligible. Whether the Etruscans were of Iberian origin, to any extent, cannot be determined from their language. Some idea of their religion may be gathered from the philosophers and historians of Rome, which obtained its theology, ecclesiastical polity, and religious ceremonial from them.

Cicero has preserved the tradition that Tarchun,—a name which bears some resemblance to Tarshish,—was the founder and patriarchal chief of Etruria; and that while he "was ploughing at Tarchunia,—most probably ploughing the sacred foundation of its walls,—a genius arose from the deep furrow, with a child's body and a man's head, who sang to him the divinely inspired laws of his future government, and then sank down and expired." Cicero calls this genius Tages, and says that he was a son of Jupiter, the supreme god. His revelation was written down by Tarchun in twelve books, called the Books of Tages. These laws were reverently and diligently studied, and gave character and spirit to the faith of ancient Rome until supplanted by Christianity. Müller calls them "the Leviticus of the Romans." The Etruscans acknowledged one Supreme God, in whom were three elements, or distinct personalities, namely, *Tina*, or Strength, *Talna*, or Riches, and *Minerva*, or wisdom;—God being regarded as the supreme union of these attributes. Besides these they worshipped a multitude of minor divinities. Augury was a part of their religion. Cicero speaks of it, in connection with divination, as the *ars Etrusca* and *disciplina Etrusca*. Lightning was supposed to yield affirmative or negative responses to the inquiries of the augurs, which were always made in consecrated places. Vestal virgins, who were burnt alive if they violated their vows of chastity, guarded the sacred fire.

The foundation principle of the Etruscan polity is best expressed in the words of St. Paul:—"There is no power but of God, the powers that be are ordained of God," *Romans* 13:1. The augurs, or Lucumones, were the visible representatives of the deity, and united in their own persons the threefold office of prophet, priest, and king. Tarchun, and every sovereign after him, was *pontifex maximus*, or chief priest. This remarkable system of politico-religious government was revived in after ages by the Popes of Rome, culminated under Pope Gregory VII, (Hildebrand,) and survived until the destruction of the civil power of the Papacy, in September, 1870.

¹ Dr. Wm. Smith's Dictionary of the Bible, Vol. III, p. 1438, et. seq.

The Etruscan religion doubtless embodied traditions of primitive divine revelation. It regarded God as the Father and Governor of men, believed in His providence, besought His grace in prayer, and insisted on entire conformity to His will. It taught the immortality of the soul, and a future judgment, to be followed by rewards and punishments. "In the Grotto del Cardinale there is a remarkable frieze, representing a procession of souls to judgment, attended by good and evil angels, the former being represented white and the latter black." Two angels,—one black and the other white,—are contending over a soul of doubtful moral quality. The Etruscan civilization and religion are the more worthy of study because they formed the manners and moulded the character of the Romans, under whose empire the Etrurians ultimately fell.

After the defeat of the combined fleets of Carthage and Etruria at Cumæ, in 474 B. C., the Etruscan power declined rapidly. The Samnites in the south, and the Gauls in the north of Italy, compressed them within the limits of Etruria proper. Their expulsion from the last of their possessions beyond the Apennines was coincident with the capture of Veii by the Romans, 396 B. C. More than a century elapsed before their final conquest by the latter. Q. Fabius Maximus struck the fatal blow at Etruria, B. C. 310, by his victory over the united confederacy at the Vadimonian Lake. In 295 B. C., while leagued with the Umbrians, Samnites, and Gallic Senones against Rome, they were defeated at the great battle of Sentinum, and again in 283 B. C., at the Vadimonian Lake. Two years afterward, Q. Marcius Philippus celebrated the final triumph over them, in the very year that Pyrrhus arrived in Italy. Isolated revolts subsequently occurred, and were sternly suppressed. About 241 B. C., submission was complete, and the Etruscans,—the last of the Italian peoples brought under the yoke,—were incorporated in the Roman dominion. But although their national autonomy was destroyed, their political, religious, and scientific characteristics were adopted by the conquerors, and the civilization of Rome became almost wholly Etruscan. Dean Merivale, in his *History of Rome*, states that "from Etruria came the division into tribes, curies, and centuries, the array of battle, the ornaments of the magistracy, the laticlave, the prætexta, the apex, the curule chairs, the lictors, the triumphs and public games, the whole apparatus of the calendar, the sacred character of property, the art and science of mensuration, and, in short, the political religion of the state."

SYNCHRONOLOGY. 507—450 B. C.

ETRURIA.	ROME.	GREECE.	PHENICIA.	PERSIA.	JUDEA.
Porsenna, the king, allied with the Tarquins against Rome, 507.	Capitol finished. Second census 130,999 citizens. 507 Tribunes of the people appointed, 493.	Pythagoras teaches the doctrine of celestial motions, 500.	Phenician letters carried to Ireland from Spain, 500.	Xerxes succeeds to throne, 486. Is defeated at Thermopylae, 480.	Mordecai discovers the treason of Bigthan and Teresh, 457.
Music, the drama, architecture, their height, 483.	Cincinnatus, the Twelve Tables compiled and established, Cumæ, 474, 451.	Battle of Marathon, 490.	CHINA. Death of Confucius, 478.	Battle of Plataea, 479. Xerxes killed by Artabanus, 465. Abasuerus divorces Vashti, 462. Esposuses Esther, 458.	Ezra assumes the government at Jerusalem, 456. Haman hung, 452.
Etruscan and Carthage, 474.	Decemvirs created, 461.	Herodotus born, 484. Pindar, Zeuxiplos flourish, 480. Thucydides born, 471. Pericles, Phidias, 469.			

CHAPTER XIV.

KITTIM—CYPRIANS—CARIANS.

Kittim, (Gen. 10:4) was the third son of Javan, whose posterity settled in the islands and on the coasts of the Mediterranean. His name, altered to Chittim, became an ethnic designation for many tribes and nations. Balaam, 1452 B. C., foretold that "ships should come from the coast of Chittim,

and should afflict Asshur, (the Assyrians,) and afflict Eber," (the Hebrews,) (Numbers 24:24). His prophecy was fulfilled by the Greek and Roman invasions.

The Chittim first occupied Cyprus, and built Citium. The inhabitants were called Citæi by the Romans, and Kittæi by the Greeks. In later times the term Chittim or Kittim included part of Italy, the Islands of Sicily, Rhodes, &c., as well as Cyprus. Alexander is called the King of Chittim, 1 Mac. 1:1, 8:5. Before the Trojan war, the Cyprians were conquered by Cinyras, a Syrian or Phœnician king, who was contemporary with Agamemnon, B. C. 1174. His capital was Paphos. Twice the Citæans revolted against the Phœnicians, and on the last occasion were assisted by Shalmaneser, or his successor, Sargon, king of Assyria, B. C. 708. When Assyria fell, Phœnicia resumed supremacy over the Cyprians. Next they fell under the power of the Egyptians, and then of the Persians. Against these they rebelled, but were subdued and enslaved, and afterwards contributed vessels to the fleet of Xerxes. Cyprus afterwards became one of the most cherished possessions of the Ptolemies, and in B. C. 58 became a Roman province. The successive conquerors of the Cyprians all left tokens of their presence in the island in the form of monuments, statuary, vases, pottery, rings, and jewelry—many of which now constitute part of the celebrated Di Cesnola collection of Cypriote antiquities in the city of New York.

The Cyprians were a rich, sensual, and licentious people, who sanctioned the worst vices by law. Barnabas, the missionary colleague of St. Paul, was a native of Cyprus, (Acts 4:36) and aided the Apostle in the organization of Christian churches among the people.

CARIANS.

While the descendants of Kittim mingled with peoples of other origin in the great basin of the Mediterranean, a portion of them under the name of Carians, preserved comparative purity of blood. These, according to Thucydides, settled in the Cyclades; and also according to Herodotus, in Crete. From these islands they were displaced by Dorians and Ionians, and moved to the south-western corner of Asia Minor afterwards called Caria, where they amalgamated with people of other extraction. Herodotus, who was a Carian by birth, represents them as having served in the naval wars of the Cretan king, Minos. As pirates they appeared in Egypt, and enlisted in the service of the banished king, Psammetichus, whom the oracle of Latona had informed that, "Vengeance should come from the sea, when brazen men should appear." As the Carians were clad in brass armor, he hailed them as deliverers, which they proved to be. Under his successor, Psammenitus, they fought desperately against the invading Cambyses. Some expositors find Carian mercenaries in the *Cherethites* and *Pelethites*, who formed David's body-guard at Jerusalem. Like the modern Circassians, the Carians were guilty of selling their own children to slave merchants. Their civil polity somewhat resembled that of the Swiss. They lived in small towns and villages, had a federative political union, and met for sacrifice and deliberation on common interests at the temple of Zeus Chrysaoreus, ("Jove with the golden sword,") whence the federation was called Chrysaoeteum. Conquered by the Persians, notwithstanding repeated revolts, in one of which they destroyed Daurises and all his army,—they were held in subjection until the Persian empire fell before Alexander.

CHAPTER XV.

DODANIM—ILLYRIANS, RHODIANS.

Dodanim, an ethnic designation of a family or race descended from the fourth son of Javan, the son of Japhet. Gen. 10:4. The Septuagint and Samaritan versions read Rodanim. Dodanim is held to be identical with Dardani, a historical semi-Pelasgic people, whose primitive seat was in Illyricum, and

who are said by Strabo to have been a savage but musical race. The Dodanim, otherwise Rodanim, were not unlikely the first occupants of the island of Rhodes; nor is it improbable, as Kalisch insists, that a branch of the family settled on the coast of Apulia, in Calabria, and other parts of Italy, where they were known as Daunians.

ILLYRIANS.

The name of Illyrians was common to the numerous tribes who held the eastern coast of the Adriatic Sea from Macedonia to the valley of the Drave. Little is known about their origin, manners, and customs. Their habits were war-like, and they were accustomed to puncture or tattoo their bodies. The Liburni, who at a very remote period settled on the Italian shore of the Adriatic, were a part of the Illyrian nation. So also were the Veneti. The Illyrians were brave soldiers, excellent allies, and dangerous pirates. Their exploits in the latter character brought upon them the vengeance of the Romans, to whom reparation was refused by the Illyrian queen, Teuta, who also put one of the Roman deputies to death. A powerful armament soon compelled the haughty sovereign to sue for peace. Her successor, Gentius, was captured by the Roman prætor Anicius, and sent to Rome to grace that general's triumph. Illyricum then became a Roman province, B. C. 167.

RHODIANS.

Diodorus Siculus and Strabo state that the ancient Rhodians were skillful workers in iron and copper, that they were marvellous magicians, the inventors of astrology, teachers of the art of navigation, and that they divided the day into hours. In later years they were blended with immigrants of other families, lived under an aristocratic government, and energetically suppressed the pirates who were the bane of the seas. Alexander the Great highly respected them. Demetrius Poliorcetes, one of his successors, besieged Rhodes, their principal city, with new and tremendous engines of attack, B. C. 305-304; but the "Besieger of Cities" was baffled by the perseverance of their heroic defense. The free spirit of maritime commerce triumphed over that of military despotism. All who were capable of bearing arms were invited to join in the defense.

It was decreed that slaves who fought with faithful courage, should be purchased, emancipated, and enfranchised; that every citizen who fell should have a public funeral, his surviving parents be supported at the public expense, his children educated by the State, marriage portions be given to his daughters, and a suit of armor publicly presented to each of his sons on coming of age. Their deeds were equal to their plans, and established their political independence.

The maritime laws of the Rhodians were adopted as the basis of the marine code on all the coasts of the Mediterranean; and the main principles of those laws are interwoven into the maritime codes of modern times. They also enacted a poor law by which the rich were taxed for the support of the necessitous poor. They paid fixed salaries to public officials. They also produced many distinguished characters in philosophy, literature, poetry, and architecture, and foreshadowed the height of power and grandeur to which similar communities,—like Venice, Genoa, and Holland,—rose in long posterior ages. The celebrated brazen image, known as the Rhodian Colossus, was one of the seven wonders of the world. Chares spent twelve years in building it, B. C. 300, at a cost of 300 talents, (nearly 317,000 dollars,) which were raised from the sale of the military machines left behind by the defeated Demetrius. It was 126 feet high, bestrode the mouth of the harbor, and ships under full sail passed between its legs. A winding staircase led to the top, and gave a view of Syria and of the sea-going ships. It stood for 56 years, and was then thrown down by an earthquake. The brass of which it was composed was a load for 900 camels, and was sold by the Saracens to a Jew, A. D. 672.

The Rhodians became valuable auxiliaries of the Romans, and in the reign of Vespasian, were deprived of freedom and governance by their own laws, and were incorporated with the vassals of the empire.

CHAPTER XVI.

TUBAL—TIBARENI, OR IBERIANS.

Tubal, in Gen. 10:2, I Chron 1:5, is reckoned among the sons of Japheth. The connection between his descendants and those of his brothers Javan and Meshech, seems to have been intimate. They are associated by Ezekiel, 27:13, in the slave and copper vessel trade with the Phenicians. Josephus *Ant.* 1.6, §1, identifies the progeny of Tubal with the Iberes—not the Spaniards, but the Tibareni, or inhabitants of a tract of country south of the Caucasus, between the Black and Caspian Seas, and nearly corresponding to the modern Georgia.

The Tibareni served in the army of Xerxes, and are constantly associated with the Moschi, under the names of *Muskai* and *Tuplai* in the Assyrian inscriptions. Their political division into clans weakened national unity, and made them an easy prey to more cohesive peoples. Their manners were gentle, their hospitality to the "Ten Thousand" Greeks returning from Cunaxa was cordial, and their addiction to sports and laughter remarkable.

CHAPTER XVII.

MESHECH—MUSCOVITES, RUSSIANS, CAPPADOCIANS. (?)

Meshech, sixth son of Japheth, B. C. *cir.* 2500, Gen. 10:2, was the founder of a people intimately connected with the Tibareni and residents of the Moschian mountains, between the Black and Caspian Seas. The Moschi were exporters of slaves,—mainly their own beautiful female children. In Ps. 120:5 Meshech and Kedar are used as synonyms for foreigners and barbarians, like the modern phrase, "Turks and Hottentots." Wild and warlike, jarring and discordant among themselves, they committed great depredations on other nations. Ezekiel's description of their equipments (38:1-5) corresponds to that of Herodotus. Mazaka, the capital of Cappadocia, probably took its name from them. Allied with the Scythians, their power was felt in Lyria and Egypt. Beaten by the Persians, large numbers of them crossed the Caucasian range and spread over the northern steppes, mingling with the Scythians. There they were known as Muskovs, and according to *Rawlinson's Herod.* vol I, p. 530, "spread themselves in very early times over the entire region lying between the Mediterranean and India, the Persian Gulf and the Caucasus." From them the Russians derive their name of Muscovites, and their ancient capital its name of Moscow. By the name of Muscovites, the Russians are still universally known throughout the East. *Vide McClintock & Strong's Cyclopaedia.*

CAPPADOCIANS.

Josephus identifies the Moschi with the Cappadocians, who inhabited a portion of eastern Asia Minor. The probability seems to be that the Cappadocians were an Aryan people, who, about the middle of the seventh century B. C., expelled a part of the Moschi, and then blended with the remnant. Herodotus affirms that in the days of Croesus and Cyrus they were termed Syrians by the Greeks, and Cappadocians by the Persians. A portion of the same nation was settled on the shores of Pontus and Paphlagonia, and long retained the name of Leuco-Syri, or white Syrians. (*Strabo*, 544.)

Volatile and faithless, they preferred despotic monarchy to popular freedom, and were "severely satirized in the well-known epigram, which states that a viper bit a Cappadocian, but died itself from the poisonous and corrupt blood of the latter." (*Anthon's Classical Dictionary*.) Strabo states that they worshipped Persian deities. Their political history was of ordinary character. Subdued by the Persians, they recovered in-

dependence under Ariarathes, who was defeated and crucified by Perdiccas, B. C. 322. Ariarathes II, expelled the Macedonians, maintained himself in the throne, and transmitted it to his children. Ariarathes V was a student of philosophy, a patron of learned men, and a sovereign of uncommonly pure and blameless life. Sharing in the defeat of the Syrian king, Antiochus the Great, at the battle of Magnesia, B. C. 190, the Cappadocians passed under the supremacy of Rome, and in A. D. 17, their country was reduced into the form of a Roman province.

CHAPTER XVIII.

TIRAS—THRACIANS, BITHYNIANS, TROJANS.

THRACIANS.

Tiras, the youngest son of Japheth, Gen. 10:2, is said by Josephus, Jerome, and the Targums, to be the ancestor of the Thracians, who occupied south-eastern Europe, Bithynia and Troy in Asia Minor, and possibly the Taurus Mountains, with the contiguous countries. They were represented in later times by the Getæ, and in still later times by the Daci and Mœsi, each of whom inherited the old Thracian tongue. Under Rheus, their chief, the Thracians joined the forces of Priam in defense of Troy. Herodotus states that they were first overrun by the Egyptians under Sesostris, and that after many centuries they were conquered by Megabyzus, the general of Darius. Their subjugation was the more easily effected in consequence of their division into no less than fifty loosely federated tribes. Union among them, Herodotus says, was impossible, and that therein consisted their weakness. Had they been united, "their match could not be found anywhere." Sitalces, king of the Odrysian tribe, invaded Macedonia, B. C. 429, at the head of 150,000 men, of whom 50,000 were cavalry.

The Getæ tribe believed in the immortality of the soul. The Trausi wept when a child was born, because of the woes it must undergo; and buried the dead with laughter and rejoicing because they were freed from a host of suffering, and enjoyed the completest happiness. Other tribes were polygamists. When a husband died, his widows contested the palm of conjugal love, and she to whom it was awarded was slain over the grave of her next of kin, and then buried with her husband. The Thracians sold their children into slavery, gave largest liberty to their maidens, but strictly watched their wives, purchased brides with money, tattooed their bodies, accounted idleness honorable and agriculture ignoble, and esteemed war and plunder the most glorious of all things. Their gods were three,—Mars, Bacchus and Diana; for war, drinking, and the chase were their principal delights. The bodies of the dead were burned, and their graves were covered with mounds.

Much of Thrace was subdued by Philip of Macedon. Alexander the Great completed the conquest. Thenceforward, with one brief exception, the Thracians remained under the dominion of the sovereigns of Macedon, until the conquest of that country by the Romans.

BITHYNIANS.

The Bithynians were first subjugated by Cræsus, and then by Cyrus. After the dissolution of the Persian empire they regained independence. B. C. 278, Nicomedes, son of the last king, established his authority by the aid of the Gauls. His successor, Zeïlas, perished in a treacherous attempt to destroy a number of Gallic chiefs at a banquet. Nicomedes III, the last monarch, died without issue, B. C. 74, and left his kingdom, by will, to the Romans—a legacy which brought about the third and greatest "Mithridatic War."

TROJANS.

The Trojans, or Teuceri, were of Thracian blood. A Pelagic chief, named Dardanus—from whom the Dardanelles received their title—married the daughter of king Teucer, re-

ceived the cession of part of his territory, and became the grandfather of Tros, whose son, Ilus, founded the city of Ilium, or Troy. A multitude of legends gathered around the new capital—such as the present by Zeus of a team of immortal horses to Tros, in compensation for the loss of his beautiful son Ganymede, the building of the city walls by Neptune, the deliverance of Hesione from the destructive sea-monster by Hercules, and the award by Paris of the prize of beauty to Venus, who promised him in return the most beautiful woman of the age. Helen, the wife of Menelaus, king of Lacedæmon, proved to be his reward and also his curse. He carried her off, together with a large amount of treasure, and safely reached Troy. The Greek chieftains—thirty-one of whom had sought the hand of Helen in marriage and had afterwards bound themselves by solemn oath to defend her person and character against any attempts to snatch her from the arms of her husband,—determined to avenge this outrage. Eleven hundred and eighty-six ships, containing above one hundred thousand men, sailed for Troy, landed, and besieged the city in vain for ten consecutive years. Achilles, the Greek hero, after he had slain the noble Trojan, Hector, was himself slain by an arrow which struck the only vulnerable part of his body, the heel.

Though weakened by numerous losses, the Trojans felt certain that the city could not be captured while the Palladium, a statue given by Jupiter himself to Dardanus, remained in the citadel. But this the crafty Ulysses managed to steal. Recourse was then had to stratagem. A large wooden horse was constructed, and a hundred of the bravest Greek warriors, including Menelaus and Ulysses, placed inside. The Greeks then burned their tents, and sailed away to Tenedos. The Trojans distrusted the gift of an enemy, but were persuaded by Sinon, a perfidious traitor, to take the wooden horse into the city and consecrate it to Minerva. The advice was followed. The wall was broken down with tumultuous joy, and the Trojans devoted the night to riotous festivity. While thus engaged, Sinon made the appointed fire-signal, and the Greeks at Tenedos returned. He next unbarred the entrance to the horse, and the concealed Greek heroes came forth. Troy was assailed from within and without, and totally destroyed. The worthless Helen was restored to her husband, who seems to have received her very cordially.

Much of this story is doubtless mythical, but nevertheless it rests on a basis of fact. In his immortal epic, Homer gives it to the world with exquisite and unsuspecting simplicity. The Greeks received it reverentially as a narrative of historic facts. The truth is, as demonstrated by Dr. Schliemann, who has lately exhumed the remains of Troy, that there was such a city and that it was destroyed; but the relative proportions of fact and fable in the poem, notwithstanding the immense literature of the subject, will probably never be accurately ascertained.

SYNCHRONOLOGY. B. C. 1204—1100.

ASIA MINOR.	ITALY.	ASSYRIA.	JUDEA.	CHINA.
Helen elopes with Paris, 1204.	Æneas lands in Italy, 1177.	Teutæus, king, 1183.	Jephthah delivers the Israelites, 1188.	Third dynasty, Tcheoo, nasty, 1122.
Troy taken after a siege of ten years, 1184.	Alba Longa built by Ascanius, 1152.	Thincæus, king, 1139.	Elon judges Israel, 1175.	Mariner's compass said to be known in China, 1115.
Temple of Ephesus burnt by the Amazons, 1141.			Samson burns the ripe corn of the Philistines, 1136.	Standard dictionary, containing 40,000 characters, completed by Pa-out-shi, 1100.

THE GREEKS—SPARTANS.

The great Aryan immigration into Europe, known as the Pelagic, not only colonized the shores and islands of south-eastern Europe, but also the coast of Asia Minor from Tarsus

on the south, to Sinope on the north. The islands of Crete, Sicily, and Corsica, the lower third of Italy, and the Cyrenaic coast of Africa, also received, sooner or later, portions of the same people. Thirlwall regards the Caucones, Leleges, and other barbarous Greek tribes as parts of the Pelasgic nation. The name of Greeks was given to them by the Romans. It comes from the Græci, one of the ancient tribes of Epirus. The Greeks called their country Hellas, and themselves Hellenes.

Much of their early history is mythical, and any attempt to separate legend from fact must be comparatively fruitless. The Hellenes are represented as descended from Hellen, who had three sons, Dorus, Æolus, and Xuthus. From the first came the Dorians, from the second the Æolians, and from the third, through his sons, Achæus and Ion, the Achæans and Ionians,—four tribes distinguished from each other by many peculiarities in religion and institutions. Egyptian, Phœnician, and Mysian colonies afterwards settled among, and amalgamated with them. Homer, in his two immortal epics, the *Iliad* and the *Odyssey*, presents a correct picture of their manners and customs in the *Heroic Age*. The state of society was like that of Europe in the feudal ages. Piracy was an honorable pursuit, and war the passion of noble souls.

Greece, the principal seat of the race, is a broken, mountainous country, with a coast line equal to that of the entire Pyrenean peninsula, producing all the grain, wine and oil demanded by the needs of Greek life. It was also peculiarly adapted to the development of Hellenic civilization. The father of the Aryan family was absolutely lord within his own home, which was to him what his den is to the wild beast. It was his castle, which none could enter unbidden without risk of life. When he died, his authority over house and family did not cease. Death only added to his powers, and caused him to be worshipped as a god. While living he was priest and king of his own household, and when dying, he bequeathed his prerogatives to his eldest son. Out of the family grew the clan, and out of the clan the tribe, and from the union of tribes came the *polis*, or city, which was assumed to be the final unit of society. Exclusive, superstitious, cruel and intolerant, the great Hellenic aggregate of communities never became a nation. In times of common danger they united to oppose an invading foe, such as the Persians; but in seasons of freedom from foreign aggression, they were "a mere fortuitous combination of isolated and centrifugal atoms."

The religious worship of the primitive Greeks was one of nature,—of the blue heaven, the glittering sun, and the fruitful earth. In all these they saw manifestations of the attributes of the true God, whom their ancestors had not liked "to retain in their knowledge," and of whom the poets, as moral teachers, said "that the eyes of Zeus are in every place beholding the evil and the good; that his even justice requites every man according to his work, and that all are bound to avoid the smooth road to evil and to choose the straight path of good, which, rough at first, becomes easy to those who walk in it." (*Cox's General History of Greece*, p. 15.)

Independent, self-respecting, and aggressive as all the Greeks were, the feeling of nationality was still kept alive and potential among them by a common religion. The Pythian and Olympic festivals, instituted at the outset for religious purposes, also served important political ends. Societies were established among the tribes for the regulation of these periodic gatherings. The Amphictyonic was the most famous of such alliances. Its representatives met at Delphi in the spring, and in the autumn at Thermopylæ, to watch over the safety, and to guard the interests of the Delphian temple, and also, when occasion required, to punish those who were supposed to have injured them.

The authentic history of the Greeks begins with that of the Dorian family in the Peloponnesus. Tradition asserts that the Pelasgic kingdom of Sicyon, the first in Greece, was

founded B. C. 2089; that Uranus arrived in Greece in 2042; that the Pelasgians under Inachus, settled in the Peloponnesus about 1800; that the deluge of Ogyges in Attica, which remained waste over two hundred years till the coming of Cecrops from Egypt, occurred in 1764; that in 1711 the city of Argos was built, in 1710 a colony of Arcadians emigrated into Italy under Ænotrus, in 1556 Athens was founded by Cecrops, in 1516 Sparta was founded, in 1507 the Areopagus was established at Athens, and in 1493 the alphabet was introduced into Greece by Cadmus, a Phœnician. How much of these legends is fact, and how much fiction, cannot be determined. The same remark applies to the asserted settlement of the Egyptian Danaus, brother of King Sesostris, in the Peloponnesus, in 1474; the first celebration of the Olympic games at Elis in 1453, the reign of Minos in Crete in 1406, the arrival of Ceres in Attica in 1383, the introduction of the Eleusinian mysteries into Athens by Eumolpus in 1356, the Argonautic expedition—the first naval expedition on record—in 1263, the erection of the temple of Apollo at Delphi by the Council of Amphictyons in 1263, the invention of the axe, wedge, wimble and lever, and of masts and sails by Dædalus of Athens in 1240, the return of the Heraclidæ to the Peloponnesus in 1104, the Ionian settlement in Asia Minor in 1044, the flourishing of Homer and Hesiod,—according to the *Parian Chronicle* in the *Arundelian marbles* at Oxford,—in 950, the introduction by Lycurgus of his laws into Lacedæmon in 884, and to the invention of scales and measures, and silver coinage by Pheidon, king of Argos, in 869.

The conquest of the graceful, refined and ingenious Achæans of the Peloponnesus by the rough Dorians brought out the individual qualities of men, fostered the growth of self-respect and self-assertion, and by the abolition of the simple hereditary monarchy of the heroic times, prepared the way for the establishment of other systems of government more favorable to freedom and popular political education. Federal unions took the place of isolated despotisms. Common origin, language, and literature—especially the poems of Homer; similar habits and ideas; common religion, rites, temples and festivals, all exercised a unifying influence, although they never welded the Greeks into a compact and politically homogeneous nation.

ARGOS was the first state that rose to political importance. Many colonies went forth from it, and for three or four centuries, until the death of Pheidon, she was the leading power of the Peloponnesus. After this SPARTA obtained preeminence. The early Spartans held the upper third of Laconia for three centuries much in the same fashion that the Normans held England. Their feudal constitution was modified by Lycurgus, who established the GEROUSIA, or senate of twenty-eight old men, with whom the two kings sat and voted,—and also the popular assemblies which were held in the open air, and by vote accepted or rejected the previous resolutions of the *Gerousia*. During this period the Lacedæmonians received that civil classification which lasted throughout their entire history. 1. The Spartans, or free owners of the soil, on the rent of which they lived in independent comfort, were the sole possessors of political rights and privileges. 2. The *Perioikoi*, or free inhabitants of the country towns and villages, possessors of the poorer lands, tradesmen, merchants, and mechanics, but without political franchise. 3. Helots, captured in war, or submitted rebels. These were slaves, having no rights that Spartans were bound to respect. They were chiefly renters of lands from the Spartans, to whom they paid one-half the produce. After the conquest of Messenia they preponderated in numbers, were greatly feared by their owners, and crowds of them were legally assassinated by the *Crypteia*, in order to lessen the danger of possible insurrection.

The Lycurgean constitution was the soul of Spartan power and grandeur. Lycurgus is said to have studied the laws of

Minos in Crete, and political philosophy in Egypt and India. On his return he induced the Spartans to accept his constitution, 884 B. C., and to promise never to change it until he came back from an intended journey. To keep them faithful, he died in a foreign land, and was honored by them, to the latest times, with a temple and yearly sacrifices, as a god. The DISCIPLINE OF LYCURGUS made it optional with the state officials whether a child should be reared or not, committed the education of male children from the age of seven years to the state, trained them to be soldiers, fed them on simple fare at the *syssitia*, or public tables, required them to sleep in the public dormitories, and at a certain age allowed them no food except such as they could take without discovery. The men also fed at public messes, slept in public barracks, and visited their homes only occasionally, and by stealth. They had no time for anything but state duties. The possession of gold and silver was forbidden, and no money allowed to circulate but a heavy iron coinage. Girls were trained in athletic exercises as carefully as boys. Marriage was superintended by the state, and every citizen required to marry, when of ripe age, under penalty. Bigamy and incontinency were allowed under state sanction.

Under this iron system Sparta immediately acquired the first place in Greece. In two generations afterward the whole valley of the Eurotas was seized, and the Achæans either submitted or emigrated to Italy. In two great wars, B. C. 743 to 724, and 685 to 668, the Messenians were conquered, compelled to quit the country, accept the position of Perioikoi, or submit to Helotry. In the constant absence of the two kings of Sparta, during the Messenian struggles, the Ephors, who were elected annually by the entire body of citizens, and whose business it was to watch over the constitution and punish those who infringed it, became the popular element in the government. Democratic aspirations, however, continued to strengthen, and were only relieved—not satisfied—by the sending out of a colony to Tarentum, in Italy. Subsequent wars gave to Sparta the control of two-thirds of the Peloponnese, and raised her to such dignity that Croesus, king of Lydia, sought her alliance against the Persians in B. C. 555. In B. C. 525 she sent an expedition to the coast of Asia, which failed to effect its object, the deposition of Polycrates of Samos. Herodotus states that when the banished Samians besought aid against the tyrant, they did so in a long speech. "The Spartans answered them, that they had forgotten the first half of their speech, and could make nothing of the remainder. Afterwards the Samians had another audience, whereat they simply said, showing a bag which they had brought with them: 'The bag wants flour.' The Spartans answered that they did not need to have said 'the bag;' however, they resolved to give them aid." The Spartans evidently loved *Laconic* brevity.

About B. C. 510 they began to interfere in the internal affairs of the Greek States beyond the Peloponnese, and by repeated invasions of Attica, and meddlings with Athenian politics, excited dislike and fear in the great democratic republic.

SYNCHRONOLOGY. B. C. 1891-1680.

EGYPT.	HEBREWS.	GREECE.	CHINA.
Letters first used by Syphoas, 1891.	Abraham offers Isaac, 1871.	Inachus founds the kingdom of Argos, 1856.	The second Imperial dynasty reigns, 1766.
Memnon invents the Egyptian alphabet, 1842.	Jacob and Esau born, 1836.	Pelasgians settle the Peloponnese, 1800.	
Amenophis, king of all Egypt, 1817.	Joseph sold into Egypt, 1729.	Deluge of Ogyges in Attica, 1764.	
Joseph made Lord of all Egypt, 1715.	Death of Israel, 1689.	Pelasgians settle in Thessaly, 1700.	

CHAPTER XX.

THE GREEKS—ATHENIANS AND OTHER GREEKS.

ATHENS is traditionally reported to have been founded in

B. C. 1556, by Cecrops, a mythical being, half man and half serpent. Among his kingly successors were Theseus, who made Athens the capital of a centralized monarchy; Menestheus, the cowardly and "shuddering," who fought at the siege of Troy; and Codrus, who was slain in battle with the Dorians, B. C. 1068. At the latter epoch the Athenians were a secluded, unwarlike, Pelasgic people. Force, valor, and aggressiveness came in at a later period, with the influx of refugees from other parts of Greece. The people were divided into four tribes,—priests, warriors, herdsmen, and mechanics,—a division akin to the castes of India. These again were classified into nobles, farmers, and artisans. The nobles monopolized important political power, filled the high offices, and constituted the council which held its sittings on Mars' Hill. The other classes attended the meetings, and expressed their assent or dissent in the *agora*, or general popular assembly.

Monarchy died with Codrus, and the Eupatrids or nobles substituted a life-archonship, which was filled only from the descendants of Codrus. The archons were chief magistrates, and responsible, in theory, to the electors. Thirteen archons ruled the country from B. C. 1050, to B. C. 752. Revolutions seldom go backwards. On the death of Alcæmon, the last archon, the nobles made a further change, elected archons for ten years, and made ex-archons liable to prosecution and punishment. This arrangement lasted until 714 B. C., when the reigning archon was deposed for his cruelty, and the office thrown open to all Eupatrids. In 684 B. C. a board of nine annually elected archons was substituted for the chief magistrate, and the government became an oligarchy. Power and office were confined to the nobles, and the general assembly ceased to meet. But in 624 B. C., the democratic spirit again woke up, and demanded *written laws*. The response from the nobles was the code of Draco, which punished the smallest theft as well as the most atrocious murder, with death. Demades said of his laws, that they were written with blood and not with ink. He was a noble himself, (*Pausanias* 9, 136, 8,) but his code satisfied neither nobles nor people. He withdrew to the island of Ægina, and was suffocated in the theatre by the cloaks and garments which the admiring people showered upon him.

Grievous civil discords followed the failure of Draco, and in B. C. 574, Solon undertook to frame a new constitution. Solon's legislation conferred the suffrage upon all the citizens, but confined eligibility to office to those who enjoyed a specified income; created a new council of 400 members to be elected by popular suffrage, revived the popular assembly, established appellate legal tribunals, and invested the Court of the Areopagus with judicial and supervisory functions. He also sought to relieve poverty and distress by a bankruptcy law, the debasement of the currency, the abolition of servitude for debt, and the encouragement of industry by requiring every father to teach his son a handicraft.

The sweeping reforms instituted by Solon failed to satisfy everybody, and in the struggles which followed Pisistratus assumed the position of Dictator, or, as the Greeks called it, Tyrant, B. C. 560. He reigned mildly, encouraged art, edited Homer, and died B. C. 527. Seventeen years afterward Cleomenes forced the Pisistratidae to leave the city.

Further democratic modifications of the constitution ensued under the auspices of Clisthenes, which fired the spirit of patriotism, and led to splendid military successes. In B. C. 507, Athens triumphed over the attacking coalition of the Spartans, Boeotians, and Chalcideans, and enlarged her territory. Next, she aided the Greeks of Asia Minor in revolt against the Persians, and thus precipitated the inevitable conflict between Asiatic despotism and European liberty.

The other Greek states may be conveniently divided into four classes:—

1. *Smaller Peloponnesian States.* These were Achæa, Arcadia,—a pastoral country, Corinth—mercantile, literary, and

artistic, Elis—in which the Olympic Games were celebrated, and Sicyon.

2. *States of Central Greece.* Megaris,—from which colonies went out to Sicily, B. C. 728; Chalcedon, B. C. 674; Byzantium, B. C. 657; Selymbria, B. C. 602; Heraclea Pontica, B. C. 559; and Chersonesus, near Sebastopol, about the same time. Bœotia, Phocis, Locris, Ætolia, and Acarnania were the others.

3. *States of Northern Greece.* Thessaly, and Epirus. In both these countries the Hellenes were intermingled with barbarian tribes of other ancestry.

4. *Greek Insular States.* Corcyra, Cephallenia, Zacynthus, Ægina, Eubœa—which colonized Cuma and Rhegium in Italy, and many places in Sicily and Thrace,—the Cyclades, Lemnos, Thasos, Crete, and Cyprus.

All the smaller Greek states had essentially the same political character as Sparta and Athens. They were active, spirited, and loosely constructed federations of country clans and civic communities. The genius of the Greeks for foreign colonization resembled that of the British. Commercial enterprise and political disturbances contributed to the spread of the race. Some of the colonies were slightly, and others strongly, attached to the mother country. Like the British colonies, they were composed of members of different races, and many of them grew into independent and powerful states. In Italy the Greek colonists were so numerous that the lower portion of the country received the name of Magna Græcia.

Nothing but extreme common danger could induce the markedly individualized Greeks to act in concert. That awakened the consciousness of national unity, impelled Sparta to assume the *hegemony*, or leadership, and induced the other states to acquiesce in the assumption. The assistance given by the Athenians to the revolted Ionians, the burning of Sardis, B. C. 500, and the rough, contemptuous treatment of the heralds of Darius by Athens and Sparta, B. C. 491, first brought imminent peril upon them. Darius keenly resented the injuries received, and bade one of his servants repeat three times every day, at dinner, the words:—"Master, remember the Athenians." To punish these presumptuous Greeks, Darius dispatched an expedition under Mardonius, which was overtaken by a storm, off the iron-bound coast of Mount Athos. Three hundred ships were wrecked on the rocks, and 20,000 men fell a prey to the waves and sharks. Heralds were next sent to demand earth and water from each Greek community in token of slavish submission. Athens and Sparta unjustifiably put the heralds to death, and thus braved the fiercest anger of the despot. A second expedition, in B. C. 490, under Datis and Artaphernes, occupied Naxos, captured Eretria, and came to blows with the Athenians and their allies on the plain of Marathon, about 20 miles from Athens. To the Persian host of 200,000 men, more or less, the Greeks could oppose only 10,000. But these were resolved to conquer or die. Miltiades commanded them with consummate skill. When the Greek centre was broken by the Persians, the two wings closed in on the flanks of the enemy, of whom 6,400 fell, while 192 Athenians were slain. Miltiades, the Sir Walter Raleigh of the Greeks, then led his troops back to chivalrous and unfortunate Athens. The Spartan troops arrived too late for the battle.

Foiled but not despairing, Darius—and, after his death, Xerxes—devoted himself to preparation for further conflict. So did Greece. Two men of plebeian blood arose to guide the energies of Athens. The first was Aristides the Just, the second, Themistocles, the patriotic but unscrupulous Warren Hastings of Attica. Under the wise guidance of the latter, Athens augmented her navy, and increased the number and skill of her sailors. His jealous rivalry of Aristides caused the ostracism of that noble patriot in B. C. 482. Exile did not involve either civil disgrace or loss of property, but in this instance it was undoubtedly unjust to the subject.

The shadow of impending invasion brought the Greeks together in general congress, B. C. 481. Sparta was put in command of the land and sea forces, aid sought from distant members of the Hellenic body, and in June, B. C. 480, Leonidas, at the head of 9000 men took post at Thermopylæ, while Eurybiades, with 271 vessels guarded the strait at Artemesium. Xerxes, at the head of his two million six hundred thousand soldiers, advanced to storm the pass, and sent forward a horseman to reconnoitre. The scout reported that some of the Spartans were quietly combing their hair, and that others were wrestling. D. maratus, the exiled Spartan king, who was in his train, told him that such was the Spartan custom on the eve of battle. "Law," he is reported to have said, "is their master, whom they fear much more than thy people fear thee. Whatever Law commands, that they do; and it commands always the same thing, charging them never to fly from any enemy, how strong soever he be, but to remain in their ranks, and to conquer or die." Four days Xerxes paused in their front, hoping they would flee. On the fifth he orders his Median and Cissian troops to bring the insolent enemy into his presence. The troops obey, but—crowded in the narrow fifty-foot pass, and unable to reach the long-speared Spartans with their short swords—fall in bleeding heaps. Successive charges break idly upon the Greeks as waves upon a rock. The royal guards next charge upon them, but the "Ten Thousand Immortals" fare no better. Xerxes thrice leaps from his throne in a transport of fear or rage. For two days the slaughterous combat goes on, and the Greeks present an unbroken front to the foe. Will they never give way? The traitor, Ephialtes, informs the despot of a path by which the Persians may gain their rear. Hydarnes, with his "Immortals," sets out upon it at nightfall. By day-break he is descending on the fated band. Leonidas encourages the allies to save themselves by flight. He and his Spartans cannot desert their post. Soon they are engaged hand to hand with eager foes in front and rear. For every Greek who falls five Persians bite the dust. When night hid the bloody scene from view every patriot Greek, except "the trembler Aristodemus," slept in glorious death. Where they fell they were buried. Their tomb, as Simonides sang, was an altar; a sanctuary, in which Greece revered the memory of her second founders. (*Diod. Sic.*, 11, 11). •

Thermopylæ lost, Eurybiades retired and brought his fleet to anchor at Salamis. Xerxes marches through Phocis and Bœotia, burns Athens, and spreads general terror. But in the naval fight in the strait between Attica and Salamis his 1207 triremes are vanquished by the Greeks with 380 sail. Fear stricken, the arrogant monarch retreats escorted by 60,000 men, and recrossed the Hellespont in a fishing boat. The battle of Plateæ, at which the Persian general, Mardonius, was slain in the following year, B. C. 479, is a staggering blow to his power, and the double disaster at Mycale completes the rout of his vast army.

Greece now took the offensive, captured Sestos, B. C. 479, drove the Persians out of Cyprus, B. C. 478, chastised the traitorous states, and took Byzantium. Sparta withdrew from the conduct of the Persian war, and Athens was substituted as the leader. The Delian Confederacy of the Greek States was formed, and the right of any State to secede from it denied. Athens next usurped the position of sovereign, and by the usurpation paved the way to her own ruin. In 478 B. C., a law of Aristides made every Athenian citizen eligible to every office. The judicial and political systems were correspondingly modified; and for sixty years of brilliant history Athens was a pure democracy, with all the prudent self-control and steadiness of a limited monarchy. The city was adorned by the architectural beauty of the Parthenon and the Temple of Victory, the mural defenses were rebuilt and extended, the triple harbor of Piræus enlarged, new docks constructed, a magnificent naval force kept up, and colonies sent

out to distant shores. Athens also became the home of all who excelled in literature and art.

In B. C. 461, Pericles assumed the chief direction of affairs, and became the representative of one of the two great parties into which the Greeks were divided. Athens was the leader of the Ionian, or maritime and democratic party, Sparta, of the Dorian, or continental and oligarchic. The stern resolve of the latter to impose her own political system upon all the Greek States, and the equally stubborn determination of Athens to maintain and spread her own institutions, led to ceaseless internecine warfare, the loss of military power, and acceptance of the paramount sovereignty of the Persian king. What external force could not achieve, internal dissensions naturally wrought out. The principle of State sovereignty brought on national ruin. The ambition of Athens placed her in a very anomalous position. Her empire was a tyranny which it was unjust to hold, and ruinous to let go. Cimon, her general, put down several revolts. In the great sea fight of Ægina she won a splendid victory, B. C. 457, and afterwards harried the Lacedæmonian coasts, but lost the force sent to aid the Egyptian revolt against Persia. In B. C. 409, *Five years' Truce* with Sparta was negotiated by Cimon. Reverses began when in the zenith of power. The battle of Coronea was lost to the revolted Boeotian aristocrats, B. C. 447. Other States then revolted, and in B. C. 445 a *Thirty years' truce* was concluded with Sparta. A period of brilliant prosperity followed. The tributary cities of Athens are said to have numbered a thousand. Her annual revenue reached the sum of \$1,250,000, and ten times that amount was accumulated in the Acropolis. Sixty ships of war guarded the Egean, and exercised her mariners. The colony of Thurium, of which Herodotus was a member, was established in Italy, B. C. 443. Pericles, with marvellous genius, maintained his political ascendancy. "Even when I throw him," said one of his rivals, "he denies that he has fallen, gains his point, and talks over those who have actually seen him fall."

"The age of Pericles was the epoch of the highest creative genius ever known in the annals of the world." Athens was clothed with a beauty worthy of the queen of Hellas. It was the chosen seat of art and letters, of philosophy and eloquence. Æschylus and Sophocles were her matchless poets; Hippodamus, the architect, her Sir Christopher Wren; Phidias, her inimitable sculptor, Polygnotus and Panæus, her skillful painters. Most conspicuous of the unrivalled statues which adorned her precincts, was the colossal bronze of "Athena Promachus, (the Fighter in the Van), cast from the spoils of Marathon, representing the goddess in full panoply and warrior attitude as the guardian of the city, towering above the wall of the Acropolis, and visible to the warrior far out at sea." (*Philip Smith's Ancient History, Vol. I. p. 470.*) As any position in the State was open to him who had ability and courage to reach it, the youth of Athens resorted to the lectures given by teachers of philosophy in the public gymnasia, of which the principal ones were the *Academia*, and the *Lyceum*,—the former afterwards the school of Plato, the latter of Aristotle. All branches of knowledge were freely taught there, and helped to raise the great democratic republic to the highest grandeur and power.

In B. C. 432, the truce was broken, and bitter, sanguinary war again broke out between the Athenian and Spartan confederacies. It was only another phase of the irrepressible conflict between freedom and slavery,—right and might. Pericles, "at that time the first of the Athenians, and the most able both in speech and action," (*Thucydides*), but a man whose marital relations were unfortunate, and whose relations to his paramour, Aspasia, were the theme of public gossip, exerted all his eloquence and force in behalf of his imperilled country. The policy he advocated was similar to that of the Russians during the Napoleonic invasion. "I have

more fear," said he, "of our own errors than of our enemies' designs." His plan was to concentrate the people within the walls of Athens, and thence to make reprisals upon the enemy. The details of the war are related by Thucydides and Xenophon. It lasted for twenty-seven years, (B. C. 431-404,) and contained three great periods. (1) *A Ten Years' War*, from the attack on Platæa to the *Fifty Years' Truce* effected by Nicias, B. C. 431-421. (2) *The Five Years' War* ending with the calamitous expedition of the Athenians to Sicily, B. C. 418-413. (3) *The Nine Years' War*, defensively waged by Athens, and ending with her capture by Lysander, B. C. 412-404.

The very beginning of the struggle was marked by the appearance of the first of those *ecumenical* plagues, so called because of their intensity and diffusion, which have employed the pens of writers of exalted genius and graphic power. Thucydides wrote the description of that at Athens, B. C. 430, Procopius that of Constantinople, A. D. 532, Boccaccio that of Florence, A. D. 1348, and DeFoe that of London, A. D. 1665. It seems to have been an eruptive typhoid fever, which generally proved fatal in seven or nine days. Distress was universal, human wickedness broke loose, and filled the city with grossest crime. For two years the plague raged more destructively than the Spartan enemy. Three out of twelve hundred Athenian knights, 4,400 hoplites, or heavy-armed soldiers, and a vast number of poorer citizens fell before its fury. But Athens, though fearfully weakened, carried on the conflict with brilliant heroism and splendid daring. To her irreparable loss, Pericles died, B. C. 429. There was no real statesman to grasp his sceptre. Demagogues who courted the favor of the people, and sacrificed to that object important state interests, intrigued against each other for the fallen leader's place. Merciless massacres were perpetrated by both the warring confederacies and the temper and events of the times were akin to those of France under the domination of Danton, Murat, and Robespierre. In vain Aristophanes, B. C. 427, caricatured the leather-seller, Cleon, and made his serious purpose felt by all his readers and hearers. No effort, comic or serious, availed to stay the downward rush. Victories were counterbalanced by defeats. Alcibiades and Socrates were among the beaten at Delium, B. C. 424, where the Theban Band of Three Hundred chosen warriors, afterwards known as the Sacred Band, first came into notice. Alcibiades was a pupil of Socrates, and combined brilliant qualities with reckless profligacy. "It is better not to rear a lion in the city," said Aristophanes, "but if you rear him, you must submit to his behavior." The gifted but dissolute youth united in himself the best and worst attributes of Benedict Arnold and Aaron Burr. Like Napoleon I, he was a master of the arts of lying and deceit, and like Napoleon in Syria, put his Melian prisoners to death. Sacrilegious, spendthrift, lawless, traitorous, he was the evil genius of all who trusted him. In Sparta he seduced the wife of king Agis, in Athens his intrigues overturned the constitution, B. C. 411, and brought about his recall from banishment. Restored to power, he led the Athenians to victory, was hailed as their deliverer, again exiled, and at length fell a victim to assassination.

The Athenian naval victory at Arginusæ, B. C. 406, was succeeded by the defeat of Ægospotami, B. C. 405. Of 180 vessels scarcely a dozen escaped, and Lysander, the Spartan admiral, cruelly put 4,000 prisoners to death. Blockaded by sea, and invested by land, Athens was compelled to surrender to the Spartans, in B. C. 404. Her empire was lost, her navy surrendered, her fortifications razed to the sound of music and dancing. Better would it have been, as the orator Lysias said, "for Greece to have shorn her hair on the fall of Athens, and mourned at the tomb of her heroes, as over the sepulchre of liberty itself." Socrates still taught, and Plato wrote. The empire of mind was substituted for that of mat-

ter, and Athens, as the University, afterwards became the mistress of the world.

The government of the THIRTY TYRANTS under which she now fell was followed by that of the TEN, and that again by the restoration of the democratic constitution, on which occasion the revised laws of Solon were inscribed on the walls of the Painted Porch, for the first time, in the twenty-four letters of the new Ionic, instead of the sixteen or eighteen letters of the old Attic alphabet, introduced from Phenicia. The year of the restoration of the republic became memorable by the name of its archon, Euclides, B. C. 403.

Two episodes mark the beginning of the fourth century before Christ. The first is the death of Socrates, the profound, acute and many-sided philosopher, who said that the reason why the Delphic oracle pronounced him the wisest of mankind was because he alone knew that he knew nothing. Superior in virtue and merciless in dialectics, he also ridiculed certain points of the democratic constitution, such as the election of magistrates by lot. Unjustly condemned to death, he discoursed on the immortality of the soul, drank the cup of hemlock, and died calmly at the age of 70, B. C. 399. The other episode was the celebrated retreat of the Ten Thousand Greeks, under Xenophon, from the neighborhood of Babylon to the Greek settlements on the Euxine, B. C. 401-400;—a military achievement which revealed the hollowness of the Persian empire, and prepared the way for the conquests of Alexander.

It was now the turn of the Greeks to invade Asia, which they did in defense of their Asiatic countrymen, under the Spartan Agesilaus, B. C. 396. Recalled by the *Corinthian War*, B. C. 394, he defeated the confederates at the indecisive battle of Coronea,—the fiercest in which Greek ever met Greek, and which was fought mainly with daggers. Just before that event, the Spartan fleet was routed at Cnidus, by a combined Athenian and Persian fleet. State sovereignty had then thrown the democratic republic into the arms of an absolute despotism. The Persians permitted Conon, the Athenian admiral, to rebuild the fortifications of Athens, aided by Theban allies. Athens rose from her prostration, but not to previous might, and her enemies gained nothing more than the miserable knowledge that they had shorn her of the power to help them, when the cloud of impending dangers broke upon them from the direction of Macedon.

Changes in the equipment of soldiers, and in the tactics of military commanders, soon after occurred, which further diminished the prestige of Sparta. Iphicrates, the Athenian, created a corps of light-armed troops, which proved to be more than a match for the Spartan hoplites. B. C. 391, a keen and unscrupulous Spartan, Antalcidas, sought the arbitration of Persia, and succeeded in establishing peace on the basis of autonomy; that is, that every Greek city, great or small, should be independent and self-governed. The result was that all power of concerted action was lost. The bundle of fagots which the five million soldiers and camp followers of Xerxes had failed to bend, broke easily—stick by stick—when the bond of national unity was cast aside. Sparta and Persia were the only gainers. "Alas! for Hellas, that our Spartans should be *Medizing!*" said an apprehensive patriot in the hearing of Agesilaus, who at once rejoined, "Say, rather that the Medes are *Laconizing!*" The rejoinder revealed the fact that Sparta had abandoned the Asiatic Greeks to Persia, that she might rule over the European Hellenes under the hypocritical pretext of autonomy.

The Thebans penetrated the design, and refused to be bound by the terms of the shameful compact. Hostilities followed, in which the Thebans, under Epaminondas—a master of the art of war, a conscientious man, who refused to do evil that good might come, and of whom the philosopher Spintharus said that he never met with any one who understood more or talked less—won the battle of Leuctra, B. C. 371. On that

eventful occasion Epaminondas adopted the plan, revived in modern warfare by Napoleon, of directing an overwhelming force upon one point of the enemy's line. Thebes was now in the ascendant, but lost her supremacy and her hero at the battle of Mantinea, B. C. 362. "I have lived long enough, for I die unconquered," was the exclamation of the dying chieftain, who with his last breath, bade his countrymen make peace. Dull listlessness now fell on all the exhausted States, except Athens, where oratory in Demosthenes, and philosophy in Plato and Aristotle still attested her power to be the champion of Hellenic life and liberty. But even Athens shared in the general decline. Love of ease and luxury, the employment of ill-paid mercenary troops, divided counsels, and a fatal spirit of procrastination crippled her energies, and, notwithstanding brief spurts of her ancient temper, prepared her for impending downfall and political slavery. It is a painful task to follow her history from the epoch of Mantinea to complete overthrow at Chæronea.

Cheated by the Macedonian Philip, Athens failed in prompt succor of her allies, and saw them fall successively under his merciless hand. Byzantium, Chios, Cos, and Rhodes, emboldened by her apathy, revolted, and began the "Social War," B. C. 358-355. The two latter were supported by the Carian prince, Mausolus, whose sister-wife, Artemisia, fought for Xerxes so gallantly at the battle of Salamis, as to draw from him the mortified remark: "My men have behaved like women, my women like men;" and who afterwards erected over her husband's remains a sort of castle-tomb, known as the *Mausoleum*, which was reckoned one of the seven wonders of the world. "It was surmounted by a pyramid, and crowned at the summit by a statue of the king in a marble quadriga, the work of Pythis."

Its other sculptures were executed by Athenian artists of the highest note. (*Philip Smith's Ancient History. Vol II, p. 9.*) The close of the Social War left Athens shorn of strength, prestige, and confidence.

To add to the general miseries occasioned by the suicidal conflicts of the Greeks, the *Sacred War* broke out soon after the cessation of the Social War. The sentence of the Amphictyonic Council, which was composed of the representatives of the twelve ancient divisions of the Hellenic race, had been obtained by the Thebans against the Phocians, who had sacrilegiously cultivated the plain of Cirrha, which had been devoted to Apollo. In the war that ensued, the Thebans and their allies put all Phocian prisoners to death as sacrilegious outlaws, and the Phocians retaliated. The public feeling of Greece now turned toward the Macedonian king as a deliverer. Demosthenes, keener-sighted, saw in him only a prospective tyrant, and events justified his prevision. This last and noblest of the republican Hellenes was then about thirty years old, the son of a wealthy slave holder, and an unrivalled orator. Weak in body, but strong in moral courage, he had acquired his marvellous eloquence by careful reading, study, and vocal practice. Like D'Israeli in the British House of Commons, his failure in the Ecclesia evoked general derision. But indomitable will, and persistent self-culture overcame all difficulties.

Speaking with pebbles in his mouth cured his lisp. Declaiming while walking up hill strengthened his lungs. Oratory in presence of the storm-driven waves, accustomed him to the murmurs of the people. Laborious preparation assured habitual success. Matter and manner were the best attainable, and direct practical purpose gave point and precision to every word. The First Philippic, or speech against Philip, was delivered in B. C. 351, and urged the lethargic Athenians to resist that wily and dangerous conqueror before it was too late. A "peace-at-any-price" party, headed by "Phocion the Good," opposed Demosthenes. The virtues of Phocion were more fatal to his country than the vices of other leaders, because his counsels sanctioned the irresolution and vacil-

lating policy of the Athenians. He was so laconic and forceful in address that Demosthenes called him "the cleaver of my speeches." "The peace policy of Phocion—which might be called prudence, after the accession of Alexander—was ruinously imprudent, as well as dishonorable, during the reign of Philip." (*Grote, History of Greece. Vol. XI, pp. 387-9.*) It involved the loss of liberty, dignity, and security. It played into the hands of Philip, postponed vigorous Athenian action,—notwithstanding the *Philippics* and *Oynthiacs* of Demosthenes,—until thirty-two Hellenic States had been subdued, the captives sold into slavery, and their territory added to the Macedonian realm. Æschines, the rival of Demosthenes, next turned traitor,—bought probably by Philip's gold. Philip as the champion of Apollo, subjugated Phocis, and ended the second Sacred War. The *Third Sacred War*, or "Locrian War," followed, B. C. 339. Philip, as the executor of the Amphictyons, captured Amphissa; and advancing into Bœotia, met the Athenians and their allies on the fatal plain of Chæronea, August 7th, B. C. 338. The Macedonian phalanx, modeled after that of Epaminondas, and commanded by the fiery Alexander, annihilated the Theban Sacred Band, and completely routed their compatriots. The loss of the allies was very severe, the survivors fled from the stricken field, and Grecian liberty was murdered on the spot. Philip acted generously toward Athens. To her he was not the "Philip drunk," but the "Philip sober." On Thebes he wreaked inhuman vengeance, but spared Athens,—prompted, doubtless, by ambition to lead the united forces of Greece to the conquest of Persia. Athens, with sorely felt disgrace, did recognize him as the leader of the Hellenes, but his dream of Persian conquest was ended by the assassin's dagger, B. C. 336, in the forty-seventh year of his age (*Vide Greece.*)

SYNCHRONOLOGY. B. C. 450-428.

GREECE.	ROME.	JUDEA.	PERSIA.
First Sacred War between the Phocians and Thebans, 448.	Military tribunes appointed, 444.	Nehemiah sent to Jerusalem as Governor, 445.	End of the war with the Greeks, which lasted 51 years from the burning of Sardis by the Athenians, 449.
Herodotus reads his History to the Council of Athens, 445.	Famine in Rome, 440.	Nehemiah reforms the Jews on his return from the Persian court, 432.	
Age of Pericles, 440.	War with the Tuscans, 434.	Malachi prophecies, 430.	
Five years plague in Attica, 430.			
Socrates, Thucydides, 430.			
Plato founds the Academy, 428.			

(To be Continued.)

ORIGIN OF NATIONS.

The chapter on "Early Civilizations" which appeared in the October CHAUTAUQUAN is the first of a series from Rawlinson's "Origin of Nations." These chapters will be continued as follows:

In the present (Nov.) number: "On the Antiquity of Civilization at Babylon," "On the Date and Character of Phenician Civilization."

December number: "On the Civilization of Asia Minor," and "Of Central Asia—Assyria, Media and Persia, India."

January number: "On the Civilization of the Etruscans."

February number: "On the Civilization of the British Celts" and a summary in a chapter on the "Results of the Inquiry."

GENERAL HISTORY OUTLINES.

Local Circles will find it useful to take up two or three different schemes of General or Universal History, put them on the blackboard, copy them into blank books, and occasionally review them.

CENTURY CENTRES.

B. C.

- 20th. Abraham. (1996 born.)
- 19th. Isaac. (1896 born.)
- 18th. Jacob. (1759 marries.)
- 17th. Joseph. (1639 dies.)
- 16th. Moses. (1571 born.)
- 15th. Joshua. (1451 succeeds Moses.)
- 14th. Shamgar.
- 13th. Gideon. (1249.)
- 12th. Samuel. (1155 born.)
- 11th. David. (1063 king.)
- 10th. Elijah. (910-896.)
- 9th. Elisha. (896-838.)
- 8th. Isaiah. (810-698.)
- 7th. Jeremiah. (623-586.)
- 6th. Cyrus. (538 B. C.)
- 5th. Pericles. (444 B. C.)
- 4th. Demosthenes. (353 B. C.)
- 3d. Hamilcar. (245 B. C.)
- 2d. Perseus. (171 B. C.)
- 1st. Cæsar. (55 B. C.)

A. D.

- 1st. St. Paul. (68 A. D.)
- 2d. Marcus Aurelius. (161 A. D.)
- 3d. Valerian. (253 A. D.)
- 4th. Constantine. (323 A. D.)
- 5th. Alaric and Attila. (410 and 451 A. D.)
- 6th. Mahomet. (569 A. D.)
- 7th. Omar. (632 A. D.)
- 8th. Charles Martel. (732 A. D.)
- 9th. Alfred. (871 A. D.)
- 10th. Otto the Great. (962 A. D.)
- 11th. Edward the Confessor. (1042 A. D.)
- 12th. Fredrick Barbarossa. (1155 A. D.)
- 13th. Gregory X. Pope. (1271 A. D.)
- 14th. Rienzi. (1347 A. D.)
- 15th. Columbus. (1492 A. D.)
- 16th. Mary, Queen of Scots. (1542 A. D.)
- 17th. Cromwell. (1653 A. D.)
- 18th. Washington. (1732-1799 A. D.)
- 19th. Queen Victoria. (1837 A. D.)

ORIGIN OF NATIONS.

ON THE ANTIQUITY OF CIVILIZATION AT BABYLON.

High antiquity claimed for Babylonian civilization by some writers—View of Bunsen—Want of foundation for this view—Classical date for the foundation of Babylon, B. C. 2230—Views of Berosus agree nearly—Septuagint date for the kingdom of Nimrod, B. C. 2567—Assyrian date of B. C. 2286—General conclusion from the cuneiform inscriptions and Berosus combined—From the inscriptions only—Character of the civilization—Architecture—Implements—Pottery—Writing—Engraving of hard stones—Dresses—Progress made in the different arts unequal.

The advocates of an extreme antiquity for the commencement of civilization and of settled monarchy in Egypt have sometimes endeavored to bolster up their cause by alleging an equal or even a greater antiquity for the kingdom and civilization of the Babylonians. It was evident to them that the world at large would not be persuaded that a single country stood in an entirely exceptional position; and that, while

elsewhere the dawn of history could nowhere be dated much before B. C. 2000, in Egypt existing records carried us back a thousand, two thousand, or even three thousand years earlier. Accordingly the effort was made to find at least one other country which might keep Egypt company; and none seemed capable of being turned to such good account as Chaldæa or Babylonia. Scripture spoke of a "kingdom" as set up in Babylon* at a remoter period than its first notice of a kingdom in Egypt. Very curious and remarkable ruins of vast size and apparently great age were known to exist in the region; and, above all, it was certain that the Babylonians themselves, when they first came into contact with the Greeks, laid claim to an antiquity as great or greater than that which was claimed for themselves by the Egyptians. A good case, it was thought, could be made out of these data; and the early origin of civilization and settled government in Mesopotamia, resting on its own grounds of proof, would, it was concluded with reason, tend strongly to support the theory of an extreme antiquity for the same things in Egypt.

The best representative of the school of writers to whom we allude is the late Baron Bunsen. This learned scholar, but overbold speculator, having laid it down in the earlier part of his great work upon Egypt, that the commencement of monarchy there was about B. C. 3600, when he came to speak of Babylon, boldly asserted that a Chaldæan kingdom was established there not much later than B. C. 4000, and even hinted at the earlier existence in the country of a Turanian monarchy, for the foundation of which the latest date that could be reasonably assigned was B. C. 7000!† In another place‡ the "Chaldæan era" in Babylon was definitely fixed to the year B. C. 3784, as if trustworthy material existed for a complete and exact chronology at this early period!

It is difficult to understand on what grounds of proof this date of B. C. 3784 was supposed to rest. Some authorities§ spoke of a Chaldæan dynasty as having reigned at Babylon for two hundred and twenty-five years anterior to a date which probably corresponded to about B. C. 2286. These numbers, if viewed as historical, produce for the foundation of the Chaldæan monarchy, not B. C. 3784, but B. C. 2511—nearly 1300 years later. A skilful manipulation of the authorities from whom we obtain Berosus' numbers might raise this date by about two hundred and thirty years;|| but whence the other thousand are to be obtained is very difficult to understand. We suppose they come from the dynasty of eighty-six kings, generally regarded as mythical, whose joint reigns covered, according to Berosus, the space of 34,080 years, though how they are got out of this number,¶ or why this dynasty should be accounted historical, surpasses our powers of conjecture. As for the still earlier Turanian dynasty, to which we are invited to assign the date of B. C. 8000, or B. C.

7000 at the latest, we fail to see on what scrap of historical evidence it is based. Apparently, it rests wholly upon two arbitrary assumptions: one, that the deluge happened exactly ten thousand years before the Christian era; and another, that the generations between Noah and Nimrod represent—each of them—periods of a thousand years.

Putting aside these wild and baseless speculations, let us now inquire what history, worthy of the name, actually says with regard to the antiquity of civilization and settled government in Babylon.

The classical accounts, as it has been often shown,* fixed the era of the foundation of Babylon at B. C. 2230, or a very little earlier. Berosus, by a sudden change† from exaggerated to unexaggerated numbers, implied a belief that real human history had its commencement at Babylon, at a date which may have been as late as B. C. 2286, and can not well have been earlier than B. C. 2458‡ The Septuagint numbers indicate for the establishment of Nimrod's kingdom some such date as B. C. 2567. The Hebrew numbers lower this date by about 225 years. All these accounts agree in assigning the foundation of the Babylonian monarchy to the third millenium before the Christian era—B. C. 3000—2000; and all but one place it in the latter half of that millenium B. C. 2500—2000. The extreme limits of difference in the several accounts do not much exceed three centuries, the highest date being B. C. 2567, and the lowest, B. C. 2230, or 337 years later.

A notice in the annals of Asshur-bani-pal, the son of Esarhaddon (about B. C. 651), tells of the invasion of Babylonia by an Elamitic king 1,635 years earlier,§ and appears to imply the existence of a settled government and great cities at the time of the invasion, or about A. D. 2286.

The general conclusions to be drawn from the entire series of Babylonian and Assyrian remains recently exhumed in Mesopotamia are the following: Babylon was conquered by the Assyrians in or about the year B. C. 1300,|| and from that time until the revolt of Nabopolassar (about B. C. 610) was a secondary power, sometimes subject to Assyria, sometimes in revolt, but never dominant over any wide extent of country. Her greatness was in times anterior and in times subsequent to this period. With the subsequent period, that of the later Babylonian empire, B. C. 610—538, we have in this place nothing to do. Our business is with the earlier one. Babylon, before the Assyrian conquest of B. C. 1300, had been for a long time a very great power. Recent research has recovered the names of at least fifty-five monarchs¶ who bore sway in the

* See the author's "Herodotus," vol. i, essay vi. sect. 3, note 4, and compare the "Journal of the Royal Asiatic Society," vol. xv, p. 7 et seq.

† The dynasties of Berosus are arranged as follows:

1st Dynasty	86 kings	34,080 years.
2nd "	8 "	224 (234) years.
3rd "	11 "	48 (?) years.
4th "	49 "	458 years.
5th "	9 "	245 years.
6th "	45 "	526 years.

See Euseb. "Chron. Can.," part i. c. 4.

‡ The date B. C. 2286 is obtained by allowing twenty-eight years for the reign of Pul, who preceded Tiglath-pileser, and thus obtaining as the last year of Berosus' sixth dynasty B. C. 775. To obtain B. C. 2458, we must omit the reign of Pul, and accept the conjecture of Gutschmid and Brandis, that the time which Berosus assigned to the third dynasty was 258, and not 48 years.

§ See "Records of the Past," vol. i. p. 88, and compare Lenormant, "Manuel d'Histoire Ancienne de l'Orient," vol. ii. p. 24.

|| Sennacherib places the conquest 600 years before his own recovery of the city, which was in B. C. 703.

¶ See the "Notes on the Early History of Assyria and Babylonia," recently published by Mr. George Smith (London, 1872).

* Gen. x. 10. Monarchy in Egypt is first noticed in ch. xii. 15-20.

† See "Egypt's Place in Universal History," vol. iv. p. 479; and for the establishment of a Chaldæan monarchy in Babylonia not much after B. C. 4000, see the same work, vol. iii. p. 451, vol. iv. p. 411, and vol. v. p. 77.

‡ Ibid. vol. iii. p. 361, "There exists a strict chronology for the Babylonian empire dating back to the year 3784 B. C."

§ As Syncellus ("Chronograph.," p. 169).

|| Dr. Brandis calculated B. C. 2458 as the first year of Berosus' second or Median dynasty ("Rerum Assyriar. Temp. Emendata," p. 17). If we were to add to this the 225 years of Syncellus, we should obtain B. C. 2683 for the commencement of monarchy in Babylon. If an allowance were made for the reign of Pul, and 234 years (margin) were adopted instead of 224 (text) for the second dynasty, the date might be raised to about B. C. 2743.

¶ The "years" of this dynasty have been regarded by some as "months;" but so counted they would amount to 2840 lunar, or 2765 solar years.

country anterior to B. C. 1300. Of these fifty-five names twenty are thought to belong to a single dynasty—the dynasty which ruled immediately before the Assyrian conquest, and to which Berosus, who called it Arabian, assigned the duration of 245 years. It commenced with a king named Khammurabi, who dug canals,* built palaces and temples, and left numerous memorials which remain to the present day. A bilingual inscription, which he set up in Babylonia, exists in the museum of the Louvre, and has been translated by M. Ménant and Mr. Fox Talbot.† Khammurabi probably ascended the throne about B. C. 1545, and was succeeded by his son, Samshu-iluna, some twenty or thirty years later. His immediate predecessor was an Elamite monarch, Kudur-Mabuk, who has been sometimes identified with the Chedor-Laomer (Kudur-Lagamar) of Scripture,‡ but who was probably a different personage. This king, who, together with his son, Rimagu, or Ri-agu, exercised supremacy over the greater part of Southern Mesopotamia for the space of about thirty years, must have reigned from about B. C. 1575 to 1545. Previously to the conquest of Babylonia by Kudur-Mabuk, the country is thought to have been divided up among a number of petty kingdoms,§ which were frequently at war with one another, as those of Agadi (or Accad), of Karrak, Erech, Ur, and Larsa. The monarchs of this period have Semitic names. It is difficult to form any estimate of the length of time which their reigns covered. The number and succession of the names hitherto obtained would seem to indicate a period of from 250 to 300 years; but there is no certainty that the list of names is in any case complete, and future discoveries may require the period to be enlarged considerably. It is quite possible that the 458 years assigned by Berosus to the dynasty immediately preceding the Arabs may|| represent the combined Semitic and Elamitic periods, in which case we should have to place the commencement of the Semitic period a little before B. C. 2000.¶

We have not, however, reached as yet the earliest date to which the Babylonian remains carry us. The Semitic is preceded by a Turanian period, during which there is the same division of the country among several distinct kingdoms, which we have noted as obtaining under the Semites. The seats of empire are now Babylon, Ur, Eridu, and Zerghul, the influence of Babylon and Ur preponderating. A space of about a century and a half is required by the list of names which have been recovered; but again it is to be noted that this space is merely a minimum, and that fresh discoveries may at any time require us to enlarge it. There is, however, no reason to suppose that the enlargement required will be very great, or that we need allow for the Turanian period indicated by the monuments a longer duration of time than that which Berosus gave to his first and second historical dynasties. This space

* On the doings of Khammurabi see M. Menant's work, entitled, "Inscriptions de Kammourabi, Roi de Babylone," published at Paris in 1863; and compare the present writer's "Ancient Monarchies," vol. i. pp. 188, 189, second edition, and Oppert's "Expedition en Mesopotamie," vol. i. pp. 267, 268.

† M. Ménant's translation will be found in the work quoted in the last note. Mr. Fox Talbot's latest version is published in the "Records of the Past," vol. i. pp. 7, 8.

‡ This identification was first made by Sir H. Rawlinson. Chronology is against it, since we can scarcely bring the date of Abraham so low as B. C. 1575—1545. Otherwise it would be very tempting to conclude that Kudur-Mabuk=Chedor-Laomer, and that his son, Rimagu, or Ri-agu, was the Scriptural Arioch. Ri-agu was King of Larsa, which is probably the same as Ellasar.

§ So Mr. George Smith (see his "Notes" quoted above).

|| See above, p. 62, note.

¶ The addition of 458 years to B. C. 1545, the probable first year of the fifth (Arab) dynasty would produce the date B. C. 2003.

is unfortunately doubtful, being according to one estimate 282; according to another 482, or even 492 years.* If we accept the largest of these numbers, we bring the commencement of the Babylonian kingdom to about B. C. 2500, or a little later; if we take the smallest, we reduce the date by 210 years.

This is the conclusion which seems to follow from a combination of the monumental history with the scheme of Berosus. From the monuments *alone* we should not be obliged to carry back the *origines* of Babylon further than about B. C. 2025.†

It remains to consider briefly the character of the civilization which appears to have existed in Babylonia at this period (B. C. 2300—1300). The remains discovered belong to the entire space, to the early or Turanian time (B. C. 2300—2000), no less than to the Semitic period (B. C. 2000—1575), the Elamitic (B. C. 1575—1545), and the Arabian (B. C. 1545—1300). It is a civilization which was at no time very advanced.‡ The buildings were of brick, partly sun-dried, partly baked; the great mass of the structure was usually of the former, the external casing of the latter material. Sometimes buildings were composed entirely of unbaked bricks, in which case it was usual to interpose, at intervals of four or five feet, a layer of reed-matting, which protected the crude brick from the weather, and retarded disintegration. The chief edifices were temples. In these the pyramidal form, was, as a general rule affected; but, instead of the slope being completed, the temple rose in a number of upright stages, which were not fewer than three, and may occasionally have amounted to seven. External ornamentation was by buttresses, by half-columns, by shallow stepped recesses, and sometimes by a patterning of terra-cotta cones. In the most elaborate façade which is left, we are told that "nothing can be more plain, more rude, or in fact more unsightly, than the decoration employed upon this front; but it is this very aspect, this very ugliness, which vouches for the originality of the style."§ The column is used; but it is without cornice, capital, base, or diminution of shaft, "in groups of seven half columns repeated seven times—the rudest perhaps which were ever reared, but built of moulded semicircular bricks, and securely bonded to the wall."|| The arch occurs, but only in doorways of no great width and scarcely as a decorative feature. It is, however, believed¶ that the great chambers, which were sometimes above thirty feet wide, were vaulted either with brick or with a mass of gypsum plaster. Altogether, the architectural efforts of the early Babylonian people must be pronounced in the highest degree rude and primitive. The heavy massiveness of the walls, the coarseness of the material, the absence of ornamentation or its mean character, tell of a time when art was in its infancy,**

* Two hundred and eighty-two, according to the margin of the Armenian Eusebius; 482, according to the conjectural emendation of Brandis (see p. 188, note); 492, if this emendation is combined with the marginal number for the second (Median) dynasty.

† This is allowing three centuries for the Semitic, and a century and a half for the previous Turanian period. For the former the lists give about twelve consecutive names; for the latter, six. The allowance of twenty-five years for a reign is ample.

‡ For further details on this subject, see the present writer's "Ancient Monarchies," vol. i. pp. 71-100, and compare Loftus, "Chaldea and Susiana," pp. 164-192, and the "As. Soc. Journal," vol. xv.

§ Loftus, "Chaldea and Susiana," p. 175.

|| Ibid.

¶ Ibid. p. 181 and p. 183, note.

** Mr. Loftus says, "The entire absence of cornice, capital, base, or diminution of shaft, so characteristic of other columnar architecture, and the peculiar and original disposition of each group in rows like palm logs, suggest the type from which they sprang. It is only to be compared with the style adopted by the aboriginal inhabitants of other countries, and was evidently derived from the construction of wooden edifices." [p. 175].

when ideas of beauty were undeveloped, and utility was all in all. So far as architecture goes, the Babylonians of B. C. 2300—2000 were not in a more advanced condition than the Mexicans before the Spanish invasion.

Another indication of extreme rudeness and *incipient* civilization is to be found in the implements of the period, which are entirely either of stone or bronze.* No iron implement has been found, though some may have existed, since iron occurs among the materials of personal ornaments. The weapons of the Babylonians, their spear-heads and arrow-heads, were of bronze; their tools and implements, such as hammers, hatchets, adzes, knives, sickles, nails, were either of bronze or stone. The workmanship of the stone implements is somewhat more advanced than that of those very primitive ones which have been found in the drift; but it is in no degree more skilled than that of the ordinary stone celts of Western and Northern Europe, which, until the examination of the drift and cave remains, were regarded as the most ancient products of human art in our quarter of the globe. The bronze implements have been cast in clay moulds, and are not ill-shaped. They are generally, no doubt, of later date than the stone ones; but their position in the remains appears to indicate that the two materials were, during a long term of years, in use together.

In pottery, the early Babylonians exhibit some considerable skill and ingenuity. Clay was a material with which they must have been familiar from their original settlement in the country, and which, from the time when they first fashioned it into bricks,† they must have perceived to be adapted also for other purposes. In their earliest fictile art, there is neither elegance of form nor excellence of material. The clay used is of a coarse kind; it is mixed with chopped straw to give it cohesion; and it is roughly moulded by the hand into the required lamp or drinking vessel.‡ At a later time they learnt, or invented, the employment of the potter's wheel; they sought out and procured a finer clay, and they modelled vases, lamps, jugs, and amphoræ of a form and taste not much inferior to the ordinary workmanship of the Greeks. They also constructed clay coffins, remarkable for their size,§ and pipes for drains, exhibiting a considerable knowledge of mechanical principles;|| but it is not certain that these works were of an earlier date than B. C. 1500.

Writing was known to the Babylonians from almost the earliest times of which any traces remain to us; but the writing was of a very rude and primitive kind. The letters show strong signs of having recently emerged out of hieroglyphics;¶ they are coarsely and irregularly formed, and the sentences are of the simplest possible construction.** The inscriptions preserved in no case much exceed half-a-dozen lines, and are of a formal and stereotyped character. The civilization indicated by the writings is thus one of a primitive and undeveloped type.

In two or three respects only can it be said that the Babylonians of the first period (B. C. 2300—2000) exhibit more than

* See the present writer's "Ancient Monarchies," vol. i. pp. 95-98, second edition.

† Gen. xi. 3.

‡ "Ancient Monarchies," vol. i. pp. 91, 92.

§ "Ancient Monarchies," vol. i. pp. 87-89. The "dish-cover" coffins are sometimes seven feet long, by two or three feet high, and are two feet and a half broad at the bottom. They are made in one piece.

|| Ibid. p. 90.

¶ Ibid. pp. 64, 65.

** They usually run much as follows:—"Uruk, King of Ur, and King of the land of Accad, has built the temple of Belus." "The signet of Uruk, the pious chief, King of Ur, high-priest of Niffer." By the time of Khammurabi, the legends are longer; but the constructions are scarcely more elaborate.

a rudimentary acquaintance with the arts and appliances which go to make up what moderns understand by civilized life. Among these are especially the engraving of hard gems, and the manufacture of delicate textile fabrics. Hard stones, well cut, bearing upon them representations of human forms fairly rendered, belong to almost the very earliest period whereto the Babylonian monuments reach;* and the figures upon these stones are clothed in dresses which are as elaborate as those of Nebuchadnezzar's age.† It would seem that the art of working gems, of cutting them into shape with a wheel or disk, and of then engraving them with an iron implement dipped in emery powder, must have been a very early discovery of the Babylonian people. They must also, at a very remote date, have been able to weave linen, muslin, or silk, of a fine texture, and to construct dresses‡ of these materials scarcely less elaborate than those worn in their palmiest days by the Egyptians and Assyrians. Altogether, what strikes us most with respect to the early civilization of the Babylonians is its *unevenness*. Instead of that general diffusion over all the various departments of art and manufacture whereto we are accustomed, there was the most marked difference of degree, at one and the same time, with respect to different branches. Dress was elaborate, ornaments were tastefully wrought,§ seal engraving was carried to a high pitch of perfection, furniture was in some cases artistic,|| while architecture stood at a low level, pottery was rude and inelegant, and stone was still the ordinary material for tools and implements. The general result indicates the combination of much natural intelligence with a somewhat brief term of experience, which has precluded the application of the natural gifts equally in all directions. The predominant aim has been rather to gratify the desires of the great and powerful than to ameliorate the condition of the working classes. Even the former object has been but partially accomplished, as if there had scarcely been time for thought to employ itself on more than a limited number of subjects. The civilization reached is, on the whole, inferior to that of the early Egyptians. It seems to be, in its main features, independent of Egypt. Whether it is a little earlier or a little later, can scarcely be determined; but, on the whole, we are inclined to assign to Egypt the palm of antiquity.

ON THE DATE AND CHARACTER OF PHœNICIAN CIVILIZATION.

Phœnician claim to have originated civilization—Claim disallowed—

Yet the civilization was among the earliest—Indications of it in Homer—In Herodotus—In Scripture—Existing Phœnician remains—Phœnician glass—Phœnician dyes—Phœnician music—Chief glory of the Phœnicians, their invention of (exclusively) alphabetic writing—Spread of the writing—Date of Phœnician civilization—Of the founding of Tyre—Of Sidon—All requirements satisfied by such a date as B. C. 1600—1500.

One of the earliest Oriental civilizations was that of Phœnicia. Philo of Byblos, a Syro-Phœnician Greek, who wrote in

* The signet cylinders of Uruk, and his son, Ilgi (or Dungi), two of the earliest kings of the first, or Turanian period, have been recovered by explorers. They are of the character described in the text. Many others of the cylinders to be found in all museums are probably as early or earlier.

† See the author's "Ancient Monarchies," vol. i. p. 94; and compare Ker Porter, "Travels," vol. ii. pl. 79, fig. 6.

‡ We have an instance of the export of one such dress to a distance from Babylonia, and of the high value set upon it at a date which can scarcely be much less than B. C. 1500, in the story of Achan (Josh. vii. 21).

§ "Ancient Monarchies," vol. i. p. 98.

|| Ibid. p. 94.

the early part of the second century after Christ, and professed to present his countrymen with a translation of an old Phœnician history composed by a native priest, called Sanchoniathon, claimed for Phœnicia a precedence over every other known nation in respect of science, art, and civilization generally. According to him, Thoth (Taautus), the Egyptian god of learning, whom the Greeks identified with Mercury, was a Phœnician, who had instructed the Egyptians in theology. Osiris had come from Egypt to Phœnicia, and having there studied and been initiated into the native mysteries, had carried back to his own countrymen the knowledge of letters, and invented the threefold system of Egyptian writing. Kronos, a Phœnician king, had introduced civilization into Greece, and established Athene there as queen of Attica. This same monarch was the progenitor of the Jewish nation through his only son, Jeoud. Civilization in all its branches had originated in Phœnicia. Here masonry, agriculture, fishing, navigation, astronomy, music, metallurgy had been discovered and first practiced. From Phœnicia the stream of knowledge had flowed out to other countries, which had all derived from this source their art and science, their writing and literature, their religion and theosophy.

The claims of Philo of Byblos, or Sanchoniathon, whichever was the real author of the work in question, which is largely quoted by Eusebius, most certainly exceed the truth. As Mr. Kenrick well observes, "If it be safe to pronounce in any case on priority of knowledge and civilization, it is in awarding to Egypt precedence over Phœnicia."^{*} But still, though Phœnician authors might exaggerate the antiquity and early civilization of their country, they must undoubtedly have had a basis of truth to rest upon. It would have been ridiculous to claim priority over all other races and nations, unless in general repute their antiquity was regarded as considerable. We can entertain no reasonable doubt that they were among the nations whose origin went back the furthest, and who might thus be considered entitled to compete for the palm of antiquity without putting forward a wholly absurd pretension.

And the conclusion which we should thus draw from the claim set up in the work ascribed to Sanchoniathon is borne out by various other considerations. In the earliest Greek literature—the Homeric poems—whose date we cannot bring ourselves to place later than about B. C. 1000, the Phœnicians are already regarded as among the great nations of the earth, and the most advanced in art and civilization. "It is to this people," says Mr. Gladstone,[†] "that we must look as the established merchants, hardiest navigators, and furthest explorers of those days. To them alone, as a body, in the whole Homeric world of flesh and blood, does Homer give the distinctive epithet of 'ship-renowned.' He accords it, indeed, to the airy Phæaciens; but in all probability that element of their character is borrowed from the Phœnicians; and, if so, the reason of the derivation can only be that the Phœnicians were for that age, the type of a nautical people. To them only does he assign the epithets, which belong to the knavery of trade, *polypaipaloi* and *trōktai*. When we hear of their ships in Egypt or in Greece, the circumstance is mentioned as if their coming was in the usual course of their commercial operations." The Mediterranean of Homer's time and of the still earlier age which he strives to depict, is, in fact, a "Phœnician lake." The Phœnicians have settlements in various parts of it, and trade with all the countries whose shores it washes. No other nation interferes with them or even seeks to share in their profits. They are the established carriers between land and land, and supply to each the foreign commodities that it requires.

This early nautical skill and addiction to commerce is cele-

brated by the historians no less than by the poets. Herodotus, who places the Trojan War* about B. C. 1250, represents the Phœnicians as trading with Argos several generations earlier, and as then offering for sale on the shores of the Peloponnese the wares of Egypt and Assyria.† At a date at least as remote he regards the Phœnicians as slave-dealers who kidnapped defenceless persons in the countries to which they had access, and sold them to the dwellers in other Mediterranean regions.‡

The Jewish historians assign to Sidon a very remote antiquity,§ and attest the great maritime knowledge and naval skill of the Phœnicians at the time when their own people first developed a tendency to commercial speculation.|| This, however, was not until B. C. 1000, a date long subsequent to the times of which Homer and Herodotus bear witness.

Besides their pre-eminence in nautical matters, the Phœnicians were also in these early ages proficient in various elegant and ornamental arts. In Phœnicia were produced, according to Homer, the noblest work of metallic skill, and the choicest specimens of embroidery. The prize assigned by Achilles for the foot-race at the funeral of Patrocles was,¶

"A bowl of solid silver, deftly wrought,
That held six measures, and in beauty far
Surpassed whatever else the world could boast;
Since men of Sidon, skilled in glyptic art,
Had made it, and Phœnician mariners
Had brought it with them over the dark seas."

The choicest gift that Menelaus could offer to Telemachus when he took his departure from his court is described as follows **:—

"Of all the chattels that my house contains,
The noblest and most beautiful, a bowl
Wrought deftly, all of silver, but with lips
Gold-sprinkled, by Hephæstus shaped and framed,
Which Phædimus once gave me, Sidon's king."

When Hecuba was anxious to conciliate Athené by a costly and precious offering, she went to her wardrobe, and selected from the many vestments there in store, which were all of them

"The cunning work of Sidon's well-skilled dames,"††

one of special and extraordinary beauty,

"Fairest of all
In its rich broidery, and amplest too;
Which blazed as 'twere a star, and lowest lay
Of all the garments."†††

Of a very similar character were the artistic works which Hiram, the Phœnician artificer lent by the King of Tyre to Solomon, constructed at Jerusalem for the ornamentation of the Temple. Hiram was "skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in

* See the "Vita Homeri," sec. 38; and compare the "History," ii. 145.

† Herod. i. 1.

‡ Ibid. ii. 54.

§ See Gen. x. 15, where Sidon is made the first-born of Canaan; and compare the mention of "great Sidon" in Joshua (xi. 8).

|| 1 Kings ix. 27; 2 Chron. viii. 18.

¶ Hom. "Il." xxiii. 741—744.

** Hom. "Od." iv. 614—618.

†† Hom. "Il." vi. 289.

††† Hom. "Il." vi. 292—295.

*See Kenrick's "Phœnicia," p. 286.

††Homer and the Homeric Age," vol. i. p. 220.

blue, and in fine linen (white?), and in crimson; also to grave any manner of graving."** He cast for Solomon, "in the plain of Jordan, in the clay ground between Succoth and Zarthan,"† the two great bronze pillars, called Jachin and B'az, each of them twenty-seven feet high, and with capitals five and a half feet high,‡ which stood before the Temple on either side of the porch, adorned with pomegranates, and "nets of checker work and wreaths of chain work,"§ real marvels of glyptic skill! He made, moreover, a "molten sea,"|| or great bronze laver, supported on twelve oxen, of the same material, together with ten movable lavers, that went on wheels, and were ornamented with lions, oxen, and cherubim.¶ The lesser vessels and implements used in the service, "the pots, the shovels, and the basins," are likewise expressly said to have been his work.** We may reasonably conclude that he had also the general superintendence of the internal decoration of the Temple, the carving of cedar and fir and olive, and the covering of the carved work with gold, as well as the incrustation of the wood-work in places with marbles and precious stones.†† Whether we are to attribute to him, or to others his compatriots, the entire series of Solomon's works—the house of the forest of Lebanon,‡‡ with its "four rows of cedar pillars and cedar beams upon the pillars," the throne of judgment, carved in ivory and overlaid with the purest gold, guarded by lions upon its six steps,§§ and the "porch for the throne where he might judge"|||—is, perhaps, doubtful; but the predominant judgment of the best critics appears to be that in all these and other works of the time we have, if not Phœnician workmanship, at any rate Phœnician influence.¶¶ The general preference of wood to stone for building, and especially of cedar; the ornamentation by pomegranates and gourds and palms and lilies, Syrian products; the use of isolated pillars, etc., all point to Phœnicia, rather than to Egypt or Assyria, as the country which furnished the great Jewish monarch with his models, and supplied the "motives" or ideas of his various works and constructions.

The exact character and degree of excellency of the architecture and glyptic or plastic art which the Phœnicians practiced is, to some extent, open to question. The works of art still in existence, which can be ascribed with even a fair degree of probability to the Phœnicians, are scanty in the extreme; and even if they were more numerous, we should still be scarcely justified in drawing any positive conclusions from data that are so uncertain. A few rock tombs of doubtful antiquity, and a single sarcophagus of an Egyptian type,** constitute pretty nearly all the remains that the country itself has hitherto furnished; and upon these it is evidently not safe to

build any definite theory. If we might accept confidently the view of Mr. Layard,* that the entire series of embossed and engraved vessels which he discovered at Nimrud are "the work of Phœnician artists, brought expressly from Tyre, or carried away amongst the captives when their cities were taken by the Assyrians," we should have perhaps sufficient grounds for forming a judgment. The dishes, plates, bowls, and cups in question are in excellent taste, elegant in shape, delicately and chastely ornamented with fanciful designs representing conventional forms, or sometimes men and animals, and skilfully embossed by a process which is still employed by modern silversmiths.† Their positive attribution to Phœnicia would justify the highest estimate that has ever yet been formed of Phœnician artistic power and skill in metallurgy. But it must not be forgotten or concealed that it is conjecture only which assigns them to Phœnicia, and that there is perhaps equal reason for regarding them as the work of native Assyrian artists.‡

Besides navigation, architecture, metallurgy, and embroidery, the Phœnicians excelled also at a very early date in the manufacture of glass, in dyeing, and perhaps in music. The Romans of imperial times believed that the honor of actually inventing glass belonged to the Phœnician city of Sidon;§ and though in this they were probably mistaken, since glass was known in Egypt as early as the Pyramid period,|| yet there can be no doubt that the Sidonians produced glass at a remote date, and were proficient in its manufacture. "They knew the effect of an addition of manganese to the grit of sand and soda in making the glass clearer. They used the blowpipe, the lathe, and the graver, and cast mirrors of glass. They must also have been acquainted with the art of imitating precious stones, and coloring glass by means of metallic oxides. The 'pillar of emerald,' which Herodotus speaks of (ii. 44) in the temple of Hercules at Tyre, 'shining brightly in the night,' can hardly have been anything else than a hollow cylinder of green glass, in which, as at Gades, a lamp burnt perpetually."¶ What was the amount of excellence whereto they attained is uncertain; but the fame of the Sidonian glass in early times would seem to imply that they surpassed the artists of both Assyria† and Egypt.

The art of dyeing textile fabrics with the juice of the *Murex trunculus* and *Buccinum lapillus*** is notoriously one which the Phœnicians carried to a high pitch of perfection; and "Tyrian purple" was everywhere regarded as the most beautiful of all known hues. Various tints were produced by different modes of manipulating the dye, which, according to the process used, made the fabric whereto it was applied scarlet, bright crimson, purple, or even blue. The "crimson and purple and blue," in which Hiram was skilful to work (2 Chron. ii. 14), were probably all produced by the native dyers from the shell-fish in question. So peculiarly Phœnician was the manufacture considered, that the ordinary color resulting from the dye received the name of *phœnix* or *phœnikeos* (Lat. *punicæus*), i. e., "the Phœnician color." Metallic and vegeta-

* See 2 Chron. ii. 14.

† 1 Kings vii. 46. Compare the "Quarterly Statement of the Palestine Exploration Fund" for January, 1875, p. 31.

‡ 1 Kings vii. 15, 16.

§ Ibid. verse 17.

|| Ibid. verse 23.

¶ Ibid. verses 27—39.

** Ibid. verse 45. Compare 2 Chron. iv. 16, where we are told "The pots also, and the shovels, and the fleshhooks, and all their instruments, did Hiram make to King Solomon for the house of the Lord of bright brass."

†† See 1 Chron. xxix. 2, and 2 Chron. iii. 6.

‡‡ 1 Kings vii. 2.

§§ Ibid. x. 18—20; 2 Chron. ix. 17—19.

||| 1 Kings vii. 7.

¶¶ See Kenrick, "Phœnicia," pp. 251—253.

*** On the sarcophagus of Eshmunazar, see the article on Zidon in Dr. Smith's "Dictionary of the Bible," vol. iii. p. 1850.

* "Nineveh and Babylon," p. 192.

† "Nineveh and Babylon," p. 193, note.

‡ See the author's "Ancient Monarchies," vol. i. pp. 459, 460; first edition.

§ See Plin. "H. N." xxxvi. 65.

|| Rawlinson's "Herodotus," vol. ii. p. 291, second edition; Wilkinson's "Ancient Egyptians," vol. iii. p. 88.

¶ Kenrick, "Phœnicia," p. 249.

** On Assyrian glass, see Layard, "Nineveh and Babylon," pp. 196—197, and the remarks of Sir D. Brewster in the same work, pp. 674—676.

†† This subject is well treated by Mr. Kenrick ("Phœnicia," pp. 237—24 and 255—259.)

ble agents were no doubt, also employed; but the use of the shell-fish predominated, and alone conferred on the Phœnician dyers their great reputation.

The Phœnicians of Sidon were declared by their native historian* to have invented music. As the invention belongs to antediluvian times (Gen. iv. 21), this claim must of course be disallowed; but the musical taste of the people is sufficiently indicated by the fact that they gave their name to instruments, which the Greeks received from them and retained in use for centuries. A particular kind of lyre or cithern was known, at least as early as the time of Herodotus,† by the name of *phœnix*. It was usually enclosed by the two horns of an oryx, or large antelope, which were probably joined near their upper ends by a transverse bar of wood, from which the strings were carried to the bottom. Another instrument was known as the *lyro-phœnix* or *lyro-phœnikion*,‡ which differed probably from the *phœnix* by having at its base the shell of a tortoise, or some other hollow contrivance, intended to act as a sounding-board. It is not unlikely that the scientific cultivation of music among the Jews, which belongs especially to the time of David and Solomon,§ was a result of the close and friendly intercourse which then existed between the court of Jerusalem and that of Tyre.||

But the great glory of the Phœnicians, and the plainest mark of their early civilization, is their invention of alphabetic writing. Other nations—notably the Egyptians and Babylonians—had anticipated them in the invention of a method whereby articulate sounds were represented to the eye by forms and figures. But the systems which these nations introduced and employed were not alphabetic; they were cumbrous and complicated, unapt for ordinary or extensive use, and such as to require for their mastery a special and almost professional training. Both employed a large number of *ideographs*, or signs of ideas; both used numerous *determinatives*;¶ both had a redundancy of signs for one and the same sound; both employed certain signs sometimes in one, sometimes in another manner.** In one respect the Babylonian and Egyptian methods differed, and the latter approached to the verge of being an alphabetic system. The Babylonian characters did not represent the elementary sounds of human articulation,†† but stood for complete syllables, for a consonant with a vowel, either before or after, or for the combination of two consonants with a vowel between them; the Egyptians proceeded beyond this; they went so far as to decompose the syllable, and possessed signs which were “letters” in the exact modern sense. But they never wrote with these signs exclusively. Their system was from first to last a jumble, in which symbolic and determinative signs were mixed up with phonetic ones, and in which the phonetic ones were of two classes, alphabetic and syllabic, in

which, moreover, the ideographic signs might take an accidental phonetic value at the commencement of certain words, and the alphabetic and syllabic characters might also be employed ideographically. It was left for the Phœnicians to seize on the one feature of Egyptian writing which was capable of universal application, to disentangle it from the confused jumble of heterogeneous principles with which it was bound up, and to form a system of writing in which there should be no intermixture of any other method. To do this was to take a step in advance greater than any which had been previously taken; it was, as has been well said, “to consummate the union of the written and spoken word, to emancipate once for all the spirit of man from the swaddling-clothes of primitive symbolism, and to allow it at length to have its full and free development, by giving it an instrument worthy of it, perfect in respect of clearness, of elasticity, and of convenience for use.”*

The complicated and cumbrous systems of the Babylonians and Egyptians could never have become general or have been of any great service to mankind. The method adopted by the Phœnicians rapidly proved its excellence by showing itself fruitful and overspreading the earth. It is one of the chief marks of genius to see the roots of things, to discern the one in the many, and to grasp the *simple* principle, which is alone of universal applicability. This mark of genius the Phœnicians showed. The form of writing which, according to a universal tradition,‡ was invented by them, possessed the quality of simplicity in perfection, and was no sooner discovered than it began to spread. Adopted readily by the neighboring nations, it was soon carried far and wide over the Asiatic continent, and under slightly modified forms is found to have been in use from the shores of the Indian Ocean to those of the Euxine, and from the Ægean to the remotest parts of Hindostan. Nor was it content with these conquests. It crossed the sea which separates Asia from Europe, was carried to Crete, to Thera, to Greece, to Sicily, to Italy, and to Spain. It also made a lodgment on the African seaboard, and ere many centuries were gone by, prevailed from the borders of Egypt to the Atlantic Ocean. Accepted by the two greatest peoples of antiquity—the Greeks and Romans—it passed from them to the nations of Northern Europe, and has thus become the system of almost the whole civilized world.

Such then was the character of Phœnician civilization. With regard to its date we are not aware that in modern times any very remote antiquity has been claimed for it. The writers who exalt beyond all reasonable measure the antiquity of Egypt are content with a very moderate estimate for that of the Phœnicians. No traces of the Phœnician cities are found in the early Egyptian monuments, which give in great detail the geography of Syria,‡ and it is thought likely that the people itself did not settle on the coast of the Mediterranean, or even reach Syria, until about B. C. 2400 or 2300 § A native tradition, reported by Herodotus,|| assigned the building of the great Temple of Hercules (Melkarth) at Tyre, which was probably coeval with the city,¶ to about B. C. 2750, or from three to four centuries earlier. But it is urged that this estimate was one based on generations,** and that therefore it is not to be

* Sanchoniathon, ed. Orelli, p. 32.

† Herod. iv. 192.

‡ The *lyro-phœnix* is mentioned by Athenæus (“*Deipnosoph.*” 175 D., 183 D.); the *lyro-phœnikion* by Pollux (“*Onomast.*” iv. 59).

§ See “*Dictionary of the Bible*,” ad voc. “*Music*,” vol. ii. p. 443, col. i.

|| See 2 Sam. v. 11; 1 Kings v. 1—18, ix. 11—27; 1 Chron. xxii. 4; 2 Chron. ii. 3—16, viii. 18, ix. 21.

¶ Determinatives are signs prefixed to a word, or added after it, in order to show what kind of a word it is; whether, for instance, it is the name of a god, of a man, of a place, of a month, of a metal, etc. For their use in Egyptian, see Lepsius’s “*Alphabet Hieroglyphique*,” Planche, A, Nos. 5 and 6. For their use in Babylonian and Assyrian, see Oppert’s “*Expedition Scientifique en Mesopotamie*,” vol. ii. pp. 88—92.

** That is, sometimes phonetically, sometimes ideographically.

†† If there is an exception, it is in the case of the vowels, which being syllables, had signs assigned to them.

* Lénormant, “*Manuel d’Histoire Ancienne*,” vol. iii. p. 110.

† Plin. “*H. N.*” v. 12; Mela, i. 12; Diod. Sic. v. 24; Tacit. “*Ann.*” xi. 14; Lucan. “*Pharsalia*,” iii. 220, 221; Clem. Alex. “*Strom.*” i. 16; etc.

‡ See Lénormant, “*Manuel*,” vol. iii. p. 9.

§ Ibid. p. 11.

|| Herod. ii. 44.

¶ So said the Tyrians themselves—(“*Herod.*” l. s. c.)

** Lénormant, “*Manuel*,” vol. iii. p. 9.

depended on. It should also be noted that authorities of considerable weight contradict the statement made to Herodotus. Josephus, for instance, says that Tyre was founded two hundred and forty years only before the building of Solomon's Temple,* which would make the date of the settlement (according to the commonly received chronology) B. C. 1252. Again, Justin, or rather Trogus Pompeius, whom he copied, lays it down that the year of the foundation was that which immediately preceded the year of the capture of Troy,† which he probably placed about B. C. 1200.‡ Tyre, however, was certainly built before the entrance of the Israelites into Canaan under Joshua, since it is spoken of as a well-known place in the important work which bears Joshua's name—the "Domesday Book," as it has been called, of the Hebrew nation. That entrance can scarcely be dated later than B. C. 1400,|| so that Tyre must certainly have existed in the fifteenth century before our era. As Sidon was, according to all accounts, considerably more ancient than Tyre, we must allow at least another century for the period of Sidonian preponderance—an estimate which will make the old Phœnician capital date from at least B. C. 1550—1500.

We do not think there are any sufficient grounds for throwing back the *origines* of the Phœnicians, or, at any rate, of Phœnician civilization, to a time anterior to this. All the necessities of the case are met by such a date as B. C. 1550. The Phœnician civilization represented by Homer *must* have existed prior to B. C. 1000, and is imagined by the poet to have been, as he represents it, two or three centuries earlier. The Jewish records do not exhibit the civilization in detail until the eleventh century B. C.; nor does the use of the phrase "Great Zidon," in Joshua,¶ if we regard civilization as implied in it, carry back the flourishing condition of the nation much beyond B. C. 1400. The monuments of Egypt furnish, we believe, no evidence of Phœnician art or commerce anterior to the eighteenth dynasty—B. C. 1500—1300. We are inclined to believe that the original emigration of the Phœnicians from the shores of the Persian Gulf to those of the Mediterranean** may have taken place as far back as B. C. 1800, or even earlier; but we see no indication of their having become a commercial, or a manufacturing, or a literary people, until, at least, three centuries later. To sum up, we agree with the conclusion to which Mr. Kenrick came in 1855:—"The commencement of the period of Phœnician commercial activity cannot be historically fixed; it may ascend to the *sixteenth or seventeenth century B. C.*; it may be several centuries earlier."†† But we incline, on the whole, to prefer the latest date which he mentions, and are disposed to regard the sixteenth century B. C. as that which saw the first appearance of the Phœnicians as a civilized and civilizing nation.

[End of Required Reading for November.]

* "Ant. Jud." viii. 3.

† Justin. xviii. 3: "Post multos annos . . . Sidonii . . . navibus appulsi Tyron urbem ante annum Trojanæ cladis condiderunt."

‡ The date of Erastosthenes was B. C. 1184; that of Castor and the Parian marble, B. C. 1209; that of Herodotus and Thucydides, B. C. 1250.

§ Josh. xix. 29; "And then the coast turneth to Ramah, and to the strong city Tyre."

|| Bunsen and Lepsius maintain the lower date of B. C. 1280; but it is impossible to reconcile their views with the statements of Scripture.

¶ Josh. xi. 8.

** See Herod. i. 1, vii. 89; Justin. xviii. 3, sec. 2; Strab. xvi. p. 1090; and compare the author's "Herodotus," vol. vi. pp. 196, 197.

†† "Phœnicia," p. 340.

C. L. S. C. ROUND TABLE.*

BLUNDERS OF SPEECH AT CHAUTAUQUA.

Dr. Vincent read the papers that had been sent in.

Dr. Vincent, (reading): "I heard a distinguished professor use the expression, 'him and me.'" In what relation did the professor use the expression? He saw *him* and *me*, is a correct sentence. Is that the way in which the professor used it?

Voice: "He said: 'him and me went down to thesea-side'" (Laughter).

Dr. Vincent: The correctness of the expression depends entirely on the relation in which *him* and *me* are used.

"Is it oblique or ob-leek?"

Dr. Vincent: Webster authorizes both.

"What is the proper pronunciation of *Sahara* and *sough*? A speaker called the former *sahara* (-hair-)." Long a; süf.

"Is it interest'ing or inter'esting? Would you say that the speaker was in teresting or interest'ing? the audience in'terested or interested?" The accent should be on the first syllable; in'teresting. Do you say that? (A voice), "That is the opinion of the lexicographers." I think they are wrong. Speech should be pronounced so as to be easily understood. Inter'es'ting makes each syllable distinct. Put down the word in'teresting, I am interested in the discussion.

"Do you pronounce it mö'lecule or mö'leculé?" Mö'lecule.

A voice—"Is it correct to say: 'Put that down,' when you wish us to write down a word?" Please write it down and ask yourself whether there be anything incorrect in that statement.

"How is *tomato* pronounced?" Webster authorizes both *tomâto* and *tomäto*.

Mistakes made by speakers to-day: "The first thing that was *did* for me;" "The minister he came down."

"Which is correct, 'Rooms to rent,' 'rooms for rent,' or 'rooms for renting?' It is correct to say "Rooms to rent."

"How is the word, *Yosemite*, pronounced?" Accent on second syllable.

"I was asked to-day; 'Is that all the farther we take?' " As far as we take would be correct.

"Did the person who said 'I have been handed a ticket' say just what he meant?"

(A voice)—"A ticket has been handed me, would be better English."

"The following pronunciations have been heard at Chautauqua: *Elizabēthar* instead of *Elizabēthan*; *Israel (s)* instead of *Israel (z)*; *apparätus* instead of *apparätus*." *Elizabēthan* is the correct form. I always pronounce the word *Israel (s)*, and my wife always pronounces it *Israel (z)*. [Laughter.] We do that even at family prayers. I don't know how I satisfied myself that I was correct, nor how she satisfied herself that she was correct; but neither of us has given up to the other. (A voice): "There is no oriental language in which *s* sounds like *z*." Dr. Vincent: I shall have a very good time when I get home. [Laughter.] (A voice): "A copy of Webster has *Israel (z)*." It is not the regular edition. Whether we should follow the Hebrew or the generally used English pronunciation. (A voice): "The probability is there is no law in English pronunciation that would make it necessary for us to change one of the old soft pronunciations of the Hebrew; and why should we change in the English unless for a reason?" Dr. Vincent: If the authorities, Webster and Worcester, say it should be pronounced *Israel (z)*, I would be disposed to yield to the authorities.

"Is the word *Palestine* pronounced *Palestine* or *Palestine (een)*?" Webster says *Palestine*.

* C. L. S. C. Round-Table held in the Amphitheatre at Chautauqua, in August, 1880.

"The benediction this morning began:

"Now may the blessings," etc.

(A voice). In pronouncing the benediction I am but offering a prayer in the hearing of the people to God in their behalf, or speaking the word of blessing by God's grace upon them; but the uplook is toward God. The service having ended, we having sung and prayed, God having guided us this far, we finally say, "Now may the blessing of God," etc. Dr. Vincent: "I remember two counsels that were given by a pastor to young ministers: When you read the Scriptures never look at your congregation, look at the Word all the while, and be able to say when you close the book, 'I have not looked into the face of a living man. When I read the Word I am reading God's Word, and I have no gestures to make, no look to give my congregation. I have seen people who always followed this rule. I know some men who have a habit of always looking about when they read it. The other rule was, when you pronounce a benediction, pronounce a Scriptural one; do not manufacture one of your own.'"

"What has been the practice of Chautauquans with regard to the pronunciation of foreign words, according to the English language, or as nearly as possible according to the foreign language? Would it not be well to settle the vexed question?" Dr. Vincent: There are some words which are invariably pronounced according to the English usage; Paris, for example. You might talk all day about *Paree* and not be understood. We use words which have become a part of our language and have brought with them their foreign pronunciation until the latter becomes the English pronunciation. Where this is true generally we conform to the foreign.

"De'pot (ō) or depôt? or dépôt (ō)?" It is de-pō' or dē'-po.

St. Louis (s), or St. Loui? Webster says St. Louis (s).

Is it proper when asked your opinion in regard to the pronunciation of a word to reply: "Use your own taste?" There may be different pronunciations given by good authorities, and choice between them may be a mere matter of taste.

"Was a speaker correct in saying nātional to-day?" Would you say nā'tional and rā'tional, or nā'tiōnal and rā'tional?" I said to-day, internā'tional on purpose to make it harmonize with inter-denominational. Should I have said inter-nā'tional?

"How many syllables are in the word *christianity*?" Four, *tia* is pronounced *tya*. A voice: It has five syllables.

"How is New Orleans pronounced?" New Or'-leans not New Orle'ans.

"Is it pāst (ah) or past, last (ah) or lāst, mast (ah) or māst?" The vowel is not broad in these words.

Is it not improper to say, "Have you got your note-book? have you got your shawl?" It depends on what is meant. "Got," is often superfluous.

Is it pronunshiation or pronunsiation, ither and nither, or ēither and nēither?" Dr. Vincent: The English all say ither and nither. George P. Marsh says: "When I hear ither and nither in America it sounds to me like an affectation." (Applause). I think that the best speakers say either and neither, and there are five authorities in favor of this pronunciation against one in favor of the other. I mean it would be an affectation in American society, not in English society.

(A voice): Webster has changed the pronunciation of about three hundred words since 1876, and has followed Worcester since that.

Prof. Roberts.—I pronounce these words, ēither and nēither. I always find in my teaching that whenever I come across a class who prononnce ither and nither they mispronounce about a hundred other words and use that as an affectation. (Applause).

Dr. Vincent: The word is pronounced pronunshiashun.

"A lecturer pronounced water, wāter." I suppose it should be water, (aw).

"How should *dog* be pronounced? Is it dawg or dōg?" It is dōg.

"How shall we pronounce Chautauqua?" Dr. Vincent: With respect and enthusiasm. (Laughter).

Squalor? Squā'lor. Shone? Shōne.

Trio? Stratum? Parent? Tree'o, strā'tum, parent, (ai in air).

C. L. S. C. NOTES.

The C. L. S. C. is rapidly extending its membership in a way to soon fairly encircle the globe. Among the latest accessions is that of a lady missionary at Fort Wrangle, Alaska Territory. We hope in due time to report members in China, and so on around the planet.

The benefits the C. L. S. C. course confers on the individual members can only be fully appreciated by actual experience. For example, one member writes: "I do think that this C. L. S. C. is such a grand scheme that nothing could induce me to give up my interest in it." Another, after a year's trial, says: "Life would seem very empty indeed, now, if I had no regular course of studying to do." And another member of the class of 1882 says: "I find it a help everywhere, and in everything—in my own home with my little ones, in the church, and in whatever I engage; the help comes in a way that surprises me. I want to extend hearty thanks, and feel that the measure of good cannot be sounded to-day, but the future will unfold an untold wealth from this one source."

That the C. L. S. C. is extending its beneficent influence in an ever widening circle is indicated by the following from an interior town of South Carolina: "Doubtless you will be surprised to know that the C. L. S. C. has found its way to a little mountain city. This saying is quite true, 'where there's a will there's a way.' I have been real anxious to attend some school, but was not able, and a kind friend informed me of the C. L. S. C., and I am delighted." Also, by the following from Washington Territory: "I am a teacher by profession—have been teaching since 1875, when I was fifteen years of age, having a widowed mother and four small brothers to support; so I have since then had no educational advantages, and have not been able to finish the normal course. Being very anxious to improve by every practicable means, would like to unite with the C. L. S. C."

The words that come from those busy with professional work, as well as from those whose time is very fully occupied with household duties, indicate the pleasure and profit the C. L. S. C. course affords to both classes. In illustration, the following letters are given: One writes: "I mean to read the books whether my work for this present year passes or not, for this is the only way that I can do any systematic reading, being very busy with professional work. It is just the thing for me." And then a lady member writes: "My reading and thinking has been done 'all along shore.' When rocking the baby, reading a little, then thinking it over at the sewing machine, or making beds. I am confident, however, from the work accomplished that I must have averaged the forty minutes per day. The Chautauqua study and association has been a great pleasure and help in my busy life."

To know the mystery of Christianity is not to know some abstruse doctrine. It is not to give consent to some incomprehensible propositions resting on supposed external authority. It is to know and realize what is plainly taught in the gospel. It is to feel the truth of what is revealed, to have a sense that we have come out of darkness into light, to know that God is a Being of the greatest perfection, that He is manifested in Christ the perfect man, that we may be delivered from sin and conformed to the Divine image.

ALASKA.*

There is perhaps no section of our land concerning which we know so little as Alaska. There is no section of the land concerning which public sentiment is so much at fault as Alaska. There is no section of the land concerning which what we think we know is wrong to that extent as our supposed knowledge in regard to Alaska. This is not strange; it is the latest of our territorial possessions. It is the most distant of our possessions. There are fewer men, tourists and newspaper men, who have visited that country than perhaps any other section of our land or other lands, so it is not strange that we know so little and have such grave misapprehensions in regard to that country. The word Alaska is a corruption of the native Indian word, *Alashka*, which means a great continent or a great land. That is the designation which the native population give to their country, "the great land." And it is great in several senses. It is great territorially. Now, we are so oftentimes accustomed to see Alaska on the northwest corner of a map of the United States, upon a reduced scale of representation, that we have no conception of its immense extent. From the extreme east to the extreme west of the Alaskan Islands it stretches in an air line twenty-two hundred miles, and from north to south fourteen hundred miles; but as figures give no true conception of the extent of a country, allow me to use one or two illustrations. The Island of Attu, the western island of the Alaskan peninsula, or island attached to the Alaskan peninsula, is as far west of San Francisco as the extreme eastern cape of Maine is from San Francisco. In other words, instead of Kansas, and Missouri and Nebraska being the centre of the United States east and west, San Francisco, upon the Pacific coast, is that center. This is according to Prof. Guyot of Princeton College. Or, if you were to trace a line around the islands, and up and down the bays and around the sea coast of Alaska, you would find, according to the measurements of the United States Coast Survey, that this twenty-five thousand miles, or that distance in a straight line would belt the globe. Or take another illustration. Alaska is as large as all the New England States, with New York and Pennsylvania and New Jersey thrown in; and then, in order to increase its size you may add Ohio, and Indiana, and Illinois, and Michigan, and Kentucky, and Tennessee, and Virginia, and West Virginia, and yet you have not the number of square miles that is represented by your territory of Alaska. Or, in other words, Alaska is as large as all the rest of the United States east of the Mississippi river, and north of the Carolinas and Georgia. It is not only thus a great country in its area, but also in its natural phenomena. For instance, it is the great island region of the United States. In the southeastern corner of Alaska, along the coast of the Alexandrian Archipelago are eleven hundred islands that have been counted, besides numerous small islands that have not been counted. Indeed, that Archipelago stretches from Puget's sound on the south into central Southern Alaska on the north, a distance of a thousand miles. So that you may take an ocean steamer at Victoria, the capital of British Columbia, or at Port Townsend, and pass up the coast through the most magnificent scenery you have any conception of. I have traversed the Rocky Mountains and the Sierra Nevadas, and there is no such scenery as along that Pacific coast. You may pass a thousand miles northward in an ocean steamer without ever getting out of the sea, being all the time in salt water, and when you go back you are almost within a stone's throw upon either side, of a continuous chain of islands which prevent the swell of the sea, and prevent sea sickness.

Indeed, the island area of the Alaska land would make a

state larger than the great New England state of Maine. And it is also the great region of mountainous peaks; the highest peaks in the United States are in Alaska. You remember our celebrated peaks of Colorado, for instance Grey and Pike and Long, and Lincoln, are less than fifteen thousand feet high, and start at a base eight thousand feet above the level of the sea, that Mt. St. Elias, with its base laved by the waves of the Pacific Ocean, rises 19,500 feet and that is in a region where there is an elevation three thousand feet above tide water. Here you have a region of perpetual snow and ice. It is also the great volcanic region of our country. We think of the Mediterranean or the South Sea Islands or the Sandwich Islands, and of their volcanoes; whereas along the Alaska peninsula and the Alaskan islands are sixty-one volcanoes in active operation since the European occupation of that country, ten of which at last accounts were belching out their fire and smoke. It is also the great glacier region of our country, so that our students of science need not go to the Alps to find them. There are glaciers that break out and come down to the Steekin river, starting back between two mountains three thousand feet high, forty or sixty miles back in the country, according to the accounts of the Indians—and come to the side of the Steekin river, where they branch out five or six miles wide and from five to six or seven hundred feet thick of ice. Or, up on the sound, north of Port Wrangel at Prince Frederick's sound you find some reported to be twelve hundred feet thick where they break off and flow into the ocean, floating out into the sound.

It is also the great mineral spring region of our country, beside which Saratoga, Virginia sulphur springs or the springs of Arkansas are nowhere. On the island of Cariloy, for instance, there is one mineral spring eighteen miles in circumference, according to the United States Coast Survey, a great seething caldron of mineral waters, sufficient to heal the ailments of all humanity, so far as mineral waters can do it.

But it is not only in these natural phenomena that Alaska is great, but, as we materialistic people are always enquiring whether a thing will pay or not, we lose sight of this great phenomenon that causes the Christian heart to rise with increasing wonder and adoration to the magnificent infinite power of the Creator who threw up these mountains and volcanoes, and made that wonderful coast and that wonderful land. We turn from all these grand sights in nature to ask, "Does it pay?" What makes Alaska worth anything to this country? And we have oftentimes seen it in our papers, it has been so constantly and repeatedly drilled into the American mind that Alaska did not and does not pay, that we consider it a worthless possession, often spoken of as "Secretary Seward's folly" in the purchase, a great mass of ice and rocks and polar bears that are of no account to America, and no account to anything else or any other people. Herein we make the great mistake of this country. Secretary Seward knew what he was about when he made that purchase, and to the question that was put to him at a public reception, one time towards the close of his life, as to what he considered the greatest official act of his life, he, without hesitation, replied: "The purchase of Alaska;" and then added, after a moment's pause, "it will, perhaps, take two generations for the American people to appreciate that purchase." And the old statesman was right. It was the crowning glory of his official career to have added that northwestern territory to this land, giving us possession, not only of the Northern Pacific Ocean in an individual sense and a national sense, but giving us untold resources that will yet be utilized in the progress of the development of the resources of our land. It has not only got its resources, but it has paid a fair interest upon the purchase money from the very start. And the very year we paid Russia seven millions two hundred thousand dollars for Alaska, the United States turned around and rented two little islands,

*A lecture delivered in the Amphitheatre at Chautauqua, August 2d 1880, by the Rev. Sheldon Jackson, D. D.

one six by twelve miles and the other four by ten, for fifty-five thousand dollars a year for twenty years. These two little islands are represented upon this map which I have here, and there is where all the ladies' seal skin sacks originally start from. The Alaska Company have the monopoly of the seal skin trade of the entire world. All the seal skin sacks come from those two little islands. That Company pays the Treasury at Washington, annually, \$326,000, which is over four per cent. interest upon the seven million two hundred thousand dollars we paid for that country. So that Alaska, far from being a worthless possession, two little islands five hundred miles from the main land have paid over four per cent. interest on the purchase money from the very first year we owned them.

Then you have in the interior of the country, of which no account has been taken in the productive wealth of this land, the great fur trade, amounting to over a million dollars, every season. The costly furs of the Americans are taken from that section of the country and from the corresponding Asiatic section in Siberia. Then you have there the great fisheries of the land. Every naval expedition from the time Capt. Cook circumnavigated the globe, until the present, has not failed to report in their official documents a wonderful, almost incredible amount of fish every where visible in these waters. You have there the cod and the salmon. The great salmon interests of Columbia and Oregon are now rapidly being transferred to Alaska, and so large and well established a firm as Cutting & Co. have removed their salmon canneries to Sitka, Alaska. Upon the Columbia they pay upon an average fifty cents a salmon for canning. In Alaska it costs about a quarter of a cent for a salmon. If you were in a large business you could get four sixty pound salmon, two hundred and forty pounds, for a cent.

Then you have the halibut fishing, and the herring fishing, and the oil fisheries—I am not telling fish stories to-day, but you will find it upon the public documents at Washington, that fish have been found so full of oil, that when dry, you can light one end and they will burn like a tallow candle.

Then you have the cod fisheries. You eastern people remember that it was not long since we paid five million to Great Britain on an arbitration, concerning the fisheries on the banks of Newfoundland. But they have only to go to the Alaska banks and they can get all the cod that it is possible for them to utilize. Indeed, three firms, employing seventeen or eighteen vessels, from San Francisco, put up three thousand tons of cod fish from the banks of Alaska last season, and New England will wake up sometime to find that San Francisco is the great cod market of the world.

Then you have there the great reserve lumber interests of the United States. It is simply a question of a few years when these great forests of Canada, of Maine, of Michigan, of Wisconsin, of Minnesota, will be denuded of their timber, and when that day comes of lumber famine in the eastern portion of the United States, as well as the western, our lumbermen need only to go to Alaska where they will find thousands of miles of the densest lumber country that you ever placed your eyes upon, great trees, so thick and dense that it is almost impossible to penetrate far into the interior along the wooded belt. They have the pine, the hemlock and the yellow cedar utterly unutilized as yet, unless it is the cedar, which, by the way, is sent to China and there manufactured into boxes and re-shipped back here as Chinese camphor boxes for preserving ladies' furs from moths; after all it is nothing but the original Alaska cedar re-baptized and named in China.

Then you have the great mineral interests. Everywhere along that coast coal crops out. In many sections iron ore abounds. Now, we know that coal and iron made Western Pennsylvania and Ohio the great centers for those articles, and who shall say that in the coming future there shall not a dozen great Pennsylvanias spring up along that vast coast of Alaska in the development of its iron and coal interest, and

you here in Western New York and Pennsylvania are greatly interested in your oil wells, and yet petroleum is found floating on many lakes in Alaska, and in various sections there are indications of it, so that when your oil wells cease to flow you can go to Alaska for a fresh supply.

They also have copper there in such abundance that one river is called Copper river. You have many other mineral interests, the gold and the silver, in this section of the country. We have been so taken up with our Arizona, and Colorado, and Nevada, and California gold mines, that we have lost sight of the fact that gold and silver mines abound from Cape Horn through the entire backbone of this continent up to the Alaska Peninsula on the north. We find mines in Peru, Central America, Old Mexico, different portions of the United States, Oregon, British Columbia, and why should that mineral deposit cease when you come to the edge of Alaska? It does not cease. Right on the edge of Alaska for the last seven years there have been from two to three thousand English miners washing out in the aggregate a million dollars worth of gold each season. Then they have just opened up their quartz mines in the region of Sitka, in Alaska, and a steamer brought down some fifty-five thousand dollars worth of gold bricks, the first run of the stamp mill that has been erected in Sitka for the reduction of gold ores of that region. But, perhaps it has come to your mind already, and it is often asked of me, what is the use of all that coal and iron, and oil, and these fisheries, and that gold and silver, in a country so rigorous that no white man can live in it. Here again we are at fault. Of course a country extending from Maine to the Mississippi river, and from Michigan and the lakes upon the north, down to Tennessee, has several different kinds of climate, and that is true of Alaska. Along the Arctic ocean above the Arctic circle on the north, is just such a climate as we, in our ignorance, ascribe to the whole of Alaska. And when we want to describe a great degree of cold we say "it is as cold as Greenland," and that is the way you think of Alaska. That is true of Northern Alaska. That is true, possibly, of a portion of Central Alaska. Indeed, upon the wonderful Yucón river and in the natural phenomena of that country—I forgot to tell you of that, of one of the great rivers of the world. That black strip on the map, that runs across Alaska, represents the Yucón river, navigable for light draught steamers for a distance of fifteen hundred miles. Its average width for the first thousand miles is from three to five miles. In some places near its mouth it is so wide that standing upon one bank you cannot see across. A thousand miles from its mouth, in the region of Port Yucón it is twenty miles from bank to bank across. A river very much like the St. Lawrence, in the region of the Thousand Islands, covered with hills in various sections to a very great extent. Upon that river the thermometer will sometimes sink to sixty or seventy degrees below zero, but in summer it rises to a hundred or a hundred and ten above zero, in the short summer under a constant sun, for there is one day in the summer when the sun does not set, and one day in the winter when it does not rise. In the hot summer, with the continual sunshine, there is a very rank vegetation grows throughout Central Alaska, but while that is true of Central and Northern Alaska, that great southern coast extending for thousands of miles east and west in the ramifications of its bays, has a climate not only not as cold as Greenland, but not as cold as Chautauqua in winter.

That is based not upon hearsay, not upon guess work, but upon accurate observations taken by the Russian government for forty-five consecutive years at Sitka, Alaska. Those observations recently tabulated by the United States Coast Survey, and published last winter as a government document, show that the mean annual winter temperature of Southern Alaska, for forty-five winters past, has been that of Kentucky and West Virginia, and there is no one here who will say that Kentucky and West Virginia are such rigorous climates that

no white man can live in them. And the mean, annual summer temperature there is that of Minnesota. Minnesota in the summer, and Kentucky in the winter is certainly not a very bad climate. However, the great drawback is that there is very little sunshine in that climate. It is a wet, moist climate; if it don't rain, there is a heavy fog, so that perhaps not more than one-fifteenth or one-twentieth of the year has sunshine.

But of course, we, as a people, are more interested in the population of the country, and at least as a missionary assembly we are. As far as we know there has always been a population there, the same as this country was found occupied when the first Europeans came to us, and perhaps no man can say at how early a date the original population established itself in Asia, and coming out from the Ark, were sent across Behring's Straits into this country. That population in the north is of Esquimaux descent, and in the center it is Indian. In the southeastern section is the Indian, and along the Alaska Peninsula and Alaskan Islands it is what we call the Alute population. This Alute population was perhaps originally an Indian population, but probably some one hundred years ago brought in contact with Russian civilization and the remains of the Greek church of Russia, that population were all converted, and in a measure civilized and enlightened, so that along the entire Alaska Peninsula and the islands adjacent thereto, you will find a civilized population, people living in frame houses, as they live upon our plains, people that are dressed and clothed, as the lower class of Europeans are dressed and clothed, and people, many of whom can read and write the Russian language, that have had instruction, that have had schools, that are believers in the Greek faith, and yet, notwithstanding that, are to-day without the saving knowledge of the Lord Jesus Christ. And this may be said of the entire population of Alaska. For if those who had been brought under the Greek church have not found Christ, much less have those who still remain in their pagan heathenism.

The Indian tribes of the southeastern coast are not like the nomadic tribes of the western section of the United States. They live in large permanent houses, like the Pueblos of New Mexico and Arizona, houses made mainly of cedar plank, generally forty feet square. They are clothed largely, along the coast, in European clothing. They have quite a property, largely in blankets. Many of the men are worth from five to six, or seven, or ten, or twelve, or fifteen thousand dollars in blankets, which are the currency of that region, probably introduced at an early day by the Russian Fur Trade Company, and the Hudson Bay Fur Company.

You will find that they have plenty to eat. Indeed, I know of no place north of Mason and Dixon's line where it is so easy for a man if reduced to extremity to get a living as on the coast of Alaska. For if he can do nothing else he can dig mussel shells at low tide, and he can almost at any time catch the finest of fish with his own hands, even if he has not a hook and line. These people are a well fed people. They have never been dependent upon Russia or the United States, and there is no reason why this country should ever pay them annuities or make treaties with them, or treat them any different from the ordinary settlers around our frontiers. The only things which that people need from us that they have not got and cannot get themselves, are schools and churches—the religion of the Lord Jesus Christ. The religion of this section, of the southeastern and central section of Alaska, the Indian tribes proper, and the Esquimaux, is that of paganism, largely the fetish worship of Africa. They believe in charms and signs and tokens, and they have something akin to idolatry, although idolatry symbolized is very rare among them. They pin their faith largely to their medicine men, who gain control over the people by superstition and witchcraft. They claim to have the power of the spirits of men. For instance,

a noted warrior dies, and there is a strife among the medicine men as to which shall get possession of the body, and they eat a portion of that body, and by eating a portion of that dead corpse, they think they get possession of the spirit that once occupied the body, and the more human bodies they can eat of, the more spirits they are supposed to control. And the man that can claim to control twenty spirits is of course more influential than the man who has only five or six. Then they have a mask grotesquely made, that is supposed to represent each of these spirits. A man is called in to heal a person who is sick or supposed to be dying; to bring success in fishing, or in their agriculture that they have along there; and he puts on a mask and goes through his incantations over the sick man; and if he don't get well he says the spirit is not strong enough, and he takes off that mask and puts on another, and so he goes through the whole range of his masks, and if he finds none of them avail, and the sick man does not get well, somebody has bewitched him; and they have a more powerful influence than all these spirits. Then a sketch is immediately made of the supposed witch, and when the witch is caught it is tortured and destroyed piecemeal, and brought thus to death.

Now, with such religious teachers, what may you expect of the great rank and file of that people but some of the most degraded superstitions of which we have any knowledge? I venture to say the center of Africa will not show degradation and superstition more dense and more fearful than is to-day to be found in these Christian United States in that north-west portion of our own so-called Christian land. And as in all lands where heathenism prevails its direst calamities come upon women, so in Alaska; and while I would not and never do intentionally say one word in reference to woman's foreign missionary work that will cause any woman to abate one iota of her intense interest in the great problem of her sex in heathen lands, yet I do wish, whenever I have the opportunity, to put in one plea for their own sex in their own land; not that they should leave the other undone, but neither should they overlook these. Remember that there are half a million of women in your own land who have never yet heard that Jesus died for them, who are going down into darkness and utter oblivion, unconscious even of their own immortality, except that which comes from natural consciousness, oftentimes even to a heathen heart. If you had the eyes of omniscience to-night, you could see some of those women of your own land drawing closely their female babe to their bosom, come out from their home into the darkness of the thicket and there lay that babe down upon the ground, then pull up a little grass to stuff in its mouth to prevent the cries of the babe from rending the mother's heart, and then come back to her home leaving that babe to be torn in pieces by the wolves or the foxes, or perish of hunger or neglect, only wishing that her own mother had performed the same act of love to her to save her from the degradation that had come upon her in that portion of this so-called Christian land. Or, if she survives the perils of infancy it is simply to be taught that her position is that of drudgery, and even the little boys will place their burdens upon the sister; then when she comes to twelve or fourteen years, you will find those very mothers out of whose hearts heathenism has crushed in a measure the maternal love, or rather has so blunted their natural consciences that they will take their daughters into the villages where there are white traders, or into the mining camps of that region, and for ten or fifteen or twenty blankets will sell them for a month, or for a season, or for years, it may be, to minister to the brutal lust of the white man, or, if she escapes that, perhaps she is captured and taken into the slavery of some native tribe. The men taken in war are killed, but the women are held as slaves, and slavery exists all through that country to-day. We say oftentimes that our stars and stripes no longer wave over slaves. It is not true; they do wave in

this year 1880 in Alaska over slaves, and those slaves are women. And that slavery in their estimation does not terminate with death, but extends, as far as they have any conception of it, throughout the endless ages of eternity. A prominent chief is dying; what do they do but send out and murder three, or four, or six, or twelve female slaves, as the case may be, that as they have waited upon him in this life so they shall wait upon him in the life that is to come.

Many of the ancient houses, perhaps in the back portion of that country to-day, are built upon the bones of murdered slave women. The four great corner post holes are dug; a woman slave is murdered and thrown into each hole, and then the great posts that sustain their big houses are placed upon them; and thus through all their institutions. A man makes a great feast for his friends and he will sometimes murder several slave women to show his wealth, that he can afford thus to throw away his property, and yet have plenty left to serve him. That is the condition of the women in that one section of that one portion of your country.

There is not a road in Alaska to-day; there is not a wagon there; you can scarcely say there is a horse there; there are two or three in one of the little islands. The only way to get along the coast is the canoe system of navigation, and in the interior it is a long trail.

One of the Episcopal missionaries who found his way in a tour across the head waters of the Yukon, said that one of the saddest sights he witnessed was after preaching two or three weeks, and having an influence upon the people, one afternoon at a conference meeting, some fourteen or fifteen women came and confessed that they had killed all their female children. They came with tears, and in penitence, which was too late, for they had killed them, thinking they had performed the highest act of love, and that practice is prevalent to-day, especially in the interior. Then, in the northwest section, a modified form of widow-burning is practiced, and in the same section the killing of the old and incurable sick is prevalent. When they have a woman who cannot work any longer they kill her, or they will kill their parents with their religious rites. Sometimes, it is said, an old father, or an old mother, will ask a son to perform his filial duty and knock them in the head when they are too old to be of any service to their family any longer, and leave their bodies to rot or to be consumed by the foxes or the wolves. An old man dies and the funeral pile is made, because cremation is their way of disposing of them; his wife is compelled to lie down beside his dead body, or, if he has several wives, they kneel down on the funeral pile with their heads upon the dead body, and then, amid the beating of gongs and drums, the fire is lighted, and they are compelled to remain there until they are almost suffocated, the hair burned from their heads, and the clothing from their persons; then they are allowed to withdraw, but occasionally they stand their torture and put their hands through the flames upon the place where the heart of the dead husband was, as an act of continued fidelity and loyalty until the body is utterly consumed. Now, with woman thus disposed of, by her own father and brothers, sold by her own mother, and with such a life before her, is it any wonder that many of them commit suicide? But we would have said when this country came under the stars and stripes some eleven years ago, that will all be changed. The United States will do something for this people. But we find, alas! that Alaska to-day, in 1880, is worse off under the stars and stripes than she was under the double headed eagle of Russia, worse in this liberty loving country than under despotic Russian rule. Russia gave that country government and law. The United States withholds from that country all law and all government. There is no government to-day in Alaska. We have our national, state and territorial government, but Alaska has none of these. It is simply a possession. There is no court of law whatever in Alaska. There is nothing to prevent anybody

from going into a store in Alaska and taking hold of the proprietor and walking him out of his store; he cannot find redress in any court. There is no court there. Last summer, while on my last visit there, a man murdered his wife in a drunken spree, and then he put a rope around her neck and tied her to the end of the canoe, and towed her fifteen or twenty miles and brought her into the village and had an ostentatious funeral. Didn't the police go after him? Where was the sheriff, that that man was not arrested? There are no policemen there, no sheriff; nobody had the right to arrest him. He had broken no law of the land, for there was no law there to break, and when he was questioned on the subject, "Why," says he, "you buy your dog and you can kill him if you want to. I bought my wife, and I can kill her if I choose." And there was nobody to say no to it. Nobody had any right to interfere. There is no law in all that land. Russia gave that country a government and a law, and we have denied it government and law. Russia gave that country schools along the Alaska peninsula, common schools. They had academies and theological schools of the Greek church, but of course when the Russian government turned it over to the United States those teachers were withdrawn, those schools ceased, and the great common school system of our land has not been extended to them. Russia gave that country a religion, at least a portion of it, the Greek church. They had their bishop there. They had their corps of forty or fifty priests and their various orders of Russian priesthood. They were withdrawn, and the United States sent none. We would have said, certainly these great Christian organizations of the United States will vie with one another to send the Gospel into that distant section of their own land. But, alas, year after year rolled around, and there was scarcely a movement in this land. Where was our Methodist itinerant that pushed across these woods of Ohio and these plains of Indiana and Illinois, that have stood side by side with the Presbyterian missionary as they have pressed hard up and over the Rocky Mountains? Where were the Methodist itinerants, the earnest Baptist, the diligent Presbyterian? They were found wanting. Oh, is it any wonder that the long-suffering forbearance of God, that waited on this American church in its different denominations ten long years to see if there was not some movement for those perishing thousands of Alaska, is it any wonder that when God saw them coming down by hundreds to death, and no arm outstretched, no eye moistening for them, no heart burning among all these millions of Christians, is it any wonder that even God's forbearance ceased, and that He would show this American church that He did not need them to do mission work? We sometimes think we place God under obligations by our prayer and our contributions for missionary effort. You remember, when the Pharisees claimed that the promises must be fulfilled through them, Christ said he could take the very cobble stones of their streets and raise up another seed to Abraham, and just so God taught us a lesson.

Great Britain cares for her children. You cannot find two or three Hudson Bay employes in that country, with an Indian tribe around them, where the British missionary has not been for years. Away up there above the Arctic Circle, above the mouth of the Mackenzie, or the head waters of the Yukon, for fifteen or sixteen years, missionaries have been proclaiming the riches of Christ. Some full blooded boys, converted in the mission of Canada on the British side, went to Alaska one time to cut wood, and when the Sabbath came they refused to work. They had a contract to furnish so much wood. Very much to the disgust of the American employer who threatened to put them in the guard house if they did not work, they refused to do so. The strange occurrence that those poor Indians would not work on Sunday attracted the attention of the people, and the next Sunday there were not seats enough in that house to hold the people

who came to hear them, and the people sat down upon the floor with their elbows upon their knees, and their heads buried in their hands, and tears running down their cheeks; they could not understand a word that was said, but it recalled the memories of the past when they knelt at their mother's knee; and there were those old hardened medicine men, believers in witchcraft, who stood subdued and humbled by a power they could not appreciate. They didn't know what it was, but God's spirit was there. They went on during the summer, and when their contract was ended, as they were about to return home, one of them said, "Now, Phillip, it is too bad to leave those people without anybody to preach to them. You ought to stay here and preach." Phillip said, "I would be glad to do it, but I have to work; I haven't any money, and I don't know that anybody will pay me for preaching here. I have got to have something to do." And those four Indians agreed that three of them would work harder, and pool their earnings and divide with Phillip, if he would stay and preach. So the Gospel was established independent of and unbeknown to the great Christian denominations of this land. Phillip opened a school, and he had sixty or seventy adult scholars during the first winter. He knew nothing about arithmetic, nor geography, nor grammar. He had learned to read a little in the English Testament, and to sing English hymns; and, better than all, that Christ was his precious Saviour. He had preaching on the Sabbath three different times to audiences of three or four hundred, and God's spirit was poured out, and hundreds gave up their devil dances and witchcraft belief; and scores of them came out on the side of the Lord Jesus Christ. Well, they would say, when these tidings come to those great missionary churches of the United States, there will be no lack of people willing to go to Alaska. Why, they will vie with each other as to which shall catch the first steamer and get up there first. And that was published in the Presbyterian papers, and in the secular papers, in a score of papers in this country, and yet month after month rolled around, and so far as I know, nobody offered to go to Alaska. At last I found in the fall of 1877, when I went up there to look after this movement, that the only one I could find, among all the millions of our American Christendom, was a widow woman in Oregon, who was ready to go to Alaska and carry the Gospel to the people, and on the 10th of August of that year I left Mrs. A. R. Macfarland, the only representative of American Christendom in that great country, and it was six months before any one else went to Alaska, and eleven months before any missionary went to this field, and she stood there during those eleven months as queen. She took charge of the school, with Phillip as an assistant, she took charge of the church, and if anybody wanted to be married they came to her, or if they wanted to bury anyone they came to her to know whether they should cremate them according to the national style or bury them according to the American style. Husbands and wives, alienated by jealousy, were brought together by that woman, and when miners, coming down there one winter, made the place so riotous that they concluded they must have some law, they called a constitutional convention up and down the coast, and elected Mrs. Macfarland as chairman of the first Constitutional Convention, to establish constitutional law in the northwest possessions of this country, what our Congress had so utterly neglected. Thus she went on, and her fame spread along that coast; great chiefs came down, left their families and their tribes, and asked permission to enter her school as a b c scholars, and one of them, with the tears rolling down his cheeks, said, "You come down and teach them all about Christ. Nobody come to tell my people about Jesus Christ. My people very dark heart; by and by all my people die, then they go down, down," and the poor man broke down in his grief. Yes, they go out into utter darkness because the Christian people of this country have so utterly neglected men in that land. If

I had time I could tell many similar incidents. Last summer a man forty-five years of age, who had never seen a white man, came to the coast and attended church and Sabbath-school for six weeks, and when he returned he took the lady teacher by the hand, and while the tears rolled down his cheeks he said, "I want you to pray for me; pray for my people, pray your God that he will send a teacher quick to my people." A leader of the barbarous, cannibal tribes, of a distant section of that state, said to me, "You send an American teacher to us, and we will stop our devil dances and our witchcraft, and I will command the people, and they will all keep your Sunday and come to church. I will command my people and they will send all their children to school." He says, "We cannot stop all our practices through an interpreter until you send somebody to explain your way, and then I will command my people and my tribe will do just as you say." Another Indian came from the interior, and in stepping up to the counter of the store, said to the merchant—he did not ask for tobacco, or molasses, or coal—but the first question he asked was "Who was Jesus Christ?" and then went on to state that he had heard some of the Indians telling of a strange man who came down out of the skies and took the bad out of people, and he wanted to know about him. Again and again he had fasted days and days to get the bad out of himself, and he had taken his furs and laid them at the feet of the medicine men to get the bad out of him. Again and again he had held dead men's bones in his mouth to get the bad out of him, and now he had heard of a wonderful boy who just took the bad out of men, and he wanted to know more about the Lord Jesus Christ.

The great difficulty we have had in our school work is the sale of our girls, and we have had to establish a home to save them from the cruelty of their own parents and witchcraft. Sometimes teachers, calling the roll, will find pupils gone. One day two adult ladies were gone, and upon inquiry she found they had been taken from their home and taken down to the beach and held under the waves until they were nearly strangled, then drawn across the sands of the beach until their clothes were nearly torn off of them, then taken to a native house, bound hand and foot, and thirty or forty infuriated medicine men wrought to the highest state of fanaticism by their incantations, were dancing around the girls, pinching out the quivering flesh, and torturing them to the last extremity. And this brave woman, with no missionary to stand by her, dismissed the school and said she must go and relieve those women. Her interpreter, a noble Christian Indian woman, threw her arms around her neck and burst into tears, and said, "You must not go; you cannot help them. They will kill you if you go." But on she started, she met some of the Christian Indian chiefs, men who, upon the 14th of January last, showed their bravery by giving their lives in a fight with the heathen tribe that had come down to punish them for breaking up the distilleries and liquor traffic; but such was the power of witchcraft over them, they quailed, and instead of saying, "Wait a moment and we will tear that house down, but we will deliver those women;" they only added their entreaties to those of the interpreter. But she went, and before the guards knew what she was doing she had forced her way between them, and what a sight for a Christian woman, to see those women being torn to pieces, piecemeal, in this Christian land! She demanded that those women be set free, and they laughed her to scorn. But she kept her position there until she had compelled the release of those women, although one was recaptured the next night and before morning was a corpse. But in spite of all this the work is going on, and a Christian woman of the United States has built a home that is sheltering twenty-five of those girls, and training up the teachers and mothers of that land.

We have a school there; a lady went last fall to another field, and the third day after opening the school she had a hundred Indian children, and now the parents want to come

to school, but she said, "I cannot attend to you; you must stay out." And since then we have built two other schools in that section of the land.

The people there are ready to receive the Gospel by hundreds if you are ready to carry the Gospel to them.

THE DESIGN OF THE COMMON SCHOOL.*

What is character but the aggregate of our intellectual and moral habits? And a habit is a strong tendency to, and a facility in, certain forms of activity acquired by frequent repetition. So we see that the constant iteration of school, in which children spend half their waking hours for five days in seven, must have a strong influence in character building, which infrequent experiences, unless of a very impressive nature, can do little to counteract. We should expect great things from the labors of a clergyman, or a reformer of any sort who had entire control of his audience for thirty hours every week. Why have we, as teachers, with such riches of opportunity, accomplished so little? I believe it is because we have been working with a wrong aim and on wrong principles.

For the last generation the aim of our public school has been, and still largely is, solely the imparting of knowledge, the cramming of children's minds with facts. Teachers have been examined, if at all, only to discover how much arithmetic, grammar and geography they were masters of. The nightly question asked of the children has been: "How much have you learned to day?" and the proudest boast of the fond parent over his school-boy prodigy has crystalized into the stupid expression: "He is fond of his books."

By the vulgar mass the studying of books has been regarded as the end and aim of school; by the more intelligent, the development of the mind; that school is a place for the formation of character, and the teacher's highest work the training of men and women. The creation of good citizens has been foreign to the thought of the large majority of both those who have supported and those who have taught the public schools.

The general prevalence of such ignorant indifference is truly appalling. School life which does not make a child better makes him worse; but the symmetrical development of character, which is such a natural and harmonious growth of the whole spiritual nature, as gradually changes the weak, impulsive, selfish child into the strong, self-controlled, unselfish man or woman, can be the result only of intelligent effort on the part of tax-payers, committee, parents and teachers.

Again, I believe we have failed in developing a better type of character because we have been working on wrong principles. Do not our schools of this 19th century, though so improved in externals, still bear in some of their fundamental ideas the impress of the monasticism in which they had their origin? The tyranny of Greek and Latin, established at the revival of learning when they were the only vehicles of knowledge, is not yet entirely broken; the name "grammar school," and the superstitious reverence for grammar as a branch of study date back to the time when grammar was all there was to study; and the separation of the sexes in school, the lack of truthfulness, and the reign of authority as opposed to rational liberty, are relics of mediæval times. The exercise of authority in our schools is of great hindrance to the development of character. It is a grand and necessary element in human society, but its province, surely, is

not education. Authority deals with what is external; it can compel to certain forms of physical activity, or it can impose physical restraints—the spiritual nature it cannot reach—it cannot influence thought, or feeling, or belief, even in a child. The spiritual nature is called into activity, and so led to form habits which constitute character, only by motives addressed to reason, sensibility and conscience. The child as he enters the door of a school room is met by rules—"You must not whisper," "You must not leave your seat," "You must not turn your head," "You must not look out of the windows," "You must not drop your book or your pencil," "You must not move except at the stroke of the bell and in concert with all the other children," "You must learn just as much as every other child and in just the same time, and if you disobey any of these rules you'll be marked." This is not an exaggerated statement of the antiquated and abominable system which reigns in, I think, the majority of our schools, and those are most admired in which it is most complete and most automatic. What the child shall do and how he shall do it is decided for him; there is no balancing of motives, no calling up of his lower nature before the tribunal of reason and conscience; it is simply the ruling of the child's physical activity by the will of the teacher. The most plausible argument in favor of this system is that it gives the children habits of order, but it instils no principles of order, and I have searched in vain, through a series of years, to find one child who was made more orderly at home by such a drill in school. This sort of government seems to me to have positively vicious results. Sensitive and nervous children are kept in a state of morbid anxiety which is a serious hindrance to intellectual progress, while the opposite class are made into little martinets who take as much satisfaction in their precision of movement, as if it were a high moral achievement. And since to enforce these arbitrary rules punishment is as often necessary as for moral wrong, the tendency of them is to obscure the children's moral sense.

The marking system is another evil, universally prevalent, which I believe to be a great hindrance to development of character.

The child whose marks are all right, naturally thinks his conduct is, and learns to overlook its motive, for marks take no cognizance of motives. Marking tends to discourage those who most need encouragement, the slow and anxious pupils, to develop vanity in the bright ones, and to create selfish rivalry and hard feeling among those of nearly equal ability. It diverts the children's attention from the real object of their work, and invites to subterfuges and deceit. Thus it perverts and degrades character. Such a system is entirely evil, and wholly unnecessary.

Let the children be subject in school to the same law (and no other,) which should govern them, and every one, out of school—the law of right and courtesy. The place where children spend half of their waking hours should be a place of free and joyous activity—as nearly like a good home as possible.

Substitute for the dictum of command the question, "Is it right?" Be patient with childish thoughtlessness, and careful to punish only moral wrong.

The teacher's office in school government—as I understand it—is not that of a dictator, but of a guide.

With very young children, of course, and with older ones who have been neglected, the lower motives will at first be most influential, but the wise guide can constantly lure them upward, and patient continuance in well doing will sooner or later bring its reward in a perceptible growth of the pupils in susceptibility to the highest motives, and there will gradually grow up in the school an unwritten constitution, founded on the same principles of equity, and kindness which the child must learn to obey in the larger world outside. If the teaching is philosophical and truthful, the children will not often need stimulants to study—their work will be a pleasure—and

* Delivered before the National Educational Association at Chautauqua, July 15th, 1880, by Miss Ellen Hyde, Principal of the State Normal School, Framingham, Mass.

by this constant exercise of reason and conscience on the little affairs of their little lives—their relations to their mates and to their teacher, and the performance of their daily tasks, these little unreasoning, selfish animals may be transformed into reasonable, self-controlled, conscientious men and women.

This government, by freedom, is at the beginning much more difficult than government by authority, because it requires the constant active exercise in the teacher of all the virtues he wishes to develop in the pupils, and allows on the part of the pupil such manifestations of waywardness as would be effectually repressed by the other plan, but as it produces cure of waywardness instead of repression, it is progressive, grows continually easier, and gives finally to the faithful teacher such frequent surprises of symmetry, strength, and sweetness of character in his pupils as, surely, no other earthly joy can equal.

Other elements are essential to the atmosphere of such a school; one of these is truthfulness. I do not mean truth-speaking alone, that is the beginning of truthfulness, the elementary lesson which the child learns first, but pitiful, indeed, is that mature mind whose only idea of truthfulness is not telling lies. Truthfulness is living to the truth in every act, thought, and feeling; joyful conformity to God's thought in every fibre of our being. Such truthfulness will banish from our schools all insincerity of purpose, all superficialness, and all shams. It will lead teachers and pupils to keep constantly in mind the true aim of their work and to do it honestly and thoroughly. It will transform teachers from slaves of committees or parents, or a narrow public opinion, into servants of God, intrusted by Him with the highest earthly work—the training of immortal souls. It will banish show lessons for committees and visitors, and will utilize the time now wasted in useless (even though honest) exhibition days, in what is the true work of the school—progress in knowledge and goodness. It will banish those lying registers, so common now, which report a child as present who comes only to answer to his name, and is absent during the whole session. It will banish all customs which offer temptation to untruthfulness, like reporting and the monitor system, and all those, as well, which are the expression of a lack of confidence in the children on the part of the teacher. The law considers every man innocent till he is proved guilty; in many of our schools all the pupils from the beginning are treated as guilty.

Truthfulness involves thoroughness. That teacher whose school house stood on the banks of the Connecticut River and whose class recited glibly the book description of the Connecticut, yet, when asked if they had ever seen it, answered "No," was giving those children effective training in superficialness and lying. Careless and dishonest work, make-shifts and shams of all descriptions, with all the loss of time, property and life which they entail, are the natural sequence of that school training which accepts words without ideas, and smooth recitations behind which there is no thought, and which reckons its progress by the number of pages gone over, rather than by real growth in knowledge and power.

Out of such an atmosphere of truth as I have tried to describe, we may confidently expect to grow that patience in investigation, that deliberation in judgment, that readiness to relinquish, on just occasion, a preconceived opinion, which characterize what we call the scientific mind, and which are the prerequisites of all intellectual progress, as well as that persistence, accuracy, and thoroughness which make good workmen in all departments of labor. Out of it, too, we may expect will come business men above reproach, statesmen

"Who never sell the truth to serve the hour,
Nor palter with Eternal God for power,"

and clear-headed, large-hearted women whose very living is social purification and healing. Such truthfulness is the very corner-stone of symmetrical character.

Another requisite to the production of well-rounded characters in our schools is to so regulate the natural relations between the sexes as to promote purity. Purity is the reverent acceptance of God's thought in our creation as male and female. This duality of our nature, out of which grow all the sweet relations of the family, the amenities of home, the beauties and benefits of society, and which, perverted, is the most fruitful source of human misery, makes itself felt very early in life; in some of its lower manifestations, it is an important factor in character, and as much as any other needs careful training in school. Yet the attitude of our schools to-day toward this important part of their work bears the unmistakable impress of those mediæval times when education was restricted to men, and associated with monastic discipline. Even the purer Christianity and broader culture which have done so much for us have as yet failed to bring the sexes together in study. Little boys and girls may play together, young men and young women are allowed to walk, ride, drive, dance and swim together at all hours of the day and night, but they must not study together. In that part of their lives which gives the best opportunity for a knowledge of each other as rational and moral beings they are separated. This folly is most general and most apparent in the higher education, but it begins in the lower schools, where in the large towns hundreds of boys are massed together in one set of school houses and hundreds of girls in another; or where, as in the country villages, economy requires the putting them into the same building, the boys are all seated on one side of the room and the girls on the other, and where it is often made a disgraceful punishment for a child to be seated beside one of the other sex. By such a regime in school, aided by false home training, the highest mysteries of their physical nature are forced prematurely upon the children's attention, and their natural innocence is perverted to unnatural self-consciousness, and that which should dawn upon them as a high and sacred truth is paraded from the first with falsehood and impurity. What wonder that our schools are full of incipient vice, that from Maine to California our school buildings are defaced by the symbols of impure thoughts and the indications of unchaste manners—a sort of universal language of vice, meaningless to many grown people, but full of meaning, alas! to the children. What wonder that in many of our schools is to be found vice so much more mature that, when we remember that here are being formed the characters which are to make the homes and the society of the future, the thought of it is appalling.

This is a delicate subject, but it is one which teachers above all others (except fathers and mothers) have need to study. We cannot neglect it and be innocent. We must understand this horrible social disease in its symptoms and its tendencies, and undertake earnestly and hopefully to eradicate its beginnings from our schools. But how, out of such depraved tendencies as these are we to develop character? In the first place, we must remember that all this precocious impurity is but the perversion of natural God-given instincts, which, if rightly educated and governed, form one of the strongest elements of noble character, and are the source of much that is highest and best in human life, and so we must accept the situation, not as an occasion for horror and despair, but as a call to duty. Our first step must be, where it is necessary, to purify the school buildings, to wipe out from every nook and corner the symbols of impurity, and make all the surroundings of the children such as shall promote decency of manners and cleanliness of mind. We must carefully preserve, by constant watchfulness, those children who are yet innocent from the contamination of the others. We must talk plainly with those who need it, explaining to them as far as they can understand it the evil effects of impurity on their bodies and minds, and the sure destruction it will bring if persevered in. We must seat the boys and girls by classes, side by side, and never by the remotest suggestion lead them

to regard their relations to each other as different from those of brothers and sisters in a family. Out of these more natural associations will grow greater modesty and dignity on the part of the girls, increase of gentleness and justice in the boys; the girls will become more womanly, the boys more manly. And when from sitting side by side as children in the common schools, the young men and young women go on through the higher education still side by side, thus gaining a knowledge of each other's higher nature, what increase of mutual respect and helpfulness, what diminution of thoughtless and ill-assorted marriages, what elevation of character in both men and women, what gain in social purity may we not expect as the result!

It is evident that in schools where there is to be such freedom, truth and purity as shall develop symmetry of character, there must be *good teachers*, and one of the first effects of a determined effort on the part of a committee or superintendent to obtain such a state of things would be a change of teachers in many of the schools. Our schools are too largely filled with mere school-keepers. Particularly in the country districts, and in great cities like New York and Philadelphia, political influence, or petty local power puts into them instead of the strong, cultured, christian men and women who ought to be there, a host of immature, uncultured, thoughtless, or even careless young persons (or keeps there the superannuated old ones) who are utterly incompetent to make them anything more than lifeless, hopeless, lesson-mills. There is the young man who is working his way through college, or the young college graduate who needs a stepping-stone to his profession—there, too, are a crowd of young women—some who want more pocket money than their fathers can give them, and others who think keeping school a more genteel and easy way of earning their living than housework, or shopwork, or standing behind a counter. Some of these are very estimable and lovely young persons in the right place, but the school room, surely, is not their place. How can a blushing young girl, who is ashamed that she knows anything about it, deal with the great problem of impurity?

The good teacher! Who can paint his portrait? We instinctively think of Pestalozzi, of Arnold, of Agassiz, of a host of noble women, and then our thought rises to Him whom we love to call "the Great Teacher," and whose divine patience, enthusiasm, and self sacrifice must have their humble imitation in every soul that aspires to that high name. The good teachers, those who have been successful in developing character in school, and who have most impressed themselves on their pupils and on their age, have always owed their success less to intellectual gifts, or great acquisitions, than to their own moral character.

THE Philosophy of Carpediem finds a wholesome corrective in these fine lines:

Cling to the flying hours; and yet,
Let one pure hope, one great desire,
Like song on dying lips, be set,
That ere we fall in scattered fire
Our hearts may lift the world's heart higher.

Here in the autumn months of time
Before the great new year can break,
Some little way our feet should climb,
Some little mark our words should make
For liberty and manhood's sake.

WORDS are like living things: their first origin is lost in mystery; they pass through transformations strange and startling as those of insects; they grow into fullness of life, and then they die, often, like autumn leaves, beautiful in decay.

THE SUNDAY-SCHOOL.

NORMAL DEPARTMENT.

CHAUTAUQUA, 1881.

The Sunday-School Course at Chautauqua for 1881 will comprise:

1. *Six Lectures* by Dr. J. H. Vincent, on 1. The Word; 2. The Church; 3. The School; 4. The Scholar; 5. The Teacher. 6. The Week-day.

2. *Six Conferences* for questions and conversation on these lecture themes, conducted by Dr. Vincent.

3. *Twelve Bible Drills* in the Children's Class. Rev. B. T. Vincent, Conductor. [See Chautauqua Text-Book, No. 3, "Bible Studies for Little People." Price 10 cents.]

4. *Twelve Intermediate Class Drills*. Rev. B. T. Vincent, Conductor. [Lessons to be selected from the "Chautauqua Normal Guide." Price 35 cents.]

5. *Twenty-four Bible Drills* in the Normal Class. Rev. J. L. Hurlbut, A. M., Conductor. [Lessons to be selected from the "Chautauqua Normal Guide." See list of topics under "Home Normal Classes" below.]

6. *Twelve Normal Drills* on the pupil—physical, intellectual, moral, social, spiritual—and how to teach him. Rev. J. L. Hurlbut, A. M., Conductor. [See "The Study" for January, 1881.]

7. *Twelve Normal Praxes*. Short papers to be written out by the pupil, testing his knowledge of normal principles and his tact in applying them. [See THE STUDY, a quarterly magazine edited by Dr. J. H. Vincent. Address, Phillips & Hunt, New York; Walden & Stowe, Cincinnati or Chicago. Price 50 cents a year.]

8. *The Post-graduate Course*. [For those who have graduated at Chautauqua or other Assembly.] 1. Any person holding a diploma of the "Complete," the "Assembly," or the "Eclectic" course of study may be a candidate for the diploma of the "Chautauqua Guild." 2. Books to be studied: "Outlines of Church History," Dr. Hurst, price 50 cents; "Short History of English Bible," Dr. Freeman, price 50 cents; "Companion to the Bible," Dr. Barrow, price \$1.75; "The Church School," Dr. Vincent, price 75 cents; "Outline Study of Man," Mark Hopkins, price \$1.75; Chautauqua Text-Book, No. 10, "What is Education?" price 10 cents; "Outlines of Theology,"* L. T. Townsend, price 40 cents. 3. Papers. Each candidate is expected to present two papers containing not less than one thousand words each, one on a biblical, the other on a Sabbath-school theme. 4. A series of 100 questions based upon the above books must be answered in writing at Chautauqua.

HOME NORMAL CLASSES.

The attention of pastors, superintendents, and others is called to the practicability and importance of beginning this Normal work at home, months in advance of the Chautauqua meetings. This may be done in "Children's Classes," in "Normal Classes," or by individuals at home. By such preparation in advance the class-work at Chautauqua will become light and pleasurable. The following plan is proposed:

1. *Children's Classes* may be organized anywhere. The substance of the "Twelve Bible Drills" to be employed in the Children's Class at Chautauqua may be found in Chautauqua Text-Book, No. 3, "Bible Studies for Little People."

* Or other Outline of Evangelical Theology.

Price 10 cents. Address Phillips & Hunt, New York; Walden & Stowe, Cincinnati or Chicago. Persons desiring further information about "Children's Classes," should address Rev. B. T. Vincent, 1929 North Thirteenth street, Philadelphia, Pa.

2. *Normal Classes* for "Bible Drills" and "Normal Drills" may be organized anywhere. The following subjects should be studied. Teachers and members of such classes will find assistance in the books referred to in connection with each theme. 1. Lesson on the "Construction of the Bible." Normal guide, pp. 5-9; Chautauqua Text Book, No. 19, "The Book of Books," price 10 cents. 2. Lesson on the "Canon." Normal Guide, pp. 9, 10; Chautauqua Text-Book, No. 19. 3. Lesson on "Versions." Normal Guide, pp. 15-17; Chautauqua Text-Book, No. 19. 4. Lessons on "Evidences." Normal Guide, pp. 10-15; Chautauqua Text Book, No. 18, "The 'Evidences,'" price 10 cents. 5. Lessons on "History." Normal Guide, pp. 17-25. 6. Lessons on "Biography." Normal Guide, pp. 40-44. 7. Lessons on "Geography." Normal Guide, pp. 26-39; 135, 136. 8. Lessons in "Archæology." Normal Guide, pp. 44-49; 52-61. 9. Lesson in "Natural History." Normal Guide, pp. 50, 51. 10. Lessons in "Interpretation." Normal Guide, pp. 62-68; Chautauqua Text-Books, Nos. 1 and 18. 11. Lessons in "Doctrine." Normal Guide, pp. 69-80. [Teachers may refer to Townsend's "Outline of Theology," price 40 cents, and Binney's "Theological Compend," price 90 cents.] 12. Lessons on the "Physical Nature and Conditions of the Pupil." [See *THE STUDY* for January, 1881, and Chautauqua Text-Book, No. 10, "What is Education?" price 10 cents.] 13. Lesson on the "Pupil's Intellectual Powers." Normal Guide, p. 114, and Chautauqua Text-Book No. 10. 14. Lesson on the "Pupil's Moral and Social Conditions." Normal Guide, pp. 111, 112. 15. Lesson on the "Pupil's Spiritual Capacities and Possibilities." [See *THE STUDY* for January, 1881.] 16. Lesson on the "Power of Knowledge." [See *THE STUDY* for January, 1881.] 17. Lesson on the "Power of Personal Influence." [See *THE STUDY* for January, 1881.] 18. Lesson on the "Laws of Acquiring and Retaining Knowledge." Normal Guide, pp. 116-117. 19. Lesson on the "Laws of Communicating and Applying Knowledge." Normal Guide, pp. 118-120. 20. Lesson on the "Laws of Personal Influence." [See *THE STUDY*, January, 1881.] 21. Lesson on the "Laws of Social Influence." [See *THE STUDY*, January, 1881.] Normal Guide, pp. 112, 113. 22. Lesson on "Laws of the True Life-aims." [See *THE STUDY*, January, 1881.]

3. *Readings.* Members of "Home Classes" should read "The Normal Guide," (in addition to the lessons above indicated,) especially pp. 83-111, 121-134, 137-149; also Chautauqua Text-Books, No. 10, "What is Education?" price 10 cents; No. 11 "Socrates," price 10 cents; No. 12, "Pestalozzi," price 10 cents; "The Art of Questioning," by J. G. Fitch, price 15 cents, and the "Use of Illustration in Sunday-school Teaching," by Dr. J. M. Freeman, price 15 cents.

WE are finely waited on and ministered to. "The meek inherit the earth"—not the coarse, common, palpable clay, but the impalpable, ethereal quintessence of it, its unpurchasable flavors and aromas; and those who most forget themselves are always most subtly and daintily served. Those who are most drawn from thought of and concern for self, by the attraction of larger objects, and into the absorption of loftier anxieties, especially the anxieties of love and charity, they receive always the most divine attendance, meat is brought them, angel's food which the world knows not of; for them a heavenly manna is provided in the wilderness; their ears catch strains of music which to others are inaudible, and to their eyes the sunshine pours a light that is not on sea or land.—*Rev. S. A. Tipple.*

NORMAL OUTLINES.

No. V. BIOGRAPHIC LINES IN GENESIS.

PRELIMINARY.—Draw across the blackboard four horizontal lines, which will divide it into five equal sections, the first section being at the top of the board, the fifth at the foot. Let each of these sections represent a period of 500 years, aggregating 2500 years. The first section will cover the first five centuries of Bible history, from 4004 B. C., to 3500 B. C., the second from 3500 to 3000 B. C. &c.; the last from 2000 to 1500 B. C., a little later than the last event in the book of Genesis, the death of Joseph, 1635 B. C. Place upon each dividing line the date represented by it, 4000, 3500, 3000, &c., and by dots on the side of the board sub-divide each section into centuries. On this chart of the chronology of Genesis we place eight biographical lines. Let it be remembered, however, that the dates named in connection with them are not absolutely certain.

I. THE LINE OF ADAM. From the top of the board draw a line downward to a point a little above the year 3000 B. C. This will represent the life of Adam, 930 years long, from 4004 to 3074 B. C. Within its long period no events are recorded to which dates may be assigned, though somewhere in its first 130 years, perhaps at 3375 B. C. occurred the Death of Abel.

II. THE LINE OF METHUSELAH. Beginning a little below 3500, B. C., in the year 3317, this line, the longest of all, will extend to the very year of the Deluge, 2348 B. C. Its great historical event was the Translation of Enoch, 3017 B. C. It will be noticed that although Methuselah was the seventh generation after Adam, the two were contemporaneous 243 years.

III. THE LINE OF NOAH. Beginning at the date 2948 B. C., just below the line of 3000 years, this will extend to 1998, just below the line of 2000 years. Thus the 950 years of Noah's life cover nearly all of the second thousand years of Bible history. Its great event was the Deluge, 2348 B. C.

IV. THE LINE OF SHEM. This begins at 2446 B. C., and extends to 1846 B. C., a period of 600 years. Its leading event was the Building of Babel, or Babylon, 2247 B. C. A little before this time the Egyptian kingdom had been founded, perhaps about 2300 B. C., or 50 years after the Deluge. We notice that Noah lived 350 years after the Deluge, long enough to witness the dispersion of the race, and the rise of the two earliest empires, those of Egypt and Babylon.

V. THE LINE OF ABRAHAM. The great ancestor of the Israelites was born 1999 B. C., only two years after the death of Noah, and died 1821 B. C., aged 175 years, a life much less than those of the antediluvian patriarchs. Its great event was the Call of Abraham, 1921 B. C.

VI. THE LINE OF ISAAC. This began with the year 1896 B. C., and extended 180 years, down to 1716 B. C. It was a quiet life, recording no remarkable events. Notice that Shem lived 50 years contemporary with Isaac, though probably they never met, as one life was passed in the Mesopotamian plain, the other in Canaan.

VII. THE LINE OF JACOB. Beginning in the year 1836 B. C., it represents a life 147 years long, extending to 1689 B. C. Jacob was 15 years old at the death of his grandfather, Abraham. The great historical event of his life was the Descent into Egypt, 1706 B. C., which was followed by a stay of more than 200 years, until the Exodus under Moses.

VIII. THE LINE OF JOSEPH. This begins with the date, 1745 B. C., and extends through 110 years, to 1635 B. C. Isaac lived until Joseph was 29 years old, a captive in Egypt. By the time of Joseph's death, the Israelites in Egypt had increased in number to a large tribe.

By reference to the diagram it will be noticed that the lives of five persons will include all the twenty-three centuries of the history of Genesis. Adam was parallel with Me-

between the Tigris and Euphrates. (5) Mesopotamia, on the northwest, (6) Chaldea on the southeast. 3. *Lands south and west of the Euphrates.* (7) Syria on the north, almost surrounding Canaan. (8) Arabia, a vast desert forming on the map a triangle with base extending from the Persian Gulf to Red Sea, and apex at the junction of Syria and Mesopotamia. 4. *Lands bordering on the Mediterranean.* (9) Asia Minor, the great peninsula, (10) Phœnicia, a narrow strip of sea coast west of Syria. (11) Canaan, or Palestine, between the Mediterranean and the Jordan. (12) Egypt, along the Nile. [Review Seas, Rivers, and Lands].

IV. THE EIGHT PLACES. 1. Eden, either at the sources of the Tigris and Euphrates, or at their junction, as the latest authorities incline to locate it. 2. Babel, afterward Babylon, the earliest capital, on the Euphrates in Chaldea. 3. Ur, the early home of Abram, midway between Babylon and the Persian Gulf. 4. Nineveh, capital of Assyria, on the Tigris, northwest of Babylon. 5. Haran, in northern Mesopotamia. 6. Damascus, capital of Syria, northeast of Canaan. 7. Hebron, west of the Dead Sea, in Palestine. 8. On, or Heliopolis, the sacred city of Egypt, on the Nile. [Indicate each place on the map, and review Seas, Rivers, Lands and Places.]

I. Seas. B S. C. S. P. G. R. S. M. S. D. S.
II. Riv. T. E. J. N.
III. Lan. 1. A. A. M E. 2. M. C. 3. S. A. 4. A.-M. P. C. E.

For this lesson, the outline map suggested for the last will answer, though it would be preferable to draw a new one, extending farther northward, and embracing the whole of the Caspian and Black Seas. Let the seas and rivers be placed upon it in advance, but no boundary lines or names. As each race is named let the word or initial representing it be written on the locality given, and with each family of races, let the whole subject be reviewed.

The races of mankind, so far as may be known, spring from the three sons of Noah. The ethnological table in Gen. X., gives only those interesting to the descendants of Abraham, for whom the record was made.

I. THE JAPHETIC RACES.—First to leave the Armenian highlands—these wandered the farthest, both east and west, and though latest in commencing their history have influenced the world the greatest. Seven families are named, of which five are the most important. 1. *The descendants of Gomer*. Originally the Kimmerii, north of the Black Sea, where their name clings to the Crimea. Under the different names of Celts, Cimbri, Cymry, they formed the first wave of European settlement, and have left their descendants in Ireland, Wales, France, and intermixed with the English blood. 2. *The descendants of Magog*. The Scythians, between the Caspian and Black Seas. One branch turned westward and became the founders of the Russian race; another eastward as the ancestors of the Tartars and Mongol tribes. 3. *The descendants of Madai*. The Medes, south of the Caspian. One branch moved westward, conquering the Assyrians, Chaldeans, and all the lands as far as Egypt. The other went eastward and settled India, as the ancestors of the Hindoos. 4. *The descendants of Javan*. This is the Hebrew word that most nearly expresses “Ionians,” who settled on the south-western shore of Asia Minor, and from thence occupied the islands and mainland of Greece. From this source sprang those wonderful peoples, the Greeks and the Romans. 5. Passing by Meshech and Tubal, whose families were less important, we come to the *descendants of Tiras*. These were the Thracians on both sides of the Hellespont, in Europe and Asia, and according to

For this lesson an outline map should be drawn in presence of the class, including the Bible Lands between 28° and 42° north latitude; and between 25° and 53° east longitude (Greenwich). This should be constructed as the different parts of the lesson are given; the names indicated by initials only, and thoroughly drilled by reviewing from the beginning anew as each topic is announced. If the map be drawn in advance upon the blackboard with a slate pencil, it cannot be seen from a distance and may be "traced" by the teacher with the chalk afterward in presence of the class.

I. Place upon the board the boundary lines of THE SIX SEAS. These are, 1, The Black Sea. 2, The Caspian Sea, (of these two the southern half only). 3, The Persian Gulf. 4, The Red Sea, (of these two the northern portions, extending to the 30th parallel). 5. The Mediterranean Sea, as far west as to include the boundary of Asia Minor. 6, The Dead Sea, north of Red Sea, and east of Mediterranean.

II. THE FOUR RIVERS should next be placed upon the board. 1, The Tigris, beginning at a point about midway between the Caspian, Black, and Mediterranean Seas, flowing southeast into the Persian Gulf. 2, The Euphrates, having its source in the same region, flowing first south, then southeast, and uniting with the Tigris near the Persian Gulf. 3, The Jordan, small but important, flowing southward into the Dead Sea. 4, The Nile, with its delta, flowing northward to the Mediterranean. [Review names of seas and rivers].

III. THE TWELVE LANDS. These may be divided into four districts. 1. *Lands north and east of the Tigris.* (1) Armenia, (2) Assyria, (3) Media, (4) Elam, afterward Persia; each southeast of the one named before it. 2. *Lands be-*

some ethnologists, also the Teutonic nations of Germany. Thus from a common source sprung nations, the most distant from Britain to India, and the most glorious in their annals, the Medo-Persians, the Greeks, Romans, Germans, and English, called the Indo-European, or Aryan races. Their relationship is proved, not only by scripture, but by the evidence of language.*

II. THE HAMITIC RACES.—These were the earliest in organizing government and in material civilization. They may be arranged under four heads. 1. *The descendants of Cush.* This word is generally translated Ethiopia, in our version, and refers to two races, one south of Egypt, in Abyssinia, the other, and more important, at Babylon, the capital of the earliest empire, that of Nimrod, who was a descendant of Ham.

2. *The descendants of Misraim.* This word everywhere refers to the Egyptians, who, very soon after the deluge, organized a kingdom in the valley of the Nile. A branch of this line afterwards was known as the Philistines, along the sea-coast of Canaan. 3. *The descendants of Phut.* These occupied Lybia, or Northern Africa, beyond Egypt. 4. *The descendants of Canaan.* The six tribes inhabiting Canaan in the time of the patriarchs, and in after centuries destroyed by the Israelites under Joshua.

III. THE SEMITIC RACES. These are five in number. 1. *The descendants of Elam.* The Elamites occupied the country east of the Tigris, opposite Babylonia, but were afterward dispossessed by other races from the east. 2. *The descendants of Asshur.* The Assyrians, having Nineveh for their center, but in the height of their power ruling all the lands to the Mediterranean; afterward conquered in turn by the Chaldeans, of Babylon. 3. *The descendants of Arphaxad.* These were subdivided into various families and nations, but the most important was the "children of Eber," the Hebrews or Israelites. 4. *The descendants of Lud.* These may have been the Lydians, founders of a great empire in Asia Minor, which, under Cræsus, was overthrown by Cyrus and the Persians, but this identification is not certain. 5. *The descendants of Aram.* These, the Arameans, or Syrians, occupied Syria, from the Euphrates to the Mediterranean, especially the portions north of Palestine.

Of these races, three have left a language and a literature (the Hebrews, the Assyrians, and the Arameans,) which show that they were once in close relationship.

BLACKBOARD REVIEW.

I. JAP.	II. HAM.	III. SHE.
1. Goto. Kim. Cel.	1. Cus. Eth. Bab.	1. Ela. El.
2. Cym.	2. Mis Egy. Phil.	2. Ass As.
3. Mag. Sey. Rus	3. Phu. Lyb.	3. Arp Heb.
4. Mon.	4. Can. 6 nat.	4. Lud Lyd.
5. Mad. Med. Ind.		5. Ara. Syr.
6. Jav. Ion. Gr.		
7. Rom.		
8. Tir. Thr. Teut.		

NO. VIII. TEACHING THE LESSON.

I. THE EXTERNAL CONDITIONS OF TEACHING.

1. *Pure Air.* Often a class is listless or restless, not because the teacher or lesson is uninteresting, but because the air of the room is vitiated. 2. *Comfortable Seats.* These should be suited to the size of the scholars, easy and restful in form, and so arranged that the entire class can be seen by the teacher. 3. *Proper classification.* Not so large as to break the individual relations between teacher and scholar; not so small as to give monotony to the lesson; and com-

*"There was a time when the ancestors of the Celts, the Germans, the Slavs, the Greeks and Italians, the Persians and Hindoos, were living together beneath the same roof, separate from the Semitic and Turanian races." (Max Muller.)

posed of scholars of about the same age and advancement in knowledge. 4. *Good order.* There must be order in the class, and order in the surrounding classes and the school in general, that there may be concentrated thought upon the lesson.

II. THE AIMS OF TEACHING.

1. *To interest the pupil's attention;* for unless the attention be gained and held, all other effort will be in vain. 2. *To ascertain the pupil's information.* The teacher should endeavor to find out how much the scholar has learned concerning the lesson. 3. *To estimate the pupil's desire.* No teaching is successful unless it has whetted the appetite of the scholar for greater knowledge. 4. *To direct the pupil's inquiry.* It will be far better for the pupil to be led into a personal search after knowledge, and to gain mental strength from exercise, than simply to receive information from the teacher's lips. 5. *To increase the pupil's knowledge.* No matter how thoroughly the scholar has studied the lesson at home, he ought to know far more about it after the lesson-hour than he knew before. 6. *To impress the pupil's character.* The ultimate aim of all work in the Sunday-School should be to bring the scholar to Christ, and build up his character in Christ.

III. THE LAWS OF TEACHING.

All true teaching is in accordance with certain laws, of which some of the most important are:—1. *The Law of Definiteness;* that every statement of truth should be made clearly, and in such language as to be intelligible. 2. *The Law of Simplicity;* that technical terms should be avoided, and plain, easy words employed. 3. *The Law of System;* that the facts and truths of the lesson should be arranged in order, and presented according to some analysis or outline. 4. *The Law of Illustration;* that anecdotes, similes, word-pictures, drawings, should be used, wherever they will add clearness and force to the instruction. 5. *The Law of Suggestion;* that by interrogation, incomplete statement, or hint, the teacher should lead the pupil to active co-operation in the building up of the lesson. 6. *The Law of Variety;* that monotony should be avoided, and different methods employed in teaching the lesson.

IV. THE MANNER OF THE TEACHER.

1. *The teacher's manner should be intelligent,* not making a show of learning, but dealing with the lesson backed by the reserve power coming from full knowledge. 2. *It should be earnest;* not solemn, but free from frivolity, as befits the important work and its eternal results. 3. *It should be cheerful.* A kind and genial manner is in accordance with the deepest earnestness, and will win the regard and interest of the class. 4. *It should be affectionate.* The teacher should have that love for his scholars which gains their love in return; for the mightiest results are compassed by love. 5. *It should be patient.* Trials and annoyances, careless and mischievous scholars are to be expected, and must be met in a spirit of forbearance and resolute kindness, yet of determined control, which at the end will not fail of victory.

BLACKBOARD REVIEW.

I. Ext. Cond. 1. P. A.	2. C. S.	3. P. C.	4. G. O.
II. A. I. 1. I. p. a.	2. A. p. 1.3	E. p. d. 4. D. p. 1.5	I. p. k. 6 I. p. c.
III. L. A. 1. L. De	2. L. St. 3. L. sy.	4. L. II. 5. L. Su.	6. L. Va.
IV. MAN. 1. Int.	2. Ear.	3. Ch.	4. Aff. 5. Pa.

THE New York Herald has compiled a census table giving the population of all the States in the Union, the approximate result being 49,302,144. The population of six Territories, 563,996, brings the total up to 49,866,142; and the population of four Territories not included in the table will make the grand total 50,000,000, or an increase of 11,700,000, or something more than 30 per cent., since the census of 1870.

CHAUTAUQUA NOTES.

ON THE INTERNATIONAL S. S. LESSONS.

FOURTH QUARTER—LESSON VI, NOV. 7, 1880.

JOSEPH IN PRISON.—Gen. 39:21-23; 40:1-8.

Time. Eleven years. B. C. 1729-1718. *Place.* Heliopolis, twenty miles north of Memphis, in Egypt. *Golden Text.* "Rest in the Lord and wait patiently for him."—Ps. 37:7.

EXPOSITORY.

21. *The Lord was with Joseph.* As a conscious possession, having power to deliver him in every emergency. *In the sight of the keeper.* This officer also acknowledged the truth of the presence of God with Joseph, felt it in his soul. He was the chief jailer.

22. *Committed to Joseph's hands.* Transferred authority and important duties to Joseph. A sort of subordinate officer. This fact did not release him from prison. *The doer.* He gave orders, his word was authority.

Ch. 40:1. *Butler.* An important office in the royal household, a sort of overseer of large numbers of people, cup bearer (Neh. 1:11). *Baker.* A post of special trust; everything provided for the royal table must be of the best character and cooked in the best style.

2. *Against two.* Meaning the butler and baker. *Had offended their lord.* With what crimes they were charged the sacred narrative does not inform us, but it is probable they were suspected of having evil designs against the king's life.

3. *In ward.* In custody, safe keeping. *Into the prison.* A part of the house of the captain of the guard or chief of the executioners. Potiphar was the captain of the guard.

4. *Served them.* Ministered to them as high officers.

5. *Dreamed a dream.* Dreams through the east were highly regarded as of a supernatural origin, hence the anxiety concerning their interpretation. God originally revealed his will to men by such phenomena. *According to the interpretation.* The real dream corresponded to that afterwards interpreted.

6. *Behold they were sad.* This was the result of the dream, the influence of the dreams upon their minds.

7. *Wherefore look ye so sadly.* Here is the tenderness of Joseph's sympathy expressed. He observed the melancholy appearance of his fellow prisoners. Joseph had suffered like them, and therefore understood their feelings. We forget that suffering is absolutely necessary in order to enable us to sympathize with others.

8. *No interpreter.* No one who was able to explain the dreams. They could not go to the sooth-sayers and wise men of Egypt, as that people were accustomed to do. *Do not interpretations belong to God?* Joseph would impress their minds with the futility of astrologers and pretenders and the necessity of looking to God for light. Thus the poor Hebrew prisoner is left to his simple faith in God for the realization of his dreams; in like manner the closer we are driven to God and away from human dependencies, the greater is our spiritual power and the greater are our consolations.

LESSON VII.—NOVEMBER 14.

JOSEPH THE WISE RULER.—Gen. 41:41-57.

Time.—Joseph was released from prison and promoted to the second place in the kingdom when he was thirty years old. *Golden Text.*—"Seest thou a man diligent in business? he shall stand before kings."—Prov. 22:29.

EXPOSITORY.

41. *Pharaoh.* A general name for the kings of Egypt. It means the "great house;" in same way as we use "Czar" for the emperor of Russia and the Sublime Porte for the government of the Sultan. *I have set thee over all the land.* This is

a remarkable instance of the elevation of a slave to the second place in a great kingdom, stranger even than romance, though such instances were not rare in the East.

42. *Took off his ring.* An official instrument with the king. It contained his seal, and hence carried with its use his authority. *Fine linen.* There was a ring put upon his finger, but he was arrayed in vestures of fine linen, usually worn by the Egyptian priests. *Gold chain.* Only persons in high official position were permitted to wear such ornaments.

43. *Rode in the second chariot.* Of course next to Pharaoh's, as the grand procession swept on (2 Chron. 55:24). *They cried, Bow the knee.* The word used was *abreck*, rendered by the *knee*. The origin of this word is very obscure. It is not known whether it is Hebrew or Egyptian.

44. *I am Pharaoh.* Thus the king confers upon him absolute authority in all departments of the kingdom.

45. *Zaphnath-paaneah.* The revealer of secrets. This naturalized him as a citizen, by the use of an Egyptian name, *Asenath*, meaning devoted to Neith, the Egyptian Minerva. *Poti-pherah.* He who is of the sun. *On.* The same as Heliopolis, a city on the Nile about five miles from Cairo, the great city of the worship of the sun.

46. *Thirty years old.* He must have been thirteen years in Egypt. (Gen. 37:2).

47. *Handfuls.* In great abundance. This plenty was occasioned by the annual rising of the waters of the Nile to an unusual height.

48. *Gathered.* Collected together in granaries large quantities of surplus grain. This was done, doubtless, through a tax of one-tenth of the products of the land, and possibly this tax was now doubled. Another theory is that the surplus corn was bought up by Joseph, which might be done at such a time at very reasonable prices.

51. *Manasseh.* "Forgetting," making him to forget. The memory of his troubles was comparatively lost in the happiness that had now succeeded.

52. *Ephraim.* "Fruitfulness;" the fruitfulness of affliction. We ought never to despise affliction, or murmur in consequence of it.

54. *Seven years of dearth.* This was according to the prophecy of Joseph. Joseph had said (vs. 30-31) all lands and neighboring countries adjacent to Egypt. *In Egypt was bread.* This was because of Joseph's foresight, or by his providential direction in laying up supplies in time of plenty.

55. *All the land of Egypt.* The famine was at length felt by the Egyptians themselves. *Famished.* Greatly pressed by hunger.

56. *Sold.* See Prov. 11:26.

57. *All countries.* Adjacent to Egypt. The famine was sore in all lands. (Ps. 105:16-17; Gen. 45:5).

LESSON VIII.—NOVEMBER 21.

JOSEPH AND HIS BRETHREN.—Gen. 44:30-34; 45:1-8.

Time. B. C. 1707, two years after the famine began. Joseph had now been in Egypt 22 years, and ruler 9 years; Benjamin 23 years old.

Golden Text. "Be not overcome of evil but overcome evil with good." Rom. 12:21.

EXPOSITORY.

30. *When I come.* Here Judah is describing in sorrowing language the anticipated grief of his father, if his favorite son should not return (see verse 17). *His soul is bound up in the lad's life.* He loves him as his own life.

32. *Thy servant became surety for the lad.* (See ch. 43:8-9). Judah's speech is not only one of the most eloquent to be found in the Old Testament, but at the same time one of the most lofty examples of self-sacrifice.

33. *Thy servant abide . . . a bondman.* He preferred to

abide and die even as a slave in Egypt, than to disappoint his father. The last time Joseph heard Judah speak of his father's favorite was when he, Joseph, was in the pit, Judah on the edge was pressing to sell him into bondage, now he intercedes to save Benjamin from bondage.

Ch. 45:1. *Joseph could not refrain himself.* The feelings of a brother's heart, pent up for 22 years, now burst forth. *Every man go out.* True to his sensitive heart and nature he desires no spectators while he makes himself known to his brothers.

2. *Wept aloud.* His overburdened spirit made itself known in loud cryings as he addressed them. So our elder brother may, in the midst of our severest and sorest trials, make himself known to us with all his consolations and his tenderness.

"Walking . . . about the fourth watch." "Standing on the shore when we have caught nothing." *I am Joseph, doth my father yet live?* What a surprise theirs must have been. The native tongue is used, the familiar voice, these both serve to identify the features, the well remembered features of Joseph, and then there comes back to his brothers the awful crime which they had committed in other years. The present high position of Joseph, and the fact that they were completely subject to his power, if he were disposed to use it, for their punishment. Such were the mingled feelings which must have filled their hearts. Joseph's thought at the same time sped away to his bereft father in the midst of his age and infirmity. *They were troubled.* They knew not which way to turn. The revelation of the moment was so overpowering.

4. *Come near.* These words must have taken away their fears, they were told in love. *Joseph your brother.* No thoughts of revenge filled his heart at this juncture. He is considering rather how he can convince them of his love. *Whom ye sold into Egypt.* How strange that he should make beforehand a confession that they all thought they should make. They dreaded this most of all, but he relieved them. So our elder brother bears our sorrows, by his stripes we are healed.

5. *Be not grieved.* Instead of being angry with them he entreats that they will not be angry with themselves. He gives but little thought to the evil of their conduct, but magnifies the providence of God in his history at this time. He was more anxious to lead them up to God and faith in Him than to call to their remembrance the past weaknesses of their lives. *God did send me.* Though grief and self-abhorrence are appropriate enough, look beyond all this to the gracious plan of God. You sold me, but God bought me for his good purposes.

"There's a divinity that shapes our ends,
Rough hew them how we will."

6. *Neither bearing nor harvest.* "To ear" in the Anglo-Saxon, means "to plow." (Ex. 34:12. Deut 21:4.) There would be no tillage because no crops, and hence no inducement to till the soil.

7. *To preserve you a posterity.* 2 Sam. 14:7. *Save your lives, &c.* (Ch. 50:20-)

8. *It was not you . . . but God.* He desires to impress upon their minds that there was an all-wise providence in his coming into Egypt, and this unrollment of providence was now taking place, that they, his brethren, were used as instruments for the accomplishment of all of God's designs. *Ruler throughout all the land.* His high position he can now use for the preservation of his father's house.

LESSON IX--NOV. 28.

JACOB AND PHARAOH.—Gen. 47:1-12.

Time. B. C. 1706, a few months after the last lesson. Jacob 130 years old, Joseph 39, Benjamin 23. *Golden Text.* "The hoary head is a crown of glory, if it be found in the way of righteousness." (Prov. 16:31.)

EXPOSITORY.

1. *Joseph came and told Pharaoh.* (Chap. 46:31.) Joseph used no deception toward Pharaoh, but desired that he should understand fully the situation of his own people and his relation to them. *The land of Goshen.* Name of a part of Egypt not definitely located in the Bible. It means "herbage" or "flowers," "the land of flowers."

2. *Five men.* A favorite number with the Egyptians. (Chap. 41:34.) Taking this number gave the transaction an air of interest. The rest were left to guard the flocks and herds.

3. *Pharaoh said.* The king asks the very question anticipated by Joseph, and hence they were ready with an answer, an answer which left them no room to hope for any higher place than to be rulers of his cattle, notwithstanding the elevated position of their brother Joseph. *Shepherds.* They were not above their business, and they were willing to confess their occupation. This would also facilitate their continued residence in the land of Goshen.

4. *To sojourn.* (Chap. 15:13.) They do not ask for permanent residence, remembering that Canaan was their "happy home" in the land of promise. *No pasture.* Intimating their wish to remain until the time of plenty should return, when there would be pasturage in their own country.

6. *The land of Egypt is before you.* Free to you. Here is an instance of getting much more than was originally asked for; for Joseph is directed to give them a place in any part of the country. "Before honor is humility." *Men of activity.* Men of ability and fitness of mind as well as of body.

7. *Blessed.* Greeted him, saluted him. The feeble patriarch, leaning upon the arm of his recovered son, is led into the presence of the king, who receives him not as an inferior, but with all the respect due to his great age. We see here a type of the true relation in which Israel was to stand to heathenism in all their future intercourse. In an earthly sense Pharaoh was greater than Jacob, in another sense Jacob was far greater than he.

8. *How old art thou?* This is a natural question which springs to the lips whenever age comes before us, and expresses also a deep personal interest.

9. *The days of the years of my pilgrimage.* "Sojournings;" for he had moved from place to place, a pilgrim indeed, indicating to us all that we have "here no continuing city." *An hundred and thirty years.* He died at the age of an hundred and forty-seven. *Few.* He speaks here comparatively, remembering the days of his fathers. *Evil.* Filled up with sorrow. *Attained.* Reached forward to. *My fathers.* Abraham lived an hundred and seventy-five years. (Gen. 25:7); Isaac an hundred and eighty. (Gen. 35:28.)

11. *Joseph placed his father, etc.* Made to dwell. His residence was to be in a very rich part of the land, where there was plenty of pasturage and water. *The land of Rameses.* Called such by anticipation. Subsequently the city of Rameses was built there.

12. *Joseph nourished his father and his brethren.* Cared for them. The Greek renders it, "He gave them their measure of corn." He was first just and then generous. He was entitled to a large revenue which would enable him to practice liberality to a great extent. So our elder brother has promised that everything shall work together for good to them that love him, that love God, that no good thing shall be withheld from those who put their trust in God.

If a ship "labors," there is something wrong either in her build or her loading. So it is with men and women and boys and girls, if their duty is a trouble to them, something is wrong. Now Jesus calls such people to Himself. He does so, not only to make us right, but also to teach us and to help us, so that we may take the burden of life we have to bear in a right way, and, like the ship, be kept upright and useful by it.

SANDOWN BAY.

Oh, the summer sunshine
Flooding Sandown Bay,
Making gladness gladder,
While the children play!
Building mimic mountains,
Digging mimic lakes,
Leaving great things dearer
For the small things' sakes!

Loud waves, grey and curling,
Foam in freshening spray,
God's mysterious music
Mingling with the play.
All the broad sea's glory
Dimly stretched away,
Like that unknown story
Children know some day.

Rippling baby chatter!
Sunny baby smiles!
What can greatly matter
While you keep your wiles?
Does God hear this music
Mingling with the sea's?
Does He love the laughter
Sounding on the breeze?

CHAUTAUQUA CHILDREN'S CLASS

1880.

PRIZE PUPILS.—1st. George A. Kirkland. 2d. Ula M. Kinkaid. 3d. May D. Denton.

ENTITLED TO HONORABLE MENTION.—Leonard T. Beecher, Mina B. Colburn, Lulu F. Dale, N. Ernest Gleason.

FIRST GRADE.

A.

Harry M. Barrett, Titusville, Pa.; Leonard T. Beecher, Wellsville, Allegheny county, N. Y.; Mina B. Colburn, Kennedy, Chautauqua county, N. Y.; Edw. F. Countryman, Bergen, Genesee county, N. Y.; Lulu F. Dale, Franklin, Venango county, Pa.; Mary D. Denton, 43 Gest street, Cincinnati, Ohio; N. Ernest Gleason, Sherman, Chautauqua county, N. Y.; Lizzie Hervey, 43 E. Liberty street, Cincinnati, Ohio; Vena Jackson, Belfast, Allegheny county, N. Y.; Ula M. Kinkaid, Oil City, Venango county, Pa.; George N. Kirkland, Dewittville, Chautauqua county, N. Y.; Metta J. Phillips, Bear Lake, Warren county, Pa.; Hattie E. Shaddock, Greenfield, Erie county, Pa.; Alice M. Southworth, Holly, Orleans county, N. Y.; Jennie Whipple, Saegertown, Crawford county, Pa.

B.

Willie S. Bailey, Jamestown, N. Y.; Frank C. Bray, Tideoute, Warren county, Pa.; Carrie E. Clark, Perrysburg, Cattaraugus county, N. Y.; Mary R. Foote, Wattsburg, Erie county, Pa.; May C. Harwood, Holly, Orleans county, N. Y.; Perry C. Janness, Bradford, Pa.; Evadine Johnson, 300 Jersey street, Buffalo, N. Y.; Hattie J. Price, Erie, Erie county, Pa.; Marion Springer, South Oil City, Pa.; Ida M. Van Camp, Angola, Erie county, N. Y.

C.

Bertha A. Brumagin, Summerdale, Chaut. county, N. Y.; Julia S. Burgess, Silvercreek, N. Y.; Bertha Cranston, Mount Lookout, Hamilton county, O.; Bert Dudley, Warsaw, N. Y.; William D. Halliday, Open Meadow, Chautauqua county, N. Y.; M. Anna Kemp, Oil City, Venango county, Pa.;

Nellie M. Kirkland, Dewittville, Chautauqua county, N. Y.; Fred B. Lindsey, Sheakleyville, Mercer county, Pa.; Lizzie Olmsted, Genesee, Livingstone county, N. Y.; Frank H. Payne, Titusville, Crawford county, Pa.; Lavern H. Raymond, Greenfield, Erie county, Pa.; Charles Wheden, Medina, Orleans county, N. Y.

SECOND GRADE.

A.

Everett C. Countryman, Bergen, Genesee county, N. Y.; Bertha L. Dorning, Rootstown, Portage county, O.; Charlie S. Evans, Tideoute, Warren county, Pa.; Maud H. Hustod, 288 Jersey street, Buffalo, N. Y.; Carrie J. Leslie, Chautauqua, N. Y.; Louis H. Lothridge, 197 S. Division street, Buffalo, N. Y.; Jessie W. Maitland, Rockland, Venango county, Pa.; Grant Norton, Panama, Chautauqua county, N. Y.; Lowell L. Rogers, Dundee, Yates county, N. Y.; Mary J. Seward, Orange, Essex county, N. J.; Cornelia G. Smith, box 257, Warren, O.; Charlie C. Thompson, E. Randolph, Catt. county, N. Y.; Julia A. Tift, Titusville, Pa.; Maggie T. Turrill, Cummins ville Station, Cin., O.; Mattie Wilcox, Chautauqua, Chautauqua county, N. Y.

B.

Hortense R. Bascom, Alleghany, Cattaraugus county, N. Y.; Nelson Butler, Olean, N. Y.; Bertha A. Cowles, Lander, Warren county, Pa.; Thomas L. Edwards, Elyria, O.; Mary F. Estabrook, Warren, O.; Harry C. Evans, Tideoute, Warren county, Pa.; Charles A. Harris, 530 S. Division St., Buffalo, N. Y.; Morris B. Jones, Greenfield, Erie county, Pa.; Clarice J. Oxnard, Angola, Erie county, Pa.; Adelaide M. Ruckel, 1401 Main street, Buffalo, N. Y.; Mabel M. Rice, box 590, Petrolia, Butler county, Pa.; Glenn Smith, Columbus, Warren county, Pa.; Henry Sperry, Sherman, Chautauqua county, N. Y.; Lottie Thompson, Galion, Crawford county, O.

C.

Clara N. Babcock, New Hartford, Oneida county, N. Y.; Lee W. Barker, Bear Lake, Warren county, Pa.; John Bethune, Knox, Clarion county, Pa.; Orsa V. Fritz, Wattsburg, Erie county, Pa.; Ada Howe, Bradford, McKean county, Pa.; Helen E. Irwin, Pleasantville, Venango county, Pa.; Frank C. Perkins, Dunkirk, N. Y.; Florence M. Somers, 930 Kennard street, Cleveland, O.; Emma P. Vaughn, Greenville, Mercer county, Pa.

THIRD GRADE.

Holland P. Brooks, Oberlin, Ohio; George G. Brownell, Bemus Point, Chautauqua county, N. Y.; Cora E. Case, Ellington, Chautauqua county, N. Y.; Ellen S. Dickerson, Jamestown, N. Y.; Edith E. Fay, 1002 Olive street, St. Louis, Mo.; Clifton B. Gates, Ellington, Chautauqua county, N. Y.; Eddie Gillings, Rapids, Niagara county, N. Y.; Clark D. Hager, Findley's Lake, Chautauqua county, N. Y.; Florence Kerr, Mercer, Mercer county, Pa.; Alton C. Lindsey, Sheakleyville, Mercer county, Pa.; Susie B. Manning, Mercer, Mercer county, Pa.; Albert M. Peck, Bradford, McKean county, Pa.; Flora Plimpton, Newark, Wayne county, N. Y.; Kittie Rexford, Panama, Chautauqua county, N. Y.; Clara Taylor, Chautauqua, N. Y.; Fannie E. Walker, Warsaw, Wyoming county, N. Y.; Mary B. Warner, Box 222, Millville, Erie county, Pa.; Leonard N. White, St. Charles, Winona county, Minn.; Ada Wright, Canal Dover, Tuscarawas county, O.

FOURTH GRADE.

Nell Clark, Union City, Erie county, Pa.; Martha J. Colburn, Kennedy, Chautauqua county, N. Y.; James E. Fleming, Fairview, Butler county, Pa.; Josie Frost, Chemung, Chemung county, N. Y.; Ward A. Miller, Mercer, Mercer county, Pa.; Carrie E. Rice, Ellington, Chautauqua county, N. Y.; Edward S. Smith, Warren, Trumbull county, O.; Oscar Stewart, Warrensburg, Johnson county, Mo.; Laura L. Whipple, Saegertown, Crawford county, Pa.; Thomas F. Young, Marion, Wayne county, N. Y.

10x1=10.

CHAUTAUQUA DIVISION OF
LOOK UP LEGION.

MOTTOES.

"Look up and not down;
"Look out and not in;
"Look forward and not back;
"And lend a hand.

PLEDGE.

We, the undersigned, wish to be manly (or womanly) and Christian in our character, and we therefore pledge ourselves to be as far as we are able, truthful, unselfish, cheerful, hopeful, and helpful, to use our influence always for the right, and never fear to show our colors. We also pledge ourselves to use our voice and our influence against intemperance, the use of vulgar or profane language, the use of tobacco, affectation in dress or manner, disrespect to the old, ill treatment of the young or unfortunate, and cruelty to animals.

We will aid and support each other in carrying out this pledge and the spirit of our motto.

Address all letters to Mary A. Lathbury, Orange, New Jersey.

As an inspiration to any who are about to form Chapters of the "L. L.," we give two of the letters which were sent to our Chautauqua meeting, last summer, but which were too long to be read:—

MISS LATHBURY—Dear Madam: Rev. Edward E. Hale, of Boston, has written me requesting me to send you some account of a little club formed in New York, some years ago, called the "Harry Wadsworth Helpers," which was one of the many clubs and societies growing out of Mr. Hale's book, "Ten Times One is Ten."

At that time I had a class of ten or twelve boys from fourteen to sixteen years old—most of them "hard cases"—in a Mission Sunday-School in New York. They were just at the age when they considered themselves too old to go to Sunday-School, and had decided to leave, when "Ten Times One is Ten" suggested an idea to me. I read to them parts of the book, and then said that, since they were unwilling to come to Sunday-School for lessons, I would ask the Superintendent to allow me to carry out a plan of mine.

They should form a club to be called (as we afterward decided) the "Harry Wadsworth Helpers," electing their own officers, I being only an honorary member. They would meet at the Mission Rooms Sunday afternoons, and, after joining in the general exercises of the School, and having a very short lesson, they should have their club meeting. They had an initiation fee of five cents, and two cents due each Sunday, and each boy pledged himself with considerable formality to do some one thing each week to be a real help to some one else.

Every boy's name was written in a book, and each Sunday the Secretary recorded what helpful deed each boy had been able to accomplish. I think you would really have been touched with the simple record.

Some of the boys constituted themselves a sort of brigade for looking up drunkards and taking them home. They found several lying in the streets, whom they took carefully home, cared for and watched over, to try to keep them out of mischief. Then I got from the City Mission the name of a hopelessly deformed boy who could not leave his room, and some of the boys undertook to go to read to him, or tell him about their lives. Every two months we counted what we had in the club box, and found some very poor family for whom we would purchase coal or groceries, the boys buying the things themselves, and taking them to the families.

Many ways opened up, and they were really interested. They were very poor boys, and one of them had been under arrest several times. They met once a fortnight at my house, when we had a writing class, which sometimes ended with games. Though now they are grown up and scattered, I received on-

ly yesterday a letter from the very worst one, who is in Rapid City, Dakota, to which place he wants his family to move. He has bought a small ranch out there, and I hope will do well.

Two or three years ago a lady who had become greatly interested in Harry Wadsworth's life, established a Wadsworth Club at the Five Points Mission, New York. When I last heard from it there were nearly one hundred members, young men and women who pledged themselves to mutual help and sympathy, and to spread the spirit of the four mottoes, which they had hanging on the walls of the room in which they met.

I was greatly interested to hear of "Look up Legion," and shall be greatly obliged if I may receive a report of their meeting. I do believe the world could be Christianized if we all took hold and worked together. It is only by union that we shall conquer.

With kindest regards, I am,

Sincerely yours,

ELLA E. RUSSELL.

Here is a letter from a Boston girl who belongs to the "Lend a Hand Club."

DEAR MISS LATHBURY: Mr. Hale has told me about the "Look up Legion," and has asked me to write you something about a small club which ten of us girls have had in Boston for the last four winters. Four years ago we began to meet Saturday mornings to work on our Christmas presents together, but after meeting once or twice we felt that we should like to do something more, so we began to sew for poor babies, enough of which we found in our own district to keep us busy all winter. As we numbered just as many as the original "Harry Wadsworth Club," the name of "Lend a Hand Club" suggested itself to us.

From that time we have gone on steadily, not increasing much in numbers, but accomplishing a great deal for all that. Our friends have given us all the material we have needed, and we have cut and made about ten garments apiece during the season. Of course in our visits to "our families," as we call them, we have found many ways to help, and we have tried to "lend a hand" wherever we could. Mr. Hale has helped us greatly by meeting with us very often, and showing himself the greatest interest in our work. I often wish that the other clubs could have the same personal acquaintance with Mr. Hale that we have, for I know that they could not but gain from him even more than they have gained from his books. I do hope you will let me hear directly from you all about your society, and what you are doing, and about your Chautauqua meeting, for I know that all the girls of our club are anxious to hear what others are doing in the same spirit.

Yours, very truly,

CATHERINE E. RUSSELL.

In these two letters we have accounts of work done in the same loving, unselfish spirit at two extremes of society—in a New York Mission School, and in a Beacon street parlor, in Boston. Surely the rich and the poor meet together, walled in by the four mottoes! Do you not find something suggestive, dear young folks, in the workings of these two clubs? How can you gather a little club out of your town or church, or neighborhood, and then what will you do to "lend a hand?" Think it over, and may the blessed Spirit work in you "to will and to do."

Last month we promised you a letter from a young nobleman in Holland, who wishes to join our Legion. He has not yet signed the pledge, but is waiting until he is quite sure he will not break it. His conscientiousness is a lesson to us all. His mother says:

"As for the pledge, Jacob is not yet decided, and I will not talk him into it; he must act upon conviction. The words 'cheerful' and 'kindness to animals' are, I think, what his conscience tells him is the most difficult part, as he knows he is sometimes cross, and a lazy donkey or pony are, to the arm-

of a boy of twelve, a great temptation. Do not think I approve of this, and I also tell Jacob it is the *trying* and *wishing* to do right, but his conscience is very quick and tender, and he wants to wish it very earnestly before signing."

Let every boy and girl who desires to join us remember these words of the Baroness Von Heemstra. In joining the Legion you consent to do right—to be true, and let it be with the heart, or as she beautifully puts it: "*Wish it very earnestly before signing.*"

Here is the letter from Jacob, who is not yet a member, but who, in the meantime, writes about himself:

NOORDWIGH-ON-THE-SEA, July, 1880.

DEAR FRIENDS ON THE OTHER SIDE OF THE SEA:—Mr. S—asked me to write to you, which I gladly do; but first I must tell you what my name is, and where I live. I am a Dutch boy, called Jacob Von Heemstra, and when at home I am with my parents at Driebergen, a village in the province of Utrecht. When at school I am at a place called Brummen. Our director is a good man. We are sixteen boarders. The village of Brummen is on the road between Arnheim and Lutphen. We have lessons for seven hours a day, and three hours a day for doing our work. I have half an hour a day for practicing my music. We are staying at present at Noordwigh, a very pleasant place at the seaside—my parents, my only brother, aged nine, and myself. The other day we saw the life-boat of Noordwigh. It is very fine, but I hope I shall never see any of you in it, although I would like very much to see you. I cannot write any longer, but send compliments to you all.

JACOB VON HEEMSTRA.

Maggie Turrill, Mary L. Turrill, and Alice Tozzer, all of Cincinnati, are members of the Chautauqua Branch of the Legion. Their names were misspelled in the last number of THE CHAUTAUQUAN.

Members desiring badges can send to the address given above. They are fifteen cents each.

"Lend a hand," dear young people, in the forming of new societies. You are each to bring at least *ten*, you know, into the ranks of the Legion. We must at work with a will if we are ever to roll up "one thousand million—the number of the Happy World."

A TALK FOR CHILDREN.

It was a bitterly cold night in mid winter; a night so cold and stormy as to make one feel thankful for the comfort of being safely housed, and to turn one's thought with pity to the poor people who had no place to shelter themselves in. It was on a night like this that a number of lads, belonging to a large home for friendless boys, were sitting down to supper in their warm, comfortable dining-room. The accustomed grace was said, "Come, Lord Jesus, be our guest, and bless what Thou hast provided," and then all took their places. There was one very little boy, however, that did not seem quite satisfied, and before he began to eat, he looked up and said, "Do tell me why the Lord never comes. We ask Him every day to sit with us, and He never comes." "Dear child," was the answer, "only believe, and you may be sure He will come, for He does not despise our invitation."

"I shall set him a seat," said the little fellow. Just at that moment there was a knock at the door, and in came a poor man, hungry and half frozen, begging for a night's lodging. He was made welcome; the boys had known well what it was to be homeless and starving, and were glad to do all they could for him. The chair stood empty for him; every child wanted him to have his plate, and one was grieving that his bed was too small for the stranger, who was quite touched by so much kindness.

The little one had been thinking hard all this time, and now he said, "Jesus could not come, and so He sent this poor man in His place. Is that it?"

"Yes, dear child," answered the teacher, "that is just it. Every piece of bread, and every drink of water that we give to the poor, or the sick, or the prisoner, for Christ's sake, we give to Him. For He has said Himself, 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.'"

In the same way, we hear the money which is collected in church spoken of as "money given to God." We are told gladly to give what we can, whether it be much or little, because with such gifts God is well pleased. Now, how is this money spent?

Sometimes it goes to buy food for the starving, sometimes to supply the wants of poor widows and orphans, and sometimes—as on Hospital Sunday—it is given to the sick and suffering; but however it may be spent it is always spent in giving help where help is needed; and Christ has taught us that whenever we give to the poor, or the sick, or the hungry, we are giving to Him.

In the parable we read when the King speaks to those on His right hand and blesses them for having fed Him when He was hungry, and visited Him when He was sick, they are astonished, and ask when it was that they fed Him and visited Him and clothed Him, and then the King answers them that every time they did good to any poor or suffering person, they were, without knowing it, doing good to Him.

Sometimes we feel a wish to show our love to God, only we do not quite know how. These words of our Lord show us the way, for they teach us that we can best show our love to God by loving and helping those around us. Whenever we do a kind deed we are doing something for Christ. When an elder child gives up his own wish for the sake of pleasing a little brother or sister, then he is pleasing Christ. When a child gives a gentle answer instead of an angry one; when he tries to make others happy, and shares his pleasures with those who have fewer than himself, then in all these ways he is showing his love, not to his friends and companions only, but to the Lord Jesus Himself.

St. Paul says, "Children, obey your parents in the Lord, for this is right." When we obey our father and mother we are obeying the Lord, and it is said in another part of the Bible that it is "well-pleasing unto the Lord."

You know how glad we are to do anything we can for those we love very dearly, how anxious we are to find out ways of pleasing them, how proud and happy it makes us feel to be able to help them. And so if we really love Christ, we shall be always wanting to find out new ways of serving Him, and shall be glad that He has put so many ways in our power. We shall try to do our work well, because we know that work heartily done is what He loves; we shall try to be obedient, because we know that in obeying those set over us we are obeying the Lord; we shall give what we can to others—whether it be money, or clothing, or kind words, or happiness—because we know that whatever we give for Christ's sake we give to Christ.

And all who thus seek to show their love to the King shall one day be welcomed by Him into His Father's glorious kingdom.

LIGHT, sunlight I mean, is of itself useful to health in a direct manner. Sunlight favors nutrition; sunlight favors nervous function; sunlight sustains, chemically or physically, the healthy state of the blood.—Dr. Richardson.

It is not enough that we try to serve one another, to serve our own generation; we must also try to serve it *according to the will of God*.

THE VALLEY.

Far off there lies a dusky vale, enfolding
 A flash of living light that leaps and shines,
 And care-worn hearts grow fresh again beholding
 The foam amid the pines.

All day the water-music drowns the singing
 Of birds whose forest-notes are clear and strong;
 All night it plashes, falling, gurgling, ringing—
 A never-ending song.

Often in dreams I hear that water gushing,
 And catch the glitter of its glancing lights;
 I see the clouds in morning glory blushing
 Above the feathered heights.

My soul leaps upward to that piny portal
 That opens ever to the boundless skies,
 And visions of the home of the immortal
 Refresh my weary eyes.

Through life's dark vale the living water flowing,
 Speaks of a Father's love that cannot die;
 And overhead the solemn splendor glowing,
 Tells of His house on high.

In the dim valley where the gloom is deepest
 His streams of grace make glad the rock-bound sod;
 And those lone paths where rugged heights are steepest
 Lead to the rest of God.

TONIC SOL-FA DEPARTMENT.

A WORD TO TEACHERS: In undertaking to introduce the Tonic Sol-fa system into a school or a community, the first question to be met is sure to be "How is this system to help us in understanding the lines and spaces; in other words, to read music from the staff?" The answer is "By making you thoroughly familiar with music in its varied combinations of tune and time." This thought can be enlarged and illustrated in various ways, which need not be specified here. Yet, after all explanations and arguments, there is usually a large amount of skepticism still left in the minds of the questioners. One can then only say to the doubters something like this: "The old method produces but few readers, and the new method produces many; you must have patience till you see the results." But the teacher is tempted (and this is the point of the present paragraph) to be too much influenced by the consciousness that such skepticism exists, and makes haste to introduce the staff sooner than his own judgment would dictate. The universal experience of the best teachers of the system, has long settled the fact that much more rapid progress will be made in the end by confining the practice to the beautiful and natural Sol-fa method till the minds of the pupils are thoroughly familiar with a great variety of musical effects. Then the use of the staff can be easily taught; if introduced sooner, it will only confuse the mind and hinder progress. Let the teacher make a special note of the following statement: *Tonic Sol-fa bears very much the same relation to the staff notation, that talking does to reading.*

Suppose a child, when learning to read, had to be taught the meaning of each word, as well as its written or printed sign. How laborious and painful, not to say hopeless, would be the process? Yet this is precisely the old method of learning to read music. The pupil has no knowledge of tones, as tones (familiarity with certain combinations of tones in tunes or melodies, will not give this knowledge) and his mind is burdened, from the beginning, with the double effort of learning the tones and the complicated system by which they are represented. This is more than the majority are able to accom-

plish, and the result is that they never become readers of music. Tonic Sol-fa teaches *tones*, in every relation and in all combinations of rhythmic form. It gives the learner his *vocabulary*; when this is once gained, the work is as good as accomplished. To teach the staff is easy when that which it represents is already in the mind. Tonic Sol-fa is rapidly gaining valuable adherents in various parts of the country. Among them may be mentioned F. H. Pease, of the State Normal School, Ypsilanti, Mich., W. F. Heath, of Fort Wayne, Ind., and E. P. Andrews, of the Xenia College, Xenia, Ohio. These names are well known in the musical world, and their acceptance of the Tonic Sol-fa system and methods will have much weight in leading others to investigate the subject. One thing is certain, no one who gives the system a fair trial is ever tempted to return to the old way; it would be like giving up the railway, with its speed and comfort, for the old fashioned stage coach. The world does not move in that direction at the present day.

It is amusing to observe how, involuntarily, the thought springs up in the mind of every musician, when Sol-fa is first presented, that it is intended to supplant the staff notation. "What a pity!" they say, "The universal notation! The standard notation of the world! No movement can prosper long, however attractive it may seem at the outset, if it interferes with the universally established method of representing music."

Now, it has been stated not less than a million times, from first to last, that Sol-fa is *not* intended to supplant the staff notation. It has been called a help, a key, a stepping-stone, a commentary, everything but an *enemy*; yet it is in that light that the uninitiated insist upon regarding it. They allow themselves to be so blinded by the fear as to be deterred from using the greatest help to musical study and the promotion of musical intelligence that the world has ever seen. But the prejudice is now melting away most rapidly. The system is gaining ground as fast as could be wished. The time is not very far distant when its value will be universally recognized.

The friends who are experimenting with Sol-fa in various parts of the country, will confer a favor by reporting from time to time the results of their efforts. Do not be afraid to speak of discouragements. The Tonic Sol-fa system may be said to have been born of discouragements. It has had to push its way through successive layers of prejudice, musical, social, professional and commercial. The struggle which has been titanic in England, is reproduced in this country, but on a much smaller scale, for two reasons; in the first place the American capacity for prejudice is much less than the English, and in the next place we have the perfect success of the English experiment as a final and convincing proof of the value of the system. If there are discouragements in the teacher's path they will not last long. A few lessons will satisfy pupils and their friends that Tonic Sol-fa leads to a knowledge of music which few have heretofore thought themselves capable of possessing.

Again we say, let us hear of your work, and if difficult or doubtful points arise, do not hesitate to ask questions. Send letters to T. F. Seward, Orange, N. J.

THE antichristian revolution that came to a head in France in the last century abolished Sundays, and in the name of liberty made men work without rest all their lives through. France groans under that wound still.

THAT is the true life—the life of active employment, whatever be the work God has given you to do, and the station he has appointed you to fill. I repeat, the busy, active life is always the happy one.—*Dr. Macduff.*

EDITORIAL OUTLOOK.

AMONG the changes of the past month, we have these very important ones to announce in the business department of THE CHAUTAUQUAN, and CHAUTAUQUA ASSEMBLY HERALD. First, Mr. M. Bailey, who has been the publisher for the past five years, sold his interest in both publications to the present editor on the fifth day of October, and ceased to be publisher as well as a member of the firm. Second, the business office has been removed from Jamestown, N. Y., to Meadville, Pa., where THE CHAUTAUQUAN is printed by Messrs. Hempstead & Co., the gentlemen who perform the remarkable feat every August of printing the ASSEMBLY DAILY HERALD in the woods at Chautauqua. Our business office and printing establishment are now brought close together in the same city, an arrangement we have long desired, but which has become a necessity at last in order to despatch the largely increasing business of both the subscription and printing offices.

Mr. J. H. Lenhart, of Meadville, Pa., will hereafter have charge of the business department of THE CHAUTAUQUAN and ASSEMBLY HERALD. He is qualified by a large experience in banking, by natural habit, and long intercourse with men in the business world, to fill the position with satisfaction to all who may have business to transact with the firm. All letters on business connected with either publication should be addressed, THE CHAUTAUQUAN, Meadville, Pa.

THE Teachers' Retreat constitutes an unique feature of Chautauqua, and its increasing popularity is shown by the fact that the attendance in this department this year was increased four-fold. The whole number of students in attendance was 133, representing seventeen states. It evidently supplies a felt want and will doubtless show a largely increased patronage in the future. The many attractions at Chautauqua of an intellectual character cannot fail to draw thither yearly a large number of the teachers of the country, both of those engaged in the public schools and also of those connected with the higher institutions of learning. It was indeed a happy thought to organize this new department, and thus enable the many teachers who spend the whole or part of their vacation at Chautauqua to utilize the period devoted to rest and recreation in perfecting themselves in their sphere of labor. A number of eminent teachers delivered able and instructive lectures on topics of vital importance in the art of teaching. Fifty of these lectures were delivered during the session of 1880, on as many different topics and specialties. This fact is indicative of the great variety of instruction imparted in this department, and which cannot fail to be of great advantage to all who attend. After each lecture opportunity was afforded for asking questions in reference to difficult points in teachers' work. A regular teachers' conference is to be introduced into this department for mutual inquiry and advisement concerning topics of general interest and importance to teachers. Such a conference cannot fail to be both beneficial and interesting.

One of the most commendable features of the last session of the teachers' school, was the prominence given to the discussion of the teaching of English literature, and the facilities afforded, especially by means of the lectures of Prof. J. H. Gilmore, of Rochester, N. Y., for acquiring information on this most interesting topic. Our colleges and universities have been slow in waking up to the importance of this matter, and but few, if any of them, allot to the department of English literature the prominence it deserves in the course of instruction. Hence it frequently happens that college graduates who have spent years in the study of the works of the most eminent writers of Latin or Greek, know but very little about the masterpieces of English literature, and are utterly incapable of rendering a critical judgment on what they read

in their mother tongue. It is high time that this unfortunate mistake should be corrected, and that the study of English literature should receive the attention which its importance demands, in all the institutions of learning in our land.

THE School of Languages at Chautauqua, although so recently established, has already achieved marked success. The whole number of students in attendance at the session of 1880 was 161, a larger number than is to be found in the halls of many of the schools of learning in the land. The cosmopolitan character of Chautauqua is shown by the fact that this body of students contained representatives from fifteen States. The classes were not composed of beginners or amateurs only, but college professors, teachers in seminaries, academies and public schools, and graduates of leading colleges availed themselves of the opportunities offered, in order, if possible, to qualify themselves more perfectly for their work. The great success which has been achieved in this department of the Chautauqua course of instruction is largely due to the selection of teachers of well-known ability and efficiency, and who are enthusiastically devoted to their work. A better corps of instructors it would be difficult to find. Prof. T. T. Timayenis, Ph. D., of New York; Prof. R. S. Holmes, A. M., of Auburn; Prof. J. H. Worman, A. M., of Brooklyn; Prof. A. S. Cook, A. M., of John Hopkins University, Baltimore, and Prof. A. Lalande, A. M., of New York, constitute the faculty of the School of Language. Such an array of talent would grace the linguistic department of any university in the land.

A significant fact is revealed when we compare the number of pupils studying the different languages. The class in Greek numbered 36; in Latin 52; in Anglo-Saxon and Shakspearean Literature 61; in French 67; and in German 97. It is thus seen that the whole body of students save one were engaged in the study of the modern languages. This fact clearly indicates the intellectual tendencies of the age when left unrestrained by prescribed college curriculums. We would not by any means, even if it were in our power, disparage the study of the ancient classics, but every student knows full well that Germany leads the world to-day in philosophical and critical thought, and that her profound scholars are the ultimate authority on almost all disputed questions. These fountains of knowledge can only be reached by acquiring a knowledge of the German tongue. Translations will not suffice, inasmuch as the delicate distinctions of meaning conveyed by difference of word-termination, and which constitutes this language the most fitting vehicle for the conveyance of philosophical thought, are often utterly lost in construing. A knowledge of the French language is equally important. Quotations from eminent French writers abound in the current literature of the day, and their apt and expressive phrases are often utterly untranslatable. The three languages that dominate the realm of thought to-day are English, German and French.

THE circular announcement of the Chautauqua School of Languages for the year 1881 is already before us. This paper sets forth the object, gives the terms, and contains various other items concerning the school. We wish to call the attention of our readers to the avowed object of this language school, as set forth in this announcement. A single clause contains these words: "To make teachers and others familiar with the 'natural method' of teaching both the ancient and modern languages, and to increase popular interest in philological studies." There is a pertinent association of ideas in this statement. No other method, in any true sense, ever can rival it in this regard. This method begets popular interest because it is natural. It is perfectly correct to say that double the number is engaged in the study of language, in this country, since the introduction of the "natural method." While it is

still true that there is no short-cut nor easy way to proficiency in any tongue, yet this method according to nature has done away with the old time drudgery, by giving an attraction to the study hitherto unknown. The student feels the language begin to live and breathe as soon as he begins to study. By no other method can that desirable result, the ability to converse in the foreign tongues, be attained. It is object teaching. It employs all the excellent features of that unrivalled system. The learner is taught to associate the name with the thing, quality or action. His memory is thus aided and strengthened.

The tongue is trained to rapid, easy, almost involuntary utterance. There are thousands who read the foreign languages who, for want of tongue-training, stammer and stumble if they attempt to utter in a colloquial way the simplest sentence. The "natural method" is practice in correct speaking from the beginning. By steady growth a large and practical vocabulary is soon acquired.

The principles of grammar are not ignored, but are absorbed rather than learned by rote. The student mastering a language by this method is a good translator, for he has a larger vocabulary and better at his command. We believe that with this method applied to the study of all languages the term "dead language" must become a misnomer. It is adapted to use in large as well as small classes. All its cardinal features may be used in a class of a hundred students. Chautauqua seeks to give the best things in the best ways. Experience is demonstrating the "natural method" to be the best of all ways.

EVERY advocate of temperance in the country has reason to be proud of the course pursued by Mrs. President Hayes, who has utterly disregarded the harmful precedents of the past, and has banished all intoxicating drinks from her table. Such an example in high places cannot fail to exercise a salutary influence on the temperance sentiment of the country at large, and will doubtless greatly contribute to check the pernicious social custom of offering wine and other intoxicating beverages to guests on holidays, and at social entertainments. Her noble answer to all the arguments and entreaties of those who would have persuaded her to sacrifice principle to custom and social usages in high life, is worthy of taking rank among the moral mottoes of the day, "I must do what is right, God will take care of the rest," has been her unvarying reply to all the proposals of time-serving expediency. If every American woman was governed by this maxim, the moral condition of our country would be greatly improved. We only give utterance to the sentiment of all moral and religious persons in the land when we say, "God bless this noble woman in her firm adherence to the right."

In order to manifest their appreciation of such unwavering devotion to temperance principles, The Woman's Christian Temperance Union, of which Miss Frances E. Willard is President, has determined to prepare a suitable testimonial to Mrs. Hayes, and invite all temperance people everywhere, irrespective of party, sect and organization, to contribute liberally for this purpose. After careful consideration it has been determined to give the testimonial a two-fold form. In the first place a life-sized portrait of Mrs. Hayes will be painted for the presidential mansion by one of the best artists of the country, so that the throngs that annually gather at the Capitol may have a perpetual reminder of the fidelity to principle displayed by Mrs. Hayes while occupying the White House. This picture will be engraved, and copies of it will be sent to all persons who contribute five dollars to the testimonial. Then in case the subscriptions exceed the cost of the picture, it is designed to use the surplus as a nucleus of a much-needed fund, to be named in honor of Mrs. Hayes, the interest of which will be devoted to procuring and circulating total abstinence literature. It is desired that at least ten

thousand dollars be realized for this purpose. All the temperance societies of the land should heartily co-operate in this good undertaking, and the religious press would greatly facilitate the enterprise by calling attention to the worthy design of the UNION. All moneys should be sent by check or postal order to Miss Esther Pugh, treasurer of the commission, No. 54 Bible House, New York City. As no member of the commission makes any charge for services rendered, the people may rest assured that their contributions will be entirely applied to the great work itself. We heartily endorse the enterprise and wish for it the largest success.

PROF. L. H. EATON, of Allegheny City, gave a very interesting detailed report of a recent meeting of the Pittsburg C. L. S. C., in the Pittsburg Times. We quote the following:

The outlook of the "Circle" is exceedingly bright. Indeed its growth has been something remarkable. During the past two years over seventeen thousand have been added to its membership, and "sub-Circles" have been established in every State and Territory in the Union, and even far away Alaska and the British Isles are forming "Circles." Since a missionary from Siberia has during a short stay in the United States united with it, probably upon his return Chautauqua will plant her banner amid Siberia's snows, and thus "Circle" after "Circle" will be formed until they encircle the globe.

Letters containing application for information as to the formation of sub-Circles, are pouring into headquarters at the rate of from two to three hundred per day, requiring four correspondents to answer them. The Pittsburg branch has a membership of over five hundred, which will probably be doubled the coming year. The ministers of most the churches are enlisting their congregations in its spread with very gratifying results. A "Circle" was formed in the North avenue church with fifty members to start with.

One of the most prominent and interesting features of the meeting next year will be the "Query Box," a receptacle for stumbling blocks to be removed by some member of the Society. The association now has an organ of its own—THE CHAUTAUQUAN, a neat forty-eight page magazine, devoted to its interests, and numbering among its contributors the foremost thinkers of the day. Next summer arrangements will be made to take five or six hundred Pittsburg members to Chautauqua.

THE October number of THE CHAUTAUQUAN was delayed in getting to press, by causes we could not control, until after the first of the month. This delayed the mailers in getting it into the mails, and there was a large number of our subscribers who had good reason to complain because their new monthly visitor did not appear earlier. We are now well organized for attending to two lines of business with promptness and despatch. First, for printing and sending out THE CHAUTAUQUAN to our subscribers by the first of the month. Second, for receiving the names of new subscribers and furnishing back numbers. We have published very large editions for October and November, so that we are prepared to supply a large demand. To our surprise, we have received several inquiries by mail to this effect—"Can persons not members of the C. L. S. C., subscribe for THE CHAUTAUQUAN?" We answer, yes—a thousand times, yes—send to us your names, and we will send to you THE CHAUTAUQUAN.

MEMORIAL DAYS.

Twelve days are set apart as days of especial interest to every member of the C. L. S. C., and as days of devout prayer for the furtherance of the objects of this society. On these days all members are urgently invited to read the literary or scriptural selections indicated, to collect some facts about the

authors whose birthdays are thus commemorated, and to invoke the blessing of our Heavenly Father upon this attempt to exalt His word, and to understand and rejoice in His works. The selections to be read on the memorial days are published (by Phillips & Hunt, and by Hitchcock & Walden) in a small volume—Chautauqua Text-Book, No. 7, "Memorial Days." Price, 10 cents.

1. *Opening Day.* October 1.

[The chapel bell at Chautauqua will ring at noon, October 1, and on every other "Memorial Day" during the year. Wherever they may be, true Chautauquans can hear its echoes.]

2. *Bryant's Day.* November 3.

3. *Special Sunday.* November, second Sunday.

4. *Milton's Day.* December 9.

5. *College Day.* January, last Thursday.

6. *Special Sunday.* February, second Sunday.

7. *Shakspeare's Day.* April 23.

8. *Addison's Day.* May 1.

9. *Special Sunday.* May, second Sunday.

10. *Special Sunday.* July, second Sunday.

11. *Inauguration Day.* August, first Saturday after first Tuesday. Anniversary of C. L. S. C., at Chautauqua.

12. *St. Paul's Day.* August, second Saturday after first Tuesday. Anniversary of the dedication of St. Paul's Grove at Chautauqua.

CO-EDUCATION OF THE SEXES.

SHALL THE YOUTH OF BOTH SEXES BE TAUGHT TOGETHER
IN THE SABBATH SCHOOL?

1. It is the order of nature, and therefore proper. God has given woman to be the helper, the friend and companion of man. He unites them in the family. In this relationship they share each other's pursuits and promote each other's advancement. We infer that God designs that they should be always associated in all that is reputable. As the race retrograded from its original innocence this sympathy and companionship has been broken. Woman has been degraded from her position by the side of man as his friend and helper, to an inferior level. The more marked this retrogression, the more marked the separation of the sexes in sympathy and mutual esteem. Civilization and culture do much to reinstate woman, but it is the religion of Christ alone which readjusts these relationships and raises woman to her true dignity and honor. Thus the co-education of the sexes in the family, for which Nature has made provision, very properly comes to be the order in secular schools, at least in early life, while eminent educators advocate the same for the seminary and university. Even Plato said "men and women are to have a common way of life, common education; always, in all things, women are to share with the men. In so doing they will act for the best, and will not violate but preserve the natural relation of the sexes." Surely Christian instructors need not hesitate to adopt methods already shown to be in harmony with the teachings of history, of Nature and of grace.

2. The interest of the class exercises will thereby be increased. The mental characteristics of either sex are marked. Man's stronger will and greater boldness of thought need woman's affectional nature, her tenderness and moral sensibility, to balance them. In religious study, these respective traits may be developed in harmony with mutual advantage. Different aspects of truth will be seen from their different standpoints. Freely discussed, these will enlarge the scope of each lesson, and so make Bible study more attractive. Young men are usually more courageous and outspoken than young ladies in communicating ideas. There will thus be likely to be a healthful spur on the one hand, and a wholesome restraint from undue boldness on the other. A mutual stimulus to self-improvement can be gained and an emulative spirit

awakened, which, within certain bounds, is both proper and useful.

3. It is believed that bringing young ladies and young gentlemen together in the same class for religious instruction will exert an elevating and refining influence upon both. The true aim and design of the Sunday-school is not only to instruct in religious knowledge but to exert a moulding influence on the social life of the community. Young men in their daily vocations, removed from intercourse with the gentler sex and accustomed to the rough jostle of the world, are apt to be lacking in those refinements of manner which are pleasing in society. When introduced to the social circle, a painful embarrassment is often felt even by those who possess culture, but whose associations have been with their own sex. Their thoughts are too much self centered; they do not understand and sympathize enough in the sphere of the other sex to be at ease with them. But, accustomed to associate with them from week to week in common study, this barrier will be done away. Some writer has said, "It is the chief study of woman to perfect man." Familiar association, then—especially under the hallowed restraint of religious study—ought to do something to impart or to quicken in young men the graces in character and manners which are attributed more largely to the female sex. But is there not a refining influence to be gained by young women? Will she not, also, coming into the realms of manly thought, be lifted above the ignoble pursuits in which too many lives are frittered away, and be led to reach after, to comprehend and enter into sympathy with all the higher interests of society?

4. This union will tend to improve the intercourse of the young outside the school. Out of these Sunday-school fellowships will ripen pure friendships. The blessed instruction and influence of the Sunday-school, which tends to make rich, noble and pure characters, also tends to make them pleasing to each other. The pursuits and modes of life of young men and young women are usually so diverse that when they now and then meet, they have, perhaps, no topic of common interest, and so their conversation is commonplace—the gossip of the day, with its frivolities and amusements. The young man in his gallantry feels that he must converse on themes which may be unfamiliar if not distasteful to him; but if associated as classmates, they have at least one topic of thought and conversation, and this will be likely to lead to others. Thus gradually the lost art of conversation may be redeemed "to irrigate," as a sprightly writer says, "the arid wastes of modern society with the sparkling waters of a younger age." As the friendships of the young come to be of higher tone, they will respect each other more, and seeking to win respect from each other will strive to improve themselves personally. Their character will thus be elevated, their hearts warmed, their minds stored, their manners refined, and kindness and courtesy infused into their intercourse.

5. The spiritual and material prosperity of the Sunday-school will be promoted by this union. The school will be made more homogeneous, more like a family, which is an organic unit. By this classing together of lads and misses, the family life will be projected into the school. It will be pleasant to the pupils, for there is, as one has remarked, an "instinct for the society of the opposite sex, inborn, implanted by the Creator." This may be regulated, cultivated and easily developed; and an *esprit du corps* may be awakened which shall bind the class in strong bonds to each other and to the school. The school is better organized for outside work. It has power and momentum. The personal friendship formed may especially become the basis of Christian endeavor. It has been said that woman is more susceptible of moral impressions than the other sex; it may be added that the calls of religion also find a readier response in her heart. If the girls of the class are won to Christ, their influence will be great over their associates. During the revival in East Boston a band

of young ladies made up a list of seventeen young men for whose salvation they felt special anxiety. The knowledge they had of their personal life, tastes and possibilities of usefulness, gave, of course, a definite urgency to their intercessions. Unitedly they pleaded for their salvation. One young man after another yielded to Christ till the whole circle of seventeen were brought into the kingdom of grace to become in the kingdom of glory the joy and the crown of those whose earthly friendships had become at once the preparative and pledge of an unbroken fellowship in heaven.

We close, therefore, by repeating our hearty affirmative response to the question. We believe it wise to teach the sexes together in *all* the classes, making for convenience, gradation of age the basis rather than the distinction of sex. This (1), it is the order of Nature, as seen in the organic unity of family, which is the first school and true type of all schools; (2), Because class exercises may be increased in interest where this method is adopted, the views of truth be enlarged and a healthful emulation awakened. Because (3), of the refining influence exerted by mutual intercourse while in the school; and (4), Because of the elevating effect it has on the social relationship outside the school. Because (5), the integral unity of the school is best maintained by this method, and so its highest material and spiritual prosperity secured.

"What God has joined together
Let no man put asunder."

Chautauqua School of Languages, 1881.

1. TIME.

The third annual session of the Chautauqua School of Languages will open at Chautauqua, N. Y., on Thursday, July 7, 1881, and continue until Thursday, August 18.

2. OBJECT.

It is the object of the Chautauqua School of Languages to make teachers and others familiar with the "natural method" of teaching both the ancient and modern languages, and to increase popular interest in philological studies. Children's classes will also be organized for the illustration of teaching by the "natural method."

3. TERMS.

The payment of \$12 will secure instruction in one language at Chautauqua for six weeks; \$15 in two languages for the same time. The payment of \$15 *per annum* will constitute a person a "corresponding member" of the C. S. L. This will entitle him to the six week's instruction in one language and a monthly correspondence during the year with the professor; \$18 will constitute him a "corresponding member," and will entitle him to six week's instruction at Chautauqua in two languages and a monthly correspondence with the professors. Persons desiring to "correspond" during the coming year may at any time forward \$3 to Miss J. E. Bulkley, Plainfield, N. J., to whom all reports or questions on difficulties must be sent, and such communications will be forwarded from the central office to the several professors by the 10th of each month. Answers will be returned by the professors to the central office and thence sent to the students.

4. TEACHERS.

Teachers who stand pre-eminent in their several departments have been selected for this institution.

5. ATTRACTIONS.

Soirées conversazioni, lectures in French and German, and lectures on the literature of the several languages, normal

class exercises for the benefit of teachers, sessions of the "Chautauqua Teachers' Retreat," the annual "Chautauqua Assembly," the "Chautauqua Foreign Missionary Institute;" special classes in Elocution, English Literature, Shakspeare, Philosophy, Clay Modeling, Art, Music, etc., etc., render the Chautauqua superior to every other School of Languages.

6. ACCOMMODATIONS.

Board can be secured at reasonable rates at the hotel (which has passed into new hands since August last) and at cottages on the grounds. Good board may be had at from \$5 a week upward. Correspond with A. K. Warren, Esq., Mayville, New York.

7. FURTHER INFORMATION.

Communications addressed to Miss J. E. BULKLEY, Plainfield, N. J., asking for further information will receive attention.

HALF-CULTURE IN GERMANY.

It all looks plausible. Is it not disgraceful that we should enter a railway carriage, and not know how the locomotive is constructed; that we should send a telegram, and have no idea of electricity; that we should strike a match, and be quite ignorant of the nature of sulphur and phosphorus? But do we not permit ourselves to walk without a study of statics; to hear without acoustics; to see without optics; to breathe without any knowledge of the component parts of the air, or what is perhaps worse, of the structure of the lungs? And why should we not make ourselves familiar with the process of digestion, the circulation of the blood, the secretory and assimilatory organs? Why not master the whole of physiology? Where is the line to be drawn? It would be as just to say, and it often is said, that it is a shame a young man who will soon be in possession of a vote should know nothing of the constitution of his country and of the laws under which he lives. Why should he be obliged to consult a lawyer on the simplest matters? Quick, then, let us add a little civil law to our school courses and criminal law and procedure as well, for may not one of the pupils be summoned to serve on a jury? Why not add a complete system of jurisprudence? But how can time be found to learn even the elements of all the arts and sciences on which our complex civilization rests? And where are we to stop? Might not lessons in the art of love be advantageous to some; or is that a less important matter than law and medicine? What we need is, I repeat, the courage to accept our ignorance even of elementary things. It is enough if we receive such an education as will enable us eventually to understand those elements as soon as they are explained to us by men who have made them a subject of special study. All that goes beyond this is their business, and if we ever wish, or it is requisite for us to follow it out, we can do so better and more quickly in later life than at school.—*The Contemporary Review*.

AN "odd" person. How often one hears the word, and generally in a tone of depreciation, as if it implied a misfortune or a disgrace, or both. Which it does, when the oddity or eccentricity is not natural but artificially assumed, as is frequently the case. Of all forms of egotism, that of being intentionally peculiar is the most pitiful. The man who is always putting himself in an attitude, physical or moral, in order that the world may stare at him; striving to make himself different from other folks under the delusion that difference constitutes superiority—such a man merits, and generally gets, only contempt.

The Chautauqua Literary and Scientific Circle.

1.—AIM.

The new organization aims to promote habits of reading and study in nature, art, science, and in secular and sacred literature, in connection with the routine of daily life, (especially among those whose educational advantages have been limited,) so as to secure to them the college student's general outlook upon the world and life, and to develop the habit of close, connected, persistent thinking.

2.—METHODS.

It proposes to encourage individual study in lines and by text-books which shall be indicated, by local circles for mutual help and encouragement in such studies; by summer courses of lectures and "students' sessions" at Chautauqua, and by written reports and examinations.

3.—COURSE OF STUDY.

The course of study prescribed by the C. L. S. C. shall cover a period of four years.

4.—ARRANGEMENT OF CLASSES.

Each year's Course of Study will be considered the "First Year" for new pupils, whether it be the first, second, third or fourth of the four years' course. For example, "the class of 1884," instead of beginning October, 1880, with the same studies which were pursued in 1879-80 by "the class of 1883," will fall in with "the class of '83," and take for their first year the second year's course of the '83 class. The first year for "the class of 1883" will thus in due time become the fourth year for "the class of 1884."

5.—STUDIES FOR 1880-81.

The Course for 1880-81 comprises readings in: I. HISTORY—General and Ecclesiastical. II. PHYSICAL SCIENCE. III. LITERATURE—Ancient and Modern. IV. THEOLOGY.

The following is the scheme more fully developed:

I. HISTORY.—1. General—History of the World. 2. Special—"Ancient Biographies." 3. Ecclesiastical—"Outlines of Church History." II. PHYSICAL SCIENCE.—1. Outlines. 2. Special Lectures.

III. LITERATURE.—1. The Art of Speech. 2. Ancient Classics.

3. Modern English Classics.

IV. THEOLOGY.—2. The Story of Pentecost. 1. Natural Theology.

The "required" books are as follows:

1. THE CHAUTAUQUAN,* a monthly magazine, containing a large portion of the "required" reading. Ten numbers for the year. Price, \$1 a year. Address "The Chautauquan," Meadville, Pa.
2. Ancient Biography—Cyrus and Alexander. Price, 80 cents. [For all the books address PHILLIPS & HUNT, New York, or WALDEN & STOWE, Cincinnati or Chicago.]
3. Outlines of Church History. Bishop Hurst. Price, 50 cents.
4. Hypatia. Charles Kingsley. Price 15 cents. (Franklin Square Edition.)
5. The Art of Speech. Dr. L. T. Townsend. Price, 50 cents.
6. Readings from Ancient Classics—(Homer, Virgil, Demosthenes, Cicero.) Chautauqua Text-Book, No. 25. Price, 10 cents. [Ready certainly March 1 1881.]
7. Chautauqua Library of English History and Literature. Vols. 2, 3, and 4. Price, 20 cents each vol. [Ready certainly March 1 1881.]
8. The Tongue of Fire. Rev. Wm. Arthur. Price in cloth, 50 cents; Paper, 35 cents.

The following is the distribution of the subjects and books through the year.

October and November.

[Ch. stands for "The Chautauquan."]

History of the World, (Ch.) Rawlinson's Origin of Nations, (Ch.) Cyrus and Alexander, (Abbott.)

December.

History of the World, (Ch.) Origin of Nations, (Ch.) Church History, (Hurst.) Hypatia, (Kingsley.)

January and February.

History of the World, (Ch.) Origin of Nations, (Ch.) Tongue of Fire, (Arthur.) Short Studies in Natural Theology. By the Archbishop of York, Joseph Cook, and others, (Ch.) Conversations on Creation, (Ch.)

March.

History of the World, (Ch.) The Art of Speech, (Townsend.) Readings from Homer, Demosthenes, Cicero, and Virgil. Conversations on Creation, (Ch.)

April.

History of the World, (Ch.) Studies in Physical Science: Lecture by Dr. C. W. Cushing; and Introductory Science Primer, by Huxley. Edited by Prof. S. A. Lattimore, (Ch.) Conversations on Creation, (Ch.) Readings from Standard Authors: Addison, Burns, and Tennyson, (Ch.)

May.

History of the World, (Ch.) Studies in Physical Science: Lectures on Motion and Life, by Prof. Holman, (Ch.) The Circulation of the Blood, by Dr. Keen, (Ch.) Readings from Standard Authors: Gibbon, Macaulay, and Washington Irving, (Ch.)

June.

English History and Literature, (Chautauqua Library.) Studies in Physical Science: Lectures on the Place of Science in a Symmetrical Culture; and Common Sense in Hygiene, by Prof. S. A. Lattimore, (Ch.) Review of the Year.

THE WHITE SEAL SUPPLEMENTARY COURSES.

Persons who desire to read more extensively in the lines of study for

*Some of our students may prefer to use "books" rather than a magazine like the CHAUTAUQUAN, (which is in shape and style like the "Franklin Square Library." Concerning this we wish to say: 1. That neither the C. L. S. C., nor any one of its officers has the slightest financial interest in the CHAUTAUQUAN. 2. That the CHAUTAUQUAN is published to meet a wide-spread demand for "very cheap literature." Many of the members of the C. L. S. C. are poor. The saving of two or three dollars a year in books to them is an important consideration. 3. That much useful reading outside of the "required" course, and many items concerning "Chautauqua," interesting to all members of the C. L. S. C., must appear in the CHAUTAUQUAN. 4. That if persons prefer "books" to the periodical, the following will be accepted instead of the reading contained in the CHAUTAUQUAN:

An Outline of General History. By M. E. Thalheimer.
Origin of Nations. By Rawlinson.
Pater Mundi. (1 vol.) By Dr. E. F. Burr.
New Physics. By J. Dorman Steele. (Or other text-book on this subject.)
For prices of these books, address Phillips & Hunt, 805 Broadway, N. Y., or Walden & Stowe, Cincinnati or Chicago.

1880-81 are expected to read, in addition to the "required" books for the year, the following:

- Manual of Ancient History. M. E. Thalheimer.
 - Medieval and Modern History. M. E. Thalheimer.
 - Illustrated History of Ancient Literature, Oriental and Classical. J. D. Quackenbos.
 - A Short History of Natural Science. A. B. Buckley.
 - Church History. Dr. Blackburn.
- Persons adding these to the required course will receive at the time of their graduation the "White Seal of 1880-81" attached to their diplomas.

9.—APPLICATION FOR MEMBERSHIP.

Persons desiring to unite with the C. L. S. C. should forward answers to the following questions to Dr. J. H. Vincent, Plainfield, N. J. The class graduating in 1884 will begin the study of the lessons required October, 1880.

1. Give your name in full.
2. Your post-office address—with county and State.
3. Are you married or single?
4. What is your age? Are you between twenty and thirty, or thirty and forty, or forty and fifty, or fifty and sixty, etc.?
5. If married, how many children living under the age of sixteen years?*
6. What is your occupation?
7. With what religious denomination are you connected?
8. Do you, after mature deliberation, resolve to prosecute the four years' course of study presented by the C. L. S. C.?
9. Do you promise to give an average of four hours a week, from October 1 to July 1, to the reading and study required by this course?
10. How much more than the time specified do you hope to give to this course of study?

10.—TIME REQUIRED.

An average of 40 minutes' reading each week day will enable the student in nine months to complete the books required for the year. More time than this will probably be spent by many persons, and for their accommodation a special course of reading on the same subjects will be indicated. The habit of thinking steadily upon worthy themes during one's secular toil will lighten labor, brighten life, and develop power.

11.—EXAMINATIONS.

The annual examinations will be held at the homes of the members, and in writing. Lists of questions will be forwarded to them, and by their written replies the "Committee on Examination" can judge whether or not they have read thoughtfully the books required.

12.—ATTENDANCE AT CHAUTAUQUA.

Persons should be present to enjoy the annual meetings at Chautauqua, but attendance there is not necessary to graduation in the C. L. S. C. Persons who have never visited Chautauqua may enjoy the advantages, diploma, and honors of the "Circle."

13.—QUARTERLY REPORTS.

Postal card blanks for three quarterly reports will be furnished all members. These will indicate the number of pages read, the time spent in reading, etc.

14.—LOCAL CIRCLES.

Individuals may prosecute the studies of the C. L. S. C. alone, but their efforts will be greatly facilitated by securing a "local circle" of two or more persons, who agree to meet as frequently as possible, read together, converse on the subjects of study, arrange for occasional lectures by local talent, organize a library, a museum, a laboratory, etc. All that is necessary for the establishment of such "local circles" is to elect, report organization to Dr. Vincent, Plainfield, N. J., and then prosecute the course of study in such a way as seems most likely to secure the ends contemplated by the C. L. S. C.

15.—MEMORIAL DAYS.

Twelve days are set apart as days of especial interest to every member of the C. L. S. C., and as days of devout prayer for the furtherance of the objects of this society. On these days all members are urgently invited to read the literary or scriptural selections indicated, to collect some facts about the authors whose birth-days are thus commemorated, and to invoke the blessing of our heavenly Father upon this attempt to exalt his word, and to understand and rejoice in his works. The selections to be read on the memorial days are published by Phillips & Hunt, and by Walden & Stowe, in a small volume—Chautauqua Text-Book No. 7, "Memorial Days." Price, 10 cents.

1. Opening Day. October 1. [The chapel bell at Chautauqua will ring at noon, October 1, and on every other "Memorial Day" during the year. Whoever they may be, true Chautauquans can hear its echoes.] 2. Bryant's Day. November 3. 3. Special Sunday. November 7. 4. Milton's Day. December 9. 5. College Day. January 29. 6. Special Sunday. February 6. 7. Shakspeare's Day. April 23. 8. Addison's Day. May 1. 9. Special Sunday. May 10. 10. Special Sunday. July 12. 11. Inauguration Day. August, first Saturday after first Tuesday. Third anniversary of C. L. S. C. at Chautauqua. 12. St. Paul's Day. August, second Saturday after first Tuesday. Third anniversary dedication of St. Paul's Grove at Chautauqua.

16.—OUR CLASS MOTTOES.*

"We study the word and the works of God."
"Let us keep our heavenly Father in the midst."
"Never be discouraged."

17.—ST. PAUL'S GROVE.

The center of the Chautauqua Literary and Scientific Circle is in the beautiful grove at Chautauqua, which was dedicated August 17, 1878, by Bishop R. S. Foster, in the presence of a large, devout, and enthusiastic audience. It is the purpose of the managers of Chautauqua to have St. Paul's Grove fitted up with rustic seats, statuary, fountains, etc., and to make it a place full of beauty and of inspiration to all members of the Circle.

18.—FIRST YEAR.

Persons desiring forms of application, or information concerning the Circle, should address Dr. Vincent, Plainfield, N. J.

19.—"THE CHAUTAUQUAN."

The organ of the C. L. S. C. is THE CHAUTAUQUAN, Rev. T. L. Flood, editor. Issued monthly, from October to July. Price, \$1. On business address, "THE CHAUTAUQUAN," Meadville, Pa.

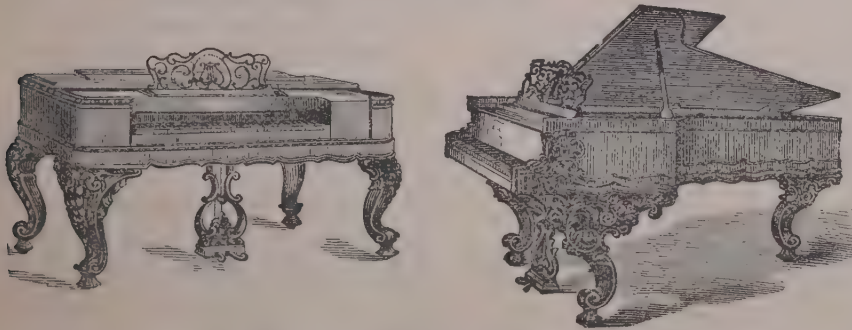
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REQUIRED READING.

HISTORY OF THE WORLD.

CHAPTER XXI.

GREEK COLONIES.

The genius of the Hellenes for colonization was as remarkable, under the circumstances, as that of the British in present times. From the Sea of Azov to the mouth of the Mediterranean, continents and islands were studded with their settlements. The increase of population, the pressure of powerful nations, and commercial enterprise, all contributed to the spread of the race. Colonies were of two kinds. The first sustained a similar relation to the parent land that the Canadians, Australians, New Zealanders, and South Africans, sustain to Great Britain. Political independence was either actual or probable. The second were called *Klerouchia*, of which the members were merely citizens of their old State, to whom special duties had been assigned and certain benefits granted. G. Rawlinson divides the Greek colonies into three groups, an arrangement which coincides largely with historical succession.

COLONIES OF THE EASTERN GROUP.

On the East coast of the Ægean were the Æolian colonies, formed by the expelled Cadmeians, Minyæ, &c., from Bœotia, B. C. 1200-1100. These settled in Tenedos, Lesbos, and other islands,—clothed “with a beauty ever varying between the saffron hues of dawn, the fixed brilliancy of noon, the violet light in which the setting sun bathes the hills, and the clear transparent shades or bright moonlight of the night.” The Lesbian town of Mytilene became one of great power and note. On the Asiatic coast the city of Smyrna, which they founded, maintains its preëminence at the present day.

The Ionian colonies were established somewhat later than the Æolian, by the Ionians expelled from the Peloponnesus by the Dorians. Between B. C. 1000 and 800, a stream of emigrants belonging to various tribes, but predominantly Ionian, occupied the islands of the southern Ægean, crossed from thence into Asia, and founded an Amphictyony,—consisting of twelve settlements—which had its place of meeting at the temple of Neptune, called the “Panionium,” on the headland of Mycalé, opposite Samos. Of these settlements Miletus, Phocæa, Samos and Ephesus became famous. In B. C. 780, Miletus began to send out a series of colonies to the Hellespont, Propontis, Euxine and Sea of Azov. About B. C. 600 Pho-

cæa distinguished herself by maritime exploits. Her sailors explored the Adriatic, ventured through the Straits of Gibraltar into the Atlantic Ocean, and founded colonies in Spain, Corsica, France, and Italy. Samos rose to greatness and commercial, artistic, and political splendor about B. C. 540. Ephesus succeeded to the commercial prosperity of Miletus and Phocæa, B. C. 496. The temple of Diana, or Artemis, was its proudest boast. It was twice burnt—first by the Cimmerians, B. C. 650, and again by Erostratus, who thus sought to immortalize himself, B. C. 356. In later times Ephesus was the first city of Asia Minor.

The Dorian colonies in the Greek Archipelago, and also on the mainland were chiefly south of the Ionian, and were established about the same time. In history they are undistinguished, with the exception of Halicarnassus, the birth-place of Herodotus, and Cnidus, where the Dorian Amphictyony met in the Triopium, or temple of Apollo Triopius.

Along the north coast of the Ægean the Greek colonies extended from Methone to the Thracian Chersonese. From thence to the Black Sea, they adorned both shores of the Hellespont, the Sea of Marmora, and the Bosphorus. On the latter stood Byzantium, now Constantinople, which controlled the entrance to the Black Sea, and the important trade in grain and other articles, with Thrace and Scythia. The eastern coast of Thrace was dotted by thriving colonies, among which were Odessus, now Varna, and Tomi, the scene of the poet Ovid’s exile. Of the numerous Greek settlements on the coast of Scythia, Panticapæum—afterwards called Bosphorus and now Kertch, became a great city, B. C. 480, and the capital of a Greco-Scythian kingdom, which lasted until B. C. 110. It was in close friendship with Athens, and mainly supplied her with grain. On the Asiatic coast, south of the Caucasus, the principal colonies were Trapezus, (Trebizonde,) Sinope, which waxed opulent from its share in the tunny fishery of the Euxine, and Heracleia.

COLONIES OF THE WESTERN GROUP.

Prominent among the western settlements on the Illyrian coast were Epidamnus (Durazzo) and Apollonia. In Italy the Greek colonies began in Messapia, (Terra Di Otranto,) and appeared at intervals all along the coast to Campania on the west. Special interest attaches to some of these cities. Tarentum (Taranto) was founded by the Parthenii from Sparta *cir.* B. C. 708. In B. C. 281, it invited Pyrrhus into Italy. Metapontum (Torre a Mare) founded by Achæans, B. C. 700-690 received Pythagoras on his expulsion from Crotona, about B. C. 520. Sybaris, founded by Achæans, *cir.* B. C. 720, judiciously and freely admitted strangers to citizenship, and thereby increased in power so much that she could bring 300,000 soldiers into the field. Luxury was proverbial. Effeminacy followed, and Sybaris was destroyed B. C. 510. Thurium was founded by Pericles, B. C. 433, to strengthen Athenian interests in that part of the Grecian world. In B. C. 194, it received a Roman colony. Crotona, (Cotrone) founded by Achæans, *cir.* B. C. 710, became a powerful city, famous for its trained athletes, and its knowledge of medicine. Locri Epizephyrii, B. C.

683, was the home of the legislator, Zaleucus, who paid the penalty of an eye to save his son from losing both eyes, in accordance with law. Elia or Velia, (Castellamare della Bruca) founded by the Phocæans, *cir.* B. C. 550, was the seat of the famous Elcatic school of philosophy, whose teachers, Parmenides and Zeno, were among the masters of Grecian thought. It was for many years a *fœderata civitas*, and received the Roman franchise, B. C. 90.

Of the Sicilian colonies, Syracuse was the most conspicuous. Its history is that of Sicily, to a great extent. Founded from Corinth, *cir.* B. C. 735, it retained independence for 523 years, and in that period founded other colonies. It was frequently engaged in war with the native Siculi, a race of Japhetic origin, with Carthaginian invaders, with neighboring Greek States, and with the Romans. Homer has made Sicily famous in the mythical age by the adventure of Ulysses with Polyphemus, the one-eyed Cyclops. Poetic imagination had seen in the volcano of Ætna, the forge of the god Vulcan; and in the earthquake throes of the land, the writhing of giant Typhæus, who lay stretched out beneath the volcanic region of Calabria; but Archimedes, the great mechanician, conferred still greater glory upon it by his wonderful defense of Syracuse, B. C. 212. Invested, both by sea and land, by the Roman consul Marcellus, Syracuse was long preserved by this "Newton of the ancient world." Born *cir.* B. C. 287, he had studied in Egypt, and had become the greatest mathematician of his time; and in pure geometry, the greatest inventor of any age. He demonstrated that it is possible to assign a number greater than that of the grains of sand which would fill the space of fixed stars. In applied mathematics he was no less supreme. Prof. Donkin remarks that "His theory of the lever was the foundation of statics till the discovery of the composition and resolution of forces in the time of Newton, and no essential addition was made to the principles of the equilibrium of fluids and floating bodies, established by him, till the publication of Stearns' researches on the pressure of fluids, in A. D. 1608." How he discovered the method of determining specific gravities by immersion in a fluid, and how he ran from the bath into the street, unclothed as he was, shouting "Eureka! Eureka! I have found it! I have found it!" is a familiar story. Polybius, Livy, and Plutarch are silent in relation to the report that he set fire to the Roman ships by means of solar rays reflected to a focus by a concave system of mirrors. That is probably an exaggeration. He did invent the "Screw of Archimedes," which for 2,000 years was used to *draw* water, before any one conceived the idea of applying it reactively to *drive away* water, and thereby propel the vessel to which it was fixed, an application which has revolutionized the naval and commercial marine of the world. Archimedes was slain at the sack of the city, by a rough Roman soldier, whose question he was too intent upon a mathematical problem to answer. Marcellus mourned his death, and honored his remains with a stately funeral. Of the remaining Greek colonies in Sicily there is little but a comparatively barren record of wars, sieges, treaties and conquests. Agrigentum only presented special architectural attractions, opportunities for large mercantile gain, and for the acquisition of philosophy under the wise Empedocles.

The chief Hellenic colony on the coast of Gaul, was one of the Phocæans,—Massilia, (Marseilles) founded *cir.* B. C. 600. It had a small territory, rich in wine, and oil, and grain, and carried on a large trade by sea and land, and imported tin and lead, by the overland route from the Scilly Islands, Britain. Massilia planted her colonies in Gaul, Spain and Italy; was stormed by Cæsar, B. C. 49, and was a "federated state" as late as the time of Pliny.

In Africa, the settlement at Cyréné was the mother of other colonies. It was established by Therans, at the instigation of the Delphic oracle, *cir.* B. C. 581, had a kingly government until B. C. 430, then a democratic, and again a tyrannical. Its

trade in *silphium*, (a resinous plant,) was great, its architecture handsome, its sculpture not contemptible; but its great claim to honor lay in the fact that it was the seat of the Cyrenaic school of philosophy, founded by the Cyrenæan Aristippus, and of the New Academy, founded by another Cyrenæan, Carneades. It also contributed to Greek literature the poetry of Callimachus, and in Christian times, the rhetoric of Synesius.

The Greek settlement of Nauoratis in Egypt, B. C. 569-525, was like Canton, in China, or Nagasaki, in Japan, at one time, in that it was the only place in the realm where foreigners were allowed to settle. It afterwards declined as Alexandria flourished.

CHAPTER XXII.

MACEDONIANS—TO ALEXANDER'S INVASION OF ASIA.

The Macedonians were of Japhetic blood, most closely related to the Illyrians. The Macedonian kingdom was founded by Hellenic emigrants from Argos, *cir.* B. C. 700. Macedonia proper lay to the north of Thessaly, had about three-fourths the area of Massachusetts, was mountainous, wooded, and beautiful in most parts; but was bleak, barren and monotonous in others. Baker (*Turkey*, p. 228) says that the climate of the plains is similar to that of Australia.

The Macedonians submitted to Persia, B. C. 492. Alexander I, their king, was an important personage at the time of the invasion of Xerxes, B. C. 480-470. Freed from Persian domination, the Macedonians incorporated contiguous tribes, and extended their dominions until checked by Athens, B. C. 437, and the Thracians, B. C. 429. The reign of Archelaüs, B. C. 413-339, was brilliant. He organized the army, constructed highways, built forts, and encouraged literature. Euripides, the tragedian, Plato, the philosopher, and Hellanicus, the historian, were welcomed to his court, and Zeuxis, the unrivalled painter, was employed to decorate his palace.

Philip II succeeded to the throne, B. C. 359. Nine years before that epoch he had been given as a hostage to Pelopidas. The best years of his youth were spent in Thebes, while that city held the supremacy of Greece. Quick, ambitious and resolute, he acquired great rhetorical power, conversed with Plato, and was the fellow-pupil of Aristotle. From Epaminondas he learned the art of war, and the formation of the irresistible phalanx. Treacherous and crafty, he boasted "that he could take any city, the wicket of which would give passage to an ass laden with gold." Of drunken habits, he never allowed his orgies to interfere with business. His will was unyielding, and his perseverance only equalled by his promptness. He ascended the throne with the design of ultimately arbitrating the destinies of Greece. Repeated defeats were followed by repeated victories, and in B. C. 337, the Grecian States,—with the exception of Sparta,—assembled at Corinth, accepted his leadership, and generally engaged to furnish contingents to the force he designed to lead against Persia. Great preparations were made, but in B. C. 336, he was assassinated by Pausanias, with the connivance of his first wife, Olympias, and, probably of his son and successor, Alexander the GREAT.

Plutarch's *Life of Alexander* presents a series of vivid pictures of this wonderful man, which aid in forming a just estimate of his character and achievements. The dreams and prodigies which heralded his birth were regarded as portentous of a splendid and influential career. On the father's side, he claimed descent from Hercules, on the mother's side from Achilles, whom he took for his model. His temperament was essentially barbaric, and never but thinly disguised by his excellent Greek education. His ungovernable temper was derived from his Epirot mother, his ambition and indomitable will from his father. His grand scheme of universal conquest and

dominion grew out of his nature and early studies. His Spartan training by Leonidas, his mother's kinsman, prepared him to execute it. Courage and skill were apparent in his mastery of the vicious Bucephalus, the renowned charger which carried him through all his campaigns in Asia, until he died and was buried at Bucephala, on the Hydaspes, B. C. 327.

For three years Alexander was under the tuition of Aristotle, and gained from him not only moral and political, but also metaphysical and physical knowledge. Of polite literature he was a great lover, and kept a copy of the *Iliad*, edited by his preceptor, among his choicest treasures. For Aristotle he felt great affection because from him he had derived "the blessing of a good life." His statues, by Lysippus, hit off "the turn of his head, which leaned a little to one side, and the quickness of his eye." *Plutarch*, p. 713. His complexion "was fair, with a tinge of red in his face."

Proud, continent and sublimely ambitious, he proved to be an able regent at sixteen years of age, and at eighteen was "the first man that broke the *Sacred Band* of Thebans," in the fatal battle of Chæronea.

Ascending the throne, B. C. 336, when twenty years old, his situation was extremely critical. Equal to the emergency, he marched through Thessaly, convoked the States of Greece at Corinth, and received from them the same "hegemony" or leadership, that had been conferred on his father. Sparta only stood aloof. His powers included command of the Greek armies, preservation of the peace, and settlement of disputes at home. He was the Dictator of the Hellenic Confederacy, in which each State preserved its freedom and autonomy, and ratified by oath certain articles that secured freedom of commerce and the general peace. During the Congress of Corinth many statesmen and philosophers called to congratulate him. Diogenes of Sinope, the founder of the Cynic school of philosophy, declined to do so. Alexander then called on the sage, found him basking in the sun at the mouth of a tub which served him for a kennel, and courteously inquired how he could serve him. "By standing out of my sunshine," was the reply. The courtiers ridiculed Diogenes as a monster, but Alexander, half envious of his contented independence, only remarked as he turned away: "If I were not Alexander I would be Diogenes."

In B. C. 335, Alexander subdued the Triballi, and the Getæ on the Danube, crushed the Illyrians and Taulantians, stormed the insurgent city of Thebes, massacred six thousand of its combatants, sold thirty thousand citizens into slavery, and razed the city to the ground. The house in which Pindar had lived was alone exempted. His barbaric fury cooled off in this bath of blood. Athens,—accessory to the Theban revolt,—was spared, and even complimented with the title of the second city of Greece. He next received the sanction of the Delphic oracle to his expedition against Persia by dragging the reluctant priestess into the temple, and when she exclaimed: "My son, thou art invincible!" declared he wanted no other answer, for he had the very oracle he desired. He never set foot in Greece again, but adherents secured submission in his absence. Final preparations for his great enterprise were completed in the spring of B. C. 324, when his forces were mustered between Amphipolis and Pella.

(See MACEDONIANS IN ASIA.)

CHAPTER XXIII.

THE ROMANS—TO THE CONQUEST OF CENTRAL AND SOUTHERN ITALY.

The ancient Romans were undoubtedly members of the Japhetic family. Winchell, (*Preadamites*, p. 25,) holds that the Pelasgic Enotrians, or primitive immigrants into Italy, were Hamites, but admits that their ethnic character is not settled, and that Rawlinson—with whom most authorities agree,—re-

gards them as Aryans. They entered Italy from Greece, and settled as Tyrrhenians, in the north, as Enotrians in Lucania, and Bruttium, and as Messapians, Peucetians, and Daunians in the south. About B. C. 2000, the Javanic Ligurians and Siculi followed, and conquered their predecessors; and in their turn were defeated by the Aryan Ombro-Latins, (*Gomerin*,) who drove the Ligurians to the feet of the Maritime Alps, and the Siculi, in B. C. 1034, into Sicania, now Sicily. Next came the Etruscans, who subdued the Ombro-Latins, and seized the whole of Italy. The Gauls next burst into the country through the passes of the Alps, overpowered the Etruscans, and settled in the north and west of Italy.

About B. C. 500, the varied contents of this seething ethnic caldron had assumed something like distinct national forms, occupying obscurely defined territories. Italy's greatest length is 720 miles, its greatest width 330 miles, its superficial area 110,000 square miles, less than half that of Texas. Its shape has often been compared to that of a boot. At the opening of the authentically historic period, Bruttium covered the toe, Lucania the instep, and Apulia the heel of the boot. On the Adriatic side, proceeding northward, were Samnium, the Sabine Confederation, Picenum, and Umbria. On the Tyrrhenian or eastern side, above Lucania, were Campania, Latium, Etruria, and Liguria. Gallia Cisalpina covered the top of the boot, except the north-west corner, which was held by the Venetians and Istrians. Corsica and Sardinia were Italian islands, and lay west of the Tyrrhenian Sea.

Much of the early history of Rome is legendary. Latinus is said to have reigned in Italy, B. C. 1239, and Æneas to have landed on the shores of the Tiber, after seven years wandering in search of a home, in B. C. 1177. While he and his men were examining the country, their wives burned their ships, and thus compelled settlement on the Palatine hill. The new city was named Roma, after the woman who advised her wearied sisters to take such desperate measures, and who set the example of wise pacification by saluting her angry husband, Æneas, with kisses and other endearments. (*Plutarch*, p. 19.) The new comers were soon united with the inhabitants. Ascanius, son of Æneas, succeeded to his regal power, and is said to have built Alba Longa, to which he transferred the seat of government, in B. C. 1152. Livy, Dionysius, and Cicero are the principal authorities on subsequent Roman history. In B. C. 895, Tiberinus, one of the Alban kings, is said to have been drowned in the Albula, which thenceforward was called the Tiber. In B. C. 794, Amulius usurped the throne of Numitor, whose daughter Silvia he doomed to perpetual virginity as a vestal. But she, espoused by Mars, bore the twins Romulus and Remus, who were set afloat in their cradle on the flooded Tiber by Amulius, and drifted down to the foot of the Palatine. There they were suckled by a wolf and found by Faustulus, the king's herdman, who brought them up as his children. When grown, they slaughtered Amulius, restored Numitor, and, in pursuance of a custom which sent out young men at their majority to seek new homes, returned to the Palatine to found a new city, B. C. 753. When the wall was rising, Remus leaped in derision over it, and was slain by Romulus who haughtily exclaimed: "So perish all who dare to climb these ramparts." (*Merivale's History of Rome*, p. 49). Outlaws and runaway slaves flocked to the new city, and to provide them with wives, he suggested the stratagem, known as the "Rape of the Sabine women." War followed with the Sabines, but was at last ended by the entreaties of the stolen wives. The two clans—the Romans on the Palatine, the Sabines on the Quirinal—then united as one people, and held their assemblies, or *Comitia*, in the valley between the two hills. Their government was a constitutional monarchy. The king was elected by the Senate, and the choice confirmed by the people. The senate was composed of two hundred members, each of whom was the head of a house or *gens* of the hereditary nobility, or *patricii*. All patrician

males of full age were members of the public assembly or *comitia*, where they voted in twenty bodies, or *curiæ*, each composed of the members of ten houses. Changes of law originated in the Senate, and required the consent of both Senate and Assembly. The Assembly determined on peace or war, and was the ultimate court of appeal. Beside the two hundred noble houses, or *gentes*, the early Roman state contained two other classes: 1. The *Clients*, who had no political rights, but still were freemen. They were merchants, mechanics, and farmers, and corresponded to the "retainers" of the feudal ages. 2. The *Slaves*, who were mere chattels.

Romulus, murdered by the senators, B. C. 716, was afterwards deified, and worshipped as Quirinus. (*Smith's Ancient History*, Vol. II, p. 159.) The religion of the Romans was rooted in the sublime idea of duty. Its teaching, and the worship connected with it, was committed to the college of Pontiffs, who also regulated the calendar, and the system of weights and measures. Another college was that of the Augurs, or Haruspices (*Bird-Seers*), who interpreted the will of the gods by the flight of birds, and other signs called *omens*. A place in these "colleges of sacred lore" was an object of ambition to the greatest men of Rome. Julius Cæsar was *Pontifex Maximus*. The modern Popes of Rome have simply appropriated the title of their heathen predecessors. Another college was that of the Herald, (*fetiales*), who were the guardians of the public faith. The priests (*flamens*, or *fire-kindlers*) of Mars, Quirinus, and Jupiter, constituted a sacred triad. Other priests conducted the rites of the *gentes*, *curiæ*, and the whole state.

SYNCHRONOLOGY. B. C. 753-710.

ROME.	GREECE.	ASSYRIA.	EGYPT.	PALESTINE.
Rome founded, 753.	Syracuse built by a Corinthian colony, 732.	Shalmanezzer succeeds Tiglath-Pileser, 728.	Invaded by Sebacon, 737.	Jotham, king of Judah dies, 742.
Union of the Romans and Sabines, 747.	Perdiccas I., king of Macedonia, 729.	Sennacherib, king, 717.	BABYLON. Empire founded by Nabonassar, 747.	Abaz dies, 727.
Numa Pompilius, king, 715.	Gela in Sicily, founded, 713.	His defeat and death, 712.	Merodach with Egypt, Baladan, Idumea, and king, 734.	Habakkuk prophesies, about 725.
Roman calendar reformed, 710.		don wars with Egypt, 747.		Ten tribes carried into captivity, 721.

Romulus was succeeded by Numa Pompilius, a wise, just and learned man, in B. C. 715. He forbade human sacrifices, and the worship of the gods as represented by images. He also erected the temple of Janus, whose gates were open in war, but closed in peace. During the thirty nine years of his reign they were closed, and thenceforward remained open till the reign of Augustus Cæsar. Tullus Hostilius was the third king, B. C. 673. He invaded the territory of Alba Longa, and consented to the proposal that the quarrel should be decided by three champions chosen from each side. The three twins, Horatii, were selected by the Romans, and the three twins, Curiatii, by the Albans. All the latter were killed, and two of the former. The survivor slew his sister, because she bewailed the death of her Alban lover, and exclaimed, "So perish the Roman maiden, who shall weep for her country's enemy." He was sentenced to execution for the horrid deed, but appealed to the people, on the principle that a man should be tried by his peers, and was spared by them on the ground of his public services. Tullus Hostilius then destroyed Alba, except its temples, and transferred the people to his own capital. The Alban nobles (Luceres) made the third tribe, and increased the number of "houses" to three hundred, and the *curiæ* to thirty. They were not, however, admitted to the Senate, nor to the chief sacred offices, but did add two to the four Vestal Virgins.

Ancus Martius, the fourth king, B. C. 641, was a Sabine, the founder of the Plebeian order, the builder of the port of Ostia, and also of the first prison. The next king was a re-

fugee Etruscan, L. Tarquinius Priscus, B. C. 616. He increased the Senate to three hundred members, built the Cloaca Maxima, a great sewer, and other magnificent structures, and was a successful general. Servius Tullius came next, B. C. 578, and altered the constitution of the Assembly by dividing the people into *centuries*, according to the property they possessed, and gave to each century a single vote. The *Comitia Centuriata* thus became, practically, an oligarchy of the richer classes. He also allotted lands from the public domain to the needy Plebeians, and raised Rome to the headship of the Latin Confederacy. By him the Palatine, Esquiline, Caelian, Capitoline, Quirinal, Viminal, and Aventine hills were enclosed by a wall, and Rome thus became the "Septimontium," or seven-hilled city. Murdered by Lucius, his own son-in-law, B. C. 534, Servius was followed by L. Tarquinius Superbus, son of his predecessor. Tarquin proved to be a lawless, cruel, and licentious tyrant, whose son, Sextus, outraged Lucretia, the fair wife of the patrician Collatinus. Lucretia denounced the ravisher, and then slew herself. Brutus, waving the bloody dagger with which she took her life, roused the people to revolt, and the Tarquins were driven from Rome into Etruria. This was the "*Regifugium*," or banishment of the kings. Brutus' own sons intrigued for their restoration. He sentenced them to death, and presided at their execution by the lictor's axe. His sternness of spirit, the strenuous gallantry of Horatius Cocles, the daring of the intrepid Clælia, the constancy of Mutius Scævola—all described by Livy—were auguries of the future greatness of their beloved city.

The leaders of the revolution, B. C. 509, restored the constitution of Servius, and even liberalized it to a greater extent, but soon monopolized the whole power of the government, and thereby became overbearing and oppressive.

SYNCHRONOLOGY. B. C. 536-508

ROME.	PERSIA.	PALESTINE.	GREECE.	CHINA.
Tarquinius Superbus, king, 534.	Cyrus proclaims liberty to the captive Jews, 536.	Samaritans obstruct the building of the temple, 533.	Thespis performs the first tragedy at Athens, 536.	Confucius flourishes, 521.
Gabri taken by stratagem, 534.	Death of Cyrus, and succession of Artabanus, 529.	Haggai prophesies, 520.	Public Library built at Athens, 526.	BABYLON. Walls of city demolished by Darius, 517.
Consular government established after the expulsion of the Tarquins, and lasts 401 years till the battle of Pharsalia, 539.	Cambyzes, or Artabanus, dies, 522.	Zerubbabel builds the temple, 520.	Pisistratus expelled—Democracy established in Athens, 510.	
	Accession of Darius Hystaspes, 517.			

In the year B. C. 407, the census showed that Rome possessed 130,909 citizens. Its prosperity was marvellous. But money commanded enormous rates of interest, and when the borrowers could not repay loans they were assigned to creditors as slaves. Popular disaffection ensued. The Latins regained independence, and Rome fell under the power of Lars Porsenna, an Etruscan monarch. Sabines and Oscans plundered with impunity, and the republic trembled on the verge of ruin. The Plebeians, in despair, seceded from Rome, and prepared to found a new city across the Anio, B. C. 492. Roused to the danger of national ruin, the Patricians consented to the abolition of debts, the liberation of debtors, and the election of national magistrates, the "Tribunes of the Commons," by the people at large. The struggle for equal rights next broke out in B. C. 470. Further concessions were made to the Plebeians by the Publilian law, B. C. 470. These concessions were enlarged, B. C. 460, by the Terentilian law, which provided for the codifying of the laws, the limitation of consular authority, and for an equitable constitution. Ten men, the "Decemvirs," were appointed to do the work, and drew up the code of the Twelve Tables—a most valuable digest of early Roman law, and one deserving careful study. Livy calls it "the spring of all public and private law." The De-

cemvirs soon turned out to be irresponsible tyrants, and the wrongs of Virginia produced a rising of the Plebeians against Appius, the leader of the Decemvirs. A second secession from Rome to the Mons Sacer, forced the hated officials to resign, and the Patricians to re-establish the consulate and Plebeian tribunate. A third secession of the Plebeians to the Janiculan Hill, across the Tiber, in B. C. 442, induced the Patricians to legalize intermarriage between their own order and the Plebeians, and to throw more of the higher offices open to the latter. In B. C. 402, the Patricians reluctantly consented to pay rents for their lands to the State, and out of the proceeds to make regular payments to the soldiers.

While these political agitations were in progress, the yoke of Porsenna was broken, and the Latins (B. C. 491) and the Hernici (B. C. 484) forced to ally themselves with Rome. The Sabines were defeated, (B. C. 446,) the Æturi and Volsci driven back, Fidenæ captured (B. C. 423), and recuperated Rome braced herself for further conquests. War with Veii, a powerful Etruscan state, broke out, B. C. 402, and ended in B. C. 392, with the capture of Veii. Further gains were won in Etruria. Soon afterwards came a terrible check. The Gauls poured in resistless torrents over Italy, swept away the Roman army at the Allia, B. C. 390, surged through the city, and laid it in ruins—except the Capitol. Again the allies of Rome revolted; but the genius of Camillus, the real founder of historic Rome, (*Plutarch's Life of Camillus*,) and her own inherent energy, restored her fortunes, and by B. C. 355 she was more powerful than ever. The destitution caused by the Gallic inroads had been relieved by fresh allotments of public lands. Great difficulties had brought great men to the head of affairs. The legislation of C. Licinius Stolo and L. Sextius, two Plebeians of eminent rank and ability, established the principle of the equality of the two orders, both as respected sacred and civil office, and made provision against extreme poverty in the future. L. Sextius was elected consul, B. C. 363. Political reaction ensued, and the Licinio Sextian constitution was largely ignored.

In B. C. 340, the first Samnite war began, and the army revolted in the field, marched on Rome, and obtained the restitution of the constitution, with still wider popular privileges. Peace was concluded with Samnium, B. C. 338. The great Latin war, B. C. 337-335, ended in the subjugation of Latium, and the increase of Roman power. So did the second Samnite war, B. C. 323-303. Stunning defeats at the Clandine Forks and Lautulæ only awakened greater energy, and the victory at Cinnna was such that the enemy could not recover from the crushing blow. In B. C. 322, the Latins rebelled, and that with success. Terms were wisely offered to them. Organic union was effected, and L. Fluvius, the leader of the revolt, made consul, B. C. 321. The third Samnite war, B. C. 298, culminated in the decisive battle of Sentinum, B. C. 295, and ended in the submission of Samnium and her allies, B. C. 290. In B. C. 283, Rome was again involved in trouble with the colleague nations of Italy, but in two years reduced them all to submission. In the next year, B. C. 280, Pyrrhus, king of Epirus, invaded Italy with an army of 22,500 foot, 3,000 horse, and 20 elephants. His victories at Heracleia and Ausculum cost thousands of men, whom he could not replace. His third battle, near Beneventum, cost him the loss of his army, and forced his return to Epirus, B. C. 274. Macedonized Greece was unable to cope with republican Rome, nor was Italian Greece more successful. Tarentum surrendered, B. C. 272. Lucania and Bruttium submitted about the same time. The resistance of Samnium ceased in B. C. 269. The Salentines and Messapians were conquered in B. C. 266. Picenum and Umbria were also subjugated, and, at the close of B. C. 265, Rome reigned over Italy from the river Macra (*Magra*) on the north, over the length and breadth of the land, to its southern extremities.

The means whereby her political supremacy was attained,

were, 1. *Her system of colonies.* Citizens of the three great tribes were settled in the new acquisitions as the Patrician body, and enjoyed exclusive political power. The previous inhabitants counted only as a "Plebs." The colonies were of two kinds. The Roman colonies retained all their civic rights. The Latin colonies lost the right of voting in the Roman "comitia," and of aspiring to honors, but retained all other rights. 2. *Her military roads.* Broad, solid, and paved, they were to the Republic what railroads are to the United States. 3. *Her concession of the rights of self government to the colonies, the federated and municipal States.* Natives of unconditionally surrendered communities, and of occupied cities, had few, if any, civil rights. Slaves were mere property. 4. *Her exercise of supreme authority.* She alone might make peace or declare war, receive embassies from foreign States, and coin money. She also required such contingents of troops as were necessary in war, and exercised the right of indirect taxation to support them. Revenue was derived from the public property of conquered States, which was always claimed by Rome as successor of the previous governments, and "quæstors" were assigned to collect the revenue from the public domain.

Political power was still vested in the best blood and brain of the Republic. Up to B. C. 312, the right of suffrage had rested on the double basis of free birth and freehold possession. But in that year Appius Claudius Cæcus enrolled all freemen, both in the centuries and in the tribes, and thus gave them practical control over the elections. In B. C. 304, the censors, Q. Fabius Maximus and P. Decius Mus, distributed all non-landholders and the poorer freedmen among the four city tribes, leaving the twenty-seven country tribes composed of the old class of voters. The lowest class of people were thus shorn of control, but not disfranchised, and were out-voted in the "Comitia" by the birth, culture, and wealth of the State, contained in the other tribes and in the higher centuries.

SYNCHRONOLOGY. B. C. 300—265.

ROME.	GREECE.	EGYPT.	JUDEA.	SYRIA.
First Plebeian high priest, 300.	Pyrrhus, founder of the Sceptics; the Epicurus painted the Epicureans, 300.	Euclid of Alexandria, the mathematician, 300.	The High Priest, Simon the Just, dies, 290.	S Seleucus builds Antioch, 300.
Fabius introduces painting into Rome, 290.	Achæan League formed, 281.	Dionysius, the astronomer, at Alexandria, E- g- ypt, cir. 280.	Many Jews settled in Alexandria, E- g- ypt, cir. 280.	Builds Seleucia on the Tigris, 293.
Hortensian law, which gave the Gauls the same force to the decrees of Delphi, 278.	Gauls cut the people of Sparta free, 266.	Ptolemy Philadelphus ascends the throne 285.	Septuagint version of the Bible made, 277.	

See ROME.

CHAPTER XXIV.

JAPHETIC NATIONS OF UNCERTAIN ANCESTRY.

Thus far the descendants of Japheth have been traced in their migrations from the common home of the human race, by the northward route, through the Caucasian gorge of Darius, and thence westward along the north shore of the Euxine. The westward stream along the south shore of the Euxine across the Bosphorus and the Grecian Archipelago into the mainland of western Europe, has also been followed. Divergent rills from the northern current doubtless ran across the continent to the Arctic Ocean. But beside these two migrations there was a third, of which we derive our knowledge

from purely secular sources. This was the eastern, which crossed the Hindoo-Koosh Mountains into the valley of the Seven Rivers, the modern Punjab, and thence overspread the peninsula to the shores of the Indian Ocean. Predecessors of another race were subdued or driven into the hills, where they remained like rocks peering above the surface of an inundation. The Arabian traditions say that this human flood passed on eastward to the shores of the North Pacific, and that Japheth is the father of the countless Chinese nation, and also of many minor Asiatic peoples.

The south-eastern division of the Aryan Japhetites separated into two sub families, the Brahmanic and the Iranic. Max Müller believes that the Vedic hymns, which breathe the spirit of pure theism, were written before the separation; and that the Zoroastrian religion marked a schism from the ancient worship. The adherents of the latter developed the Brahmanic system on the Punjab.

Their language was the Sanscrit, now a dead language like the Hebrew and Latin, but represented in modern Hindustan by the Bengali, Nepauli, Hindi and Urdu. "The mysterious Gipsies are an erratic tribe of Hindus, who left India after 1000, A. D. and are known to have wandered as far as Crete in 1322, Corfu in 1346, Wallachia in 1730," (*Winchell's Preadamites*, p. 44.) and thereafter over nearly the whole of Europe. They are not unknown in America.

The language of the Iranic family of Aryans was the Zend, —the language of the Avesta, of the ancient Persians, and of the most ancient cuneiform inscriptions in Persia. From the Zend came the Pehlevi, and from that the modern Persian. The Belooches, Afghans, Tadjiks, Uzbeks, Khivans, Bokharans, Khokandians, and Kashgarians of southern and central Asia are all reputed descendants of this sub-division.

In following the historic fortunes of the Iranian Japhetites we find them involved in conflict with the "Turyas or Turanians —the great family now represented by the Tartar and Finnish tribes—the Asiatic Scythians of the Greek writers." These issued from the regions of Central Asia, north of the Jaxartes, whither they had wandered or been driven, upon the more fertile countries of the south. Tradition agrees with the conclusion of ethnographical research that "the Turanians were a Japhetic race, who had separated themselves very early from the main stock," and had attained a high degree of material culture, but who were morally degraded, and whose chief deity was the great serpent called *Afrasiab* by the Iranians, and whom Zoroaster chose for the emblem of the evil principle, Ahriman, (*Philip Smith's Ancient History of the East*, p. 420.) The Turanian and Iranian Japhetites were afterwards amalgamated to a great extent in the countries of Western Asia. Vast numbers of the Hamitic and Semitic races were also incorporated or intermingled with them.

The accepted classification of languages furnishes but an indifferent guide to the racial affinities of the people who speak them. Philologists divide all languages into isolating, agglutinative, and inflecting. Of the isolating the great type is the Chinese. They "consist of monosyllabic roots, entirely destitute of composition and grammatical inflection." In the agglutinative as explained by Professor Müller, "pronouns are glued to the verbs in order to form the conjugation, or prepositions to substantives in order to form declensions." Conjugation and declension thus formed "can still be taken to pieces." (*Müller's Languages of the Seat of War*, p. 90.) This class of languages is spoken chiefly by the nomadic tribes of Asia and northern Europe, and by some of those of southern India, the Malay peninsula and the Indian and Pacific archipelagoes. Ethnologists regard them as characteristic of what they call the *Turanian* family. In the inflectional class of languages, the prefixes and terminations that modify the meaning and relations of the principal root, are welded with it into one word, and have lost their radical character. The inflectional class is divided into the Indo-

European, or Indo Germanic, (so-called from the extremities of the chain in which they stretch from S. E. to N. W. across Asia and Europe,) and Semitic families. The latter again is sub-divided into the Hamitic or sub-Semitic, —spoken by the old Egyptians, ancient Libyans, modern Kabyles and Touaregs of North Africa, and some tribes on the upper Nile,—and the Semitic proper, including Aramæan, Hebrew, Arabic and Ethiopic.

But these different forms of speech are not infallible indicators of different races. It cannot be said of all who speak the isolating and agglutinative groups of languages that they are descendants of Ham, of those who speak Semitic that they are the children of Shem, or of those who speak the Indo-European that they are the progeny of Japheth; any more than it can be said of the British Celts who speak English that they are of Teutonic blood, or that the four or five million Africo-Americans in the United States are Anglo-Saxon because they use and know no other language than that of their former masters. Isolating, agglutinative, inflexional, are only stages through which languages have passed or may pass. Prior to the confusion of tongues "the whole earth was of one language, and of one speech," (Genesis ii:1,) and that philology concludes to have been of isolating character. The "confusion" may have been in the miraculously caused application of different names by the three races to the same thing. This necessitated segregation and dispersion. After dispersion, some peoples, like the Chinese, retained the monosyllabic form, others developed the Turanian, and ended there; others developed the Hamitic from the Turanian; and still others the Semitic, which acquired a certain degree of fixedness about the twentieth century before Christ. The Indo-European class probably exhibited its divergent evolutions about the same time. Why every language has not passed into the inflectional stage is a wide question. Every language most certainly has not thus developed. Languages have been arrested at various stages of the journey and remain stationary. When the Persian monarchs published a communication to their Asiatic subjects, it was couched in three languages, belonging to the three principal divisions of human speech—Turanian, Semitic, and Aryan. The trilingual inscriptions of Behistun, Persepolis, &c., consist of an Indo-European, a Tartar, and a Semitic column. Rawlinson, in his essay on the ethnic affinities of the nations of Western Europe, (*Herodotus*, Vol. I. p. 523,) remarks that to this "day it is necessary in many places to employ three tongues, representatives of the three families, the Persian, the Arabic, and the Turkish in proclamations addressed generally to the inhabitants."

That the Brahmanic and Iranic Aryans were Japhetic is conceded, but of what Japhetic branch or branches it is useless to conjecture.

THE INDIANS.

Commerce between Western Asia and the Aryan Indians, was carried on from the earliest historical times. The Ishmaelites, who bought Joseph of his brethren, were bearing "spicery," (Gen. 37:25), possibly imported from India, into Egypt, B. C. 1825. The "cinnamon" and "cassia" mentioned in Exodus, 30, probably came from that country. Phœnician merchants afterwards supplied Europe with the produce of India. Pepper, cotton cloths, emeralds, cinnamon and tin were among the imports. Darius Hystaspes (cir. B. C. 521,) conquered north-west India, formed it into a satrapy, and exacted a tribute of 360 talents of gold. (*Herod.* 3. 94.) The "father of history" retails some astonishing stories about the mineral and animal productions of burning India. Alexander's expedition into India, B. C. 326, first gave the Greeks a correct knowledge of the country. He penetrated as far east as the Hyphasis, (*Sutlej*), descended the Indus, and sent Nearchus to explore the coast as far as the Persian gulf. Many inde-

pendent tribes, brave as their descendants, the Rajpoots, then inhabited the Punjaub, and seriously perilled his safety. Seleucus, one of Alexander's successors, overran India to the Ganges. Antiochus the Great also invaded India, and obliged a king, Sophagasanus, to supply him with a certain number of war elephants. Embassies were sent by kings Pandion and Porus to Augustus Cæsar, and from Ceylon to the Emperor Claudius. In the time of Pliny the Roman world paid 1,900,000 dollars every year for the purchase of Indian commodities. Alexandria succeeded Phœnicia in the maritime India trade, and held it until the passage round the Cape of Good Hope by Vasco de Gama in 1498. There was, as there still is, also an overland trade between India and Western Asia. Hindu tradition represents the original conquerors as entering the land from the north-west. Their descendants prior to the year B. C. 1000 had founded great and powerful empires "which had made great progress in knowledge, civilization, and the fine arts, and of which the ancient literature of the Sanscrit language is an imperishable memorial." (*Anthons' Classical Dictionary*.) In B. C. 126, the Tartars invaded the northwest, and held it until B. C. 56, when they were driven out by Vacramaditya I, whose successor Vacramaditya III, A. D. 441, persecuted the Buddhists and expelled them from Hindoostan. Christianity is said to have been introduced among the Hindoos in the first century by the Apostle Thomas, according to some, and by the Apostle Bartholomew, according to others. Vasco de Gama, in 1498, found over a hundred Christian churches in the interior of Travancore and Malabar, but they were probably composed of the descendants of Nestorians, who emigrated thither in the fifth and sixth centuries, and not of converted Hindoos.

LACTRIANS.

The Iranic branch of the Asiatic Aryans on its westward march from the Punjaub, first occupied Bactria, which lay west of the snowy chain of the Bolor mountains, and south of the Oxus (*Amu Darya*). It included the modern Badakshan, Koondooz, and the Balkh district, and had every species of soil and climate. Bactra, the ancient capital, is the modern *Balkh*. *Schuyler's Turkistan*, a splendid work in two volumes, contains the latest and best information on this and other countries of Central Asia. Bactria became the seat of a powerful empire, long prior to that of the Medes and Persians. In B. C. 245, the Greek governor, Diotatus, rebelled against Antiochus II, and made it a kingdom whose bounds, in the reign of Menander, extended to Serica, (China,) and which under his successor Eucratidas, included India and the greater portion of Afghanistan. Heliocles, B. C. 160-150, was the last monarch. The Scythian nomads on the north, and the Parthians on the west and south gradually subdued his kingdom, and in B. C. 142, Hellenic culture and civilization were finally compelled to retire before barbaric force. In Cabul and Candahar Greek kingdoms survived until B. C. 80, when they too were swept away by irruptions of the Sue-chi and other Tartar or Scythic races.

SOGDIAN.

Sogdiana lay to the N. N. W. of Bactria, between the Oxus and Jaxartes, and was one of the earliest Aryan settlements. Its extent was nearly coterminous with the recent khanate of Bokhara. Its ancient capital, Maracanda, is the modern city of Samarcand. The Arabian geographers described the country as a terrestrial paradise, full of gardens, groves, cornfields, and all kinds of exquisite fruits. The Sogdians were of coarser type and less soldierly than the Bactrians, but nevertheless were among the last tribes that submitted to Alexander before he proceeded to the invasion of India. Of the Bactrian kingdom which rose out of the ruins of his empire, the Sogdians formed a part, and shared in its good or ill experiences.

Of the MARGIANS, who roamed over Margiana, the country

between the Amu Darya and Attrek rivers,—now occupied by the Tekkes and other tribes of Turkomans,—ancient historians know as little as modern writers know of their present successors, whose principal town is the half-ruined village of Mero. Their ignorance of the CHORASMIANS on the Ust Urt plateau, and in the delta of the Oxus, was quite as dense. Of the ARIANS, who lived in the modern territory of Herat, a small but fertile tract on the Arius, (*Heri rud*) and whose capital city of Artacoana is now *Herat*, it is merely said that they offered a stout resistance to Alexander. The SAGARTIANS were nomads who roamed over the great desert of Iran, from Kashan on the west to Quetta on the east. The ZARANGIANS lived about the salt lake Hamoon, in the modern province of Seistan, into which the Helmund and other streams empty their waters. The ARACHOSIANS were a pastoral and agricultural people in what is now western and central Afghanistan. Their capital, Arachotus, is now Candahar. The SATTAGYDIANS owned the rugged tract between the latter and the Indus valley. The GANDARIANS held the mass of tangled mountain chains with interlaced valleys of wonderful fertility, and dark, narrow, almost impenetrable gorges, with which the British armies have become so sadly familiar within the past fifty years. Caspatyrus (*Cabul*) was their chief town. The DADICÆ were the conjectural forefathers of the Persian agricultural Tadjiks. The GEDROSIANS possessed the modern Beloochistan—their principal town being Pura (Bunpore?). The CARMANIANS on the shore of the Persian Gulf, and the HYRCANIANS on that of the Caspian Sea were also of the Aryan stock.

But the chief interest the Iranic Aryans possess for modern readers lies in the fact that the furthest immigrants to the south-west, probably by the way of Media, were the Persians. The Medes themselves were of Iranian blood, but were only followers in that brilliant march to extended empire of which the Persians held the van. See PERSIANS.

CHAPTER XXV.

HAMITIC FAMILY.

HAM,—CUSH, ASIATIC AND AFRICAN ETHIOPIANS. ETHIOPIANS OF THE NILE.

Ham, the youngest son of Noah, (Gen. 5:32, 9:24) is represented by the Mosaic record and by Jewish tradition as a sensual, indecent and cruel fellow, (Gen. 9:25), for whose wickedness a large portion of his posterity,—the Canaanites,—were doomed to suffer. The name was descriptive of nature and character. Gesenius defines it as signifying "warm, hot, e. g. of bread just baked; Joshua 9:12." The Rabbins state that he was the first to invent idols. Old commentators affirm that after his death he was deified, and worshipped as the African Jupiter Ammon. He is said to have settled in Egypt, and to have given his name to the country, which is called the "land of Ham," in Psalms 78:51, 105:23, 106:22. His descendants, like those of his brothers, have from time immemorial been distinguished by their color. While the Japhetites are blonde, and the Shemites brunette, "the Hamites have been known by a darker and muddier tint. Sometimes, as in the Galla of Africa, and some of the Nilotic nations, the color is almost black," (*Winchell's Preadamites*, p. 54.) Burkhardt describes the Dowaser tribe of Arabs as "very tall men and almost black." "The B-dawees, on the Persian Gulf, are similarly dark." (*Ib. note p. 94.*) Climatic conditions doubtless have differentiated the Hamites from their lighter colored brethren. The general rule is that the darkness of the skin increases in proportion to the heat and moisture of the climate. Thus, Livingston and all African travellers have found the sootiest negroes in the deadly jungles, morasses, and lakes of decayed vegetable matter in Equatorial Africa. The nearer the Equator the black-

er the hue, provided the requisite conditions of heat, moisture and miasmatic exhalation be present. Dr. Winchell himself furnishes illustrations of this physiological law, while denying the Hamitic paternity of the negroes. Beginning with the blonde Indo Europeans of the North, the color of the human race deepens as we go South, until we find the "sun-burnt" Hamites to be "noticeable for their dark complexion." He says that "the Egyptian paintings show that the Ki Sh (or ancient Nubians) were generally mahogany-colored instead of black." But the same or similar causes that imparted the mahogany color to the Ki Sh also imparted the sooty blackness to the negroes whom Rameses II drove before his chariot. Adequately powerful causes have been at work for periods—historic and unhistoric—long enough to clothe Ham's negro progeny with their peculiar physical characteristics.

CUSH—ASIATIC AND AFRICAN ETHIOPIANS.

Cush, the eldest son of Ham, (Gen. 10:6), gave his name to large regions of Asia and Africa. The name Cush occurs thirty-nine times in the Old Testament. In five instances it has been transliterated as "Cush," and in thirty-four instances translated as "Ethiopia," "Ethiopian," or "Ethiopians." The word Ethiopia is adopted from the Greek version, and "is derived from *aitho*, to burn, and *ops*, the face, and signifies the land of the sun burnt," (Winchell's *Preadamites*, p. 91), an appellation that is vividly descriptive both of Arabia and Africa.

The first great empire, that of the mighty Nimrod, was of Cushite origin. Traces of the name, Cush, it is imagined, are found in Caucasus and Cossei of Khusistan. Migrating down the Euphrates, the Cushites founded celebrated cities on the route. On or before their arrival at the mouth of that river, one branch of the family journeyed westward along the shores of the Persian Gulf and the Arabian Sea,—leaving colonies by the way,—to the Indus. Thence they overspread the peninsula of Hindoostan, and crossed the Ganges into the countries of Further India. The hard necessities of pioneer life in a rough tropical country, left their traces upon the descendants of the first immigrants, who are scattered among the hills and jungles of India to the number of twelve millions, under the name of Santhals, Bheels, Coles, Mairs, Gonds, etc. Short of stature, dark skinned, with high cheek bones, flattish noses, large jaws, wide mouths, very scanty beards, and long coarse hair, "they eat all kinds of food, drink fermented liquors, ignore clothes, worship their own gods, speak a language and follow customs unlike those of their more civilized neighbors." (*Andrews' India and Her Neighbors*.) Their weapons are of primitive character. Succeeding waves of immigration, of the same kindred probably, are now represented by "the Dravidian races of Southern India, who number about thirty millions," and among whom Christian missions are now winning some of their proudest triumphs. Their languages, "the Tamil, Telugu and Canarese, have a literature more than a thousand years old, and whose early civilization dates back some way beyond the Christian era." *Ib.* "In the hills that border Assam, Bengal and Upper India, we meet with races of Indo-Chinese or Mongolic stock, akin to those which inhabit Burmah, Thibet and Siam." *Ib.* These may be mixed people of Japhetic and Hamitic blood. "They all speak dialects of the same language, and show their common origin in their short but sturdy frames, small eyes, high cheek bones, scanty beards, thin lips, flattened noses, and yellowish or copper colored skins." (*Ib.*)

Admitting what Canon Rawlinson and Dr. Winchell claim, that the ethnographical table contained in Genesis, 10 c., "is a genealogical arrangement of the races best known to Moses, and to those for whom he wrote, not a scientific scheme embracing all the tribes and nations existing in the world at the time," (*Origin of Nations*, p. 152,) it is not the less true that many nations have been organized from the primitive stocks both before and since the days of Moses, and that among them

may be the nations of southern Asia. Sir Henry Rawlinson, (*Herodotus*, Vol. I, p. 529, note), remarks that "recent linguistic discovery tends to show that a Cushite, or Ethiopian race, did in the earliest times extend itself along the shores of the southern ocean from Abyssinia to India. The whole peninsula of India was peopled by a race of this character before the influx of the Aryans." Brick inscriptions among the ruins of cities on the northern shores of the Persian Gulf testify to its former presence. "It can be traced, both by dialect and tradition, throughout the whole south coast of the Arabian peninsula, and it still exists in Abyssinia where the language of the principal tribe, (the *Galla*), furnishes, it is thought, a clue to the cuneiform inscriptions of Susiana and Elymais, which date from a period probably a thousand years before our era." When those inscriptions are credibly deciphered, the history of this portion of the Cushites will no longer remain what it now is—an almost total blank.

Another great stream of Cushite emigration probably followed the south-western shore of the Persian Gulf, diffused itself over Arabia, and crossing the Red Sea penetrated into all the unoccupied parts of Africa. The descendants of Seba, the eldest son of Cush, established themselves on the Nile, and there founded the kingdom of the Ethiopians.

ETHIOPIANS OF THE NILE.

The country of Seba extended from Syene, the southern frontier town of Egypt, to the Abyssinian highlands. It is frequently referred to by the inspired writers under the names of Cush, Seba, and Ethiopia. When most extended, it embraced the modern Nubia, Sennaar, Kordofan, and northern Abyssinia. In its more restricted sense, Ethiopia meant the kingdom of Meroë, from the confluence of the Blue and White branches of the Nile, to the border of Egypt. The prophets speak of it as a well watered country—being traversed and almost surrounded by the two Niles, and also by the Astaboras, or Tacazze. They also refer to its cataracts or rapids, its "vessels of bulrushes," and its "merchandise," consisting, as Herodotus explained—of ebony, ivory, frankincense, and gold. Not less closely do the sacred and secular authors agree in their descriptions of the dark and stalwart inhabitants, and their tall and handsome figures, which induced monarchs to select them as attendants in royal households. They were divided into tribes, of which the Sabæans were the most powerful. The Sukkims (*Souakim*), were an allied tribe. The descendants of the Ethiopians, who now reside in and around the old district of Meroë, are divided into small tribes of different colors and dialects. The wealth of Seba was drawn from fields, forests, mines, fisheries, and commerce, and is said to have been very great.

From their locality on the upper Nile the Ethiopians, "the vile race of Cush" made war on their lower neighbors, the Egyptians. Sometimes they were victorious, but were oftener defeated. Josephus relates the story of their conquest of Egypt in the days of Moses, of the means whereby Moses, as Egyptian general, drove them out of the country, and how he availed himself of the passion of Tharbis, daughter of the king of Meroë, to gain possession of that city. The Ethiopians composed part of the army with which Shishak invaded Judea in B. C. 971. Thirty years later, Zerah the Ethiopian, (Cushite,) invaded Judea with a host of one million men and three hundred chariots, but was completely routed by king Asa at the battle of Muzashah (ii Chr. n. 14-10.) Tois Zerah is held by some Egyptologists to have been Azerch-Amen, the Ethiopian king, whose capital was Napata (*Jebel Berkel*), in Nubia. His successor, Piankh, subdued Egypt as far as the Delta. The pyramids, temples, tombs, intaglios, paintings and inscriptions of Napata all show that the race, religion, civilization and manners of the Ethiopians were the same as those of the Egyptians. In civil polity they differed in this, that the priest had supreme power over the king. "In Ethiopia" writes Diodorus Siculus (3:6) "the priests send a sentence of

death to the king, when they think he has lived long enough. The order to die is a mandate of the gods." In the 87th Psalm the Ethiopians are ranked with the most illustrious nations.

In B. C. 737 "Egypt was invaded by a vast army of Ethiopians, led by Sabacos, their king," (*Rawlinson's Herodotus*, Vol. II, p. 185) who held the sovereignty fifty years. Sabacos leniently punished prisoners by compelling them to labor on the public works. His aid was sought *cir.* B. C. 730, by Hoshea, king of Israel, who had rebelled against Assyria. But before Sabacos or "So," (II Kings, 17:4), could come to the rescue, Shalmaneser had subjugated Israel and carried the people into captivity, B. C. 721. Defeated by the Assyrians at Raphia, B. C. 718, Sabacos returned to his own country, and paid tribute to the conquerors. Allied with the Egyptians, the Ethiopians were again vanquished by the Assyrians under Sennacherib, at the battle of Altaku. Not long afterwards, B. C. 710, 185,000 of the victorious warriors were smitten by the angel of the Lord in one night. (II Kings, 19:35). The Egyptian priests claimed the honor of the miracle for their god, Phtha, who, they said, sent a multitude of field mice, which ate through the strings of the Assyrian bows and shields in the night time. When day rose, the unarmed soldiers were massacred in great multitudes by the Egyptians. The event was commemorated in the temple of Vulcan by "a stone statue of Sethos, with a mouse in his hand, and an inscription to this effect: 'Look on me, and learn to reverence the gods.'" (*Herod. Vol. II, p. 189.*) This memorable event occurred while Tirhakah, (II Kings 19:9) was king of Ethiopia. Strabo speaks of Tirhakah, as the rival of Sesostris, in that he carried his foreign expeditions as far as the pillars of Hercules. The Ethiopian supremacy over Egypt was broken by the sack and captivity of Thebes by the Assyrians in the reign of Rutamen, son and successor of Tirhakah. The military power of the monarchy was again restored by the accession of 240,000 Egyptians of the warrior caste, who seceded to Ethiopia in the reign of Psammetichus, *cir.* B. C. 665, and who probably settled at Axum in Abyssinia.

Cambyes, after the conquest of Egypt, meditated the reduction of the Ethiopians, and treacherously sent spies with presents to the king, who returned an unstrung bow to Cambyes, with the advice to lead an army of superior strength against the Ethiopians when the Persians could bend that bow as easily as its donor, and until then to thank the gods "that they have not put it into the hearts of the sons of the Ethiops, to covet countries which do not belong to them." (*Herod., Vol. II, p. 348.*) Incensed at the wise reply "the senseless madman" Cambyes, led his army against Ethiopia. Vast numbers died of hunger and some of them committed cannibalism, so that he was obliged to return. The fifty thousand troops he had dispatched against the Ammonians in the Great Oasis, were entirely covered up by vast columns of whirling sand, as they sat at the noon-day meal. The lower Ethiopians and Nubians whom he subdued, afterwards made an annual present to Darius, and also served in the army of Xerxes. They practiced circumcision, were clothed with the skins of lions and leopards, and were armed with bows and spears.

When Egypt became a Roman province, Syene was its frontier town. Under Augustus, the garrison was overwhelmed by the Ethiopians. Petronius avenged the injury by the invasion of their country, and took Napata, the capital of Queen Candace, *cir.* B. C. 21. It would seem from the testimony of other writers that it was her northern capital. The southern metropolis was the city of Meroë, whose magnificent ruins lie near the modern Assour, about twenty miles north of Shendy. It was the centre of commercial intercourse between Africa and the south of Asia, and was one of the richest countries upon earth, (Isa. 45:14). Much of its affluence flowed into the coffers of the female sovereigns who bore the distinctive title of Candace, which was common to each, as

"Pharaoh" and "Ptolemy" were common to the kings of Egypt, and "Cæsar" to the emperors of Rome. The queens of Ethiopia, we are told by Eusebius, bore the title of Candace, up to his time, in the fourth century after Christ. When Bruce was at Shendy on his search for the sources of the Nile, he found the government of the district in the hands of a female called *Sittina*, *i. e.*, the lady or mistress. Ecclesiastical tradition says that the proper name of the Candace, whose treasurer was baptized by Philip, (Acts 8:38), was *Lacasa*, and that the treasurer's name was *Judich*. Irenæus further says that *Judich* converted the Candace and her kingdom to Christianity, and that he subsequently preached in *Tigré*, in Arabia Felix, and in Ceylon, where he suffered martyrdom. Abyssinia still remains nominally Christian.

CHAPTER XXVI.

ETHIOPIANS OF ARABIA.

HAVILAH, second son of Cush, (Gen. 10:7) gave his name to a district of Arabia, (Omar), that was colonized by his family. "In the fifth century of our era the Himyarites, in the south of Arabia, were styled by Syrian writers, Cushæans and Ethiopians. The Chaldee paraphrast, Jonathan, at Gen. 6, and another paraphrast at I Chron. 1:8, explains "Cush" by Arabia. Niebuhr (*Beschr.* p. 289) found in Yemen a tribe called *Beni Chusi*, (*McClintock & Strong's Cyclo. Vol. II, p. 615.*) Parts of the posterity of Havilah were known as *Avalitæ* or *Chaulotæ*. Lange and Delitzsch identify them with the Macrobian Ethiopians in modern Habesh, or Abyssinia. Most of these identifications are largely conjectural. Ethnologists fix only on highest probabilities. That Havilah was the ancestor of a colony of Cushites, who settled on the Arabian shore of the Persian Gulf is most likely. Nor is it improbable that the Sabæans of Meroë left a portion of their number, as Winchell believes, in the Arabian province of Omar, while migrating southwardly. The same remark applies to the children of SABTAH, third son of Cush, (Gen. 10:7), who are located by several ethnologists in eastern Arabia, on the contiguous shore of the Indian Ocean, and on the river Astaboras in the region of Meroë. "To this day there is in Yemen and Hadramaut a dark race of men who are distinct from the light-colored Arabians. So it is also in Omar on the Persian Gulf," (*Knobel Die Völkertafel der Genesis*). The important city of Sabbathath, mentioned by Ptolemy and Pliny, and which contained sixty temples, is supposed to have been built by the tribe of Sabtah.

RAAMAH, fourth son of Cush, (Gen. 10:7) probably settled in Arabia, just inside the Persian Gulf. Ezekiel refers to Raamah, and also Sheba, as distinguished traders in the marts of Tyre, in "chief of all spices, and with all precious stones and gold." (27:22). Strabo speaks of the Rhamanitæ tribe, — probably identical with Raamah. Their port, Regma, is the modern *Ramss*. Forster traces the migrations of offshoots from them, along the Eastern shores of Arabia to the mountains of Yemen. SHEBA, eldest son of Raamah, (Gen. 10:7) settled near his father. His posterity are held to have been the builders of the ruined city of Seba, on the island of Arvâl, one of the Bahrein Islands; and to have carried on, in conjunction with nomad Keturahite tribes, the great Indian traffics with Palestine. The allied Cushite and Semitic Sabæans are supposed to be the predatory bands mentioned in Job 1:15, 6:19. Their forays were similar to those of the modern Bedouins. DEDAN, second son of Raamah, (Gen. 10:7), is commemorated in Dâdan, an island in the Persian Gulf, and a trading post between India and Central Asia. The descendants of the Cushite Sheba and Dedan are believed to have intermarried with those of the Keturahite Sheba and Dedan, (Gen. 25:3). One portion of the posterity resulting from these alliances was engaged in an extensive and lucrative trade between India and

Egypt, and between Egypt and Phœnicia, or Syria; and another portion addicted itself to a pastoral life—with, perhaps, the manufacture of “precious clothes,” (Ezek. 27:20) as a specialty—on the borders of Idumæa. The mercantile portion consisted of men of stature and commercial note. (Isa. 45:14).

While the Cushite immigrants were pouring into the Arabian peninsula, the Semitic Joktanids (Gen. 10:26-30), were also probably entering, side by side. Certain streamlets doubtless commingled; others preserved comparative purity. The existing ethnological aspects were thus presented at an early epoch. The pioneer tribes were necessarily the rudest, and doubtless afforded the foundations on which Arabian historians built their stories of gigantic aborigines, who cultivated the land, peopled the desert, dwelt in caves, and were neighbors to the Jinn on the “deserted quarters.”

SABTECHA, fifth son of Cush, (Gen. 10:7), was the forefather of the dark colored men on the east side of the Persian Gulf in Caramania, (Kermān). Bochart and Bunseck regard them as the architects of the city of *Smydace*. The name *Sabatok* has been discovered on the Egyptian monuments. See ARABIANS.

CHAPTER XXVII.

CHALDÆANS.

In CHAP. II, the first great monarchy, founded by Nimrod, receives brief mention. He himself was a Hamite. The ethnic dispersion following the frustration of his designs did not drain the Chaldæan plain of all the members of any one of the three great families. Some of each remained, and over these he consolidated his power. His genius for war, and his successful aggressions upon the rights and liberties of his neighbors, caused him to be deified by his own nation. For long centuries he was worshipped, under the title of *Bilu Nipru*, or Bel-Nimrod, the god of the chase. Of his successors we have no reliable historical account. After his conquest of the land, the Semites emigrated, the Assyrians to Upper Mesopotamia, the Phœnicians to the coast of Canaan, and the Aramæans,—including the family of Abraham,—ascended the Euphrates. War ceased, and the pursuits of civil life were resumed.

A glance at the country discovers its peculiar physical characteristics. It is a vast alluvial plain, the creation of the Tigris and Euphrates, which rise from opposite sides of the mountain chain of Niphates, and after flowing, the first for 1146, and the latter for 1780 miles, pour their united floods into the Persian Gulf. The alluvium they bear down to the sea, has extended the delta of the river at the average rate of a mile in thirty years within the historic period. Both streams receive numerous tributaries in their course, and also discharge a portion of their waters—by channels that intersect the land between the two—into each other's beds. Both are navigable, especially in periodic freshets, for considerable distances above Nineveh. The region watered by these great rivers is divided into two sections by a line drawn from *Hit* on the Euphrates, to *Sanara* on the Tigris. Above the line which marks the beginning of the alluvium, is Upper, and below it is Lower Mesopotamia,—or Assyria and Babylonia. The latter was again subdivided into Upper Babylonia, the country about and above Babylon, and Lower Babylonia, or Chaldæa,—a purely geographical term, which is sometimes applied to the whole Babylonian plain. This is also called “the land of Shinar” in the Bible.

When the first Chaldæan kingdom was established, its superficial area was not more than 23,000 square miles, the size of the modern kingdom of Denmark. It possessed marvellous fertility. Wheat is indigenous there. Barley and sesame occasionally yielded three hundred fold return to the sower.

Palms, apples, and shelled fruits were abundant. The date-palm—a Persian poet sang,—had 360 uses. It furnished bread, wine, vinegar, honey, porridge, ropes, charcoal, and food for cattle and sheep. One continuous forest of verdure covered the country to the Persian Gulf. Water was distributed, with excellent engineering skill, over the whole land. Three chief canals connected the Tigris and Euphrates. The Pallacopas canal supplied the artificial lake of Borsippa, from which the land S. W. of Babylon was irrigated. The greatest of these works was the canal from the Euphrates at Hit, which regulated the inundation and preserved the fertility of the debatable land on the edge of the desert, all the way to the Gulf of Persia. The ancient kings preserved this magnificent system of irrigation with special care, the Arab Caliphs bestowed much attention on it, but the Turks have indolently suffered it to run into utter ruin. The waters of the Euphrates now run to waste in the desert, or form pestilential swamps. The contrast between past and present is mournful. “The wants of a teeming population were supplied by a rich soil, not less bountiful than that on the banks of the Egyptian Nile. Like islands rising from a golden sea of waving corn, stood frequent groves of palm trees and pleasant gardens, affording to the idler or traveler their grateful and highly valued shade. Crowds of passengers hurried along the dusty road to and from the busy city. The land was rich in corn and wine. How changed is the aspect of that region at the present day! Long lines of mounds, it is true, mark the courses of those main arteries which formerly diffused life and vegetation along their banks; but their channels are now bereft of moisture and choked with drifted sand; the smaller off-shoots are wholly effaced. All that remains of that ancient civilization—that ‘glory of kingdoms,’ ‘the praise of the whole earth’—is recognizable in the numerous mouldering heaps of brick rubbish which overspread the surface of the plain. Instead of the luxuriant fields, the groves and gardens, nothing now meets the eye but an arid waste—the dense population of the former times has vanished, and no man dwells there.”¹ Most literally have the prophecies of Isaiah 14:12, 13, 23, and of Jeremiah 50:38, 51:42, been fulfilled. Babylon is “wholly desolate.”

The Chaldæans were admirable architects, metallurgists, manufacturers of pottery and textile fabrics, and were well acquainted with the art of writing. Their knowledge of astronomy was famous, and coupled as it was with their worship of the heavenly bodies—probably led them into the mystical superstitions of astrology. Tradition, biblical history, resemblance between the cuneiform and hieroglyphic systems of writing, and the language and grammar of the inscriptions, all indicate that while the Hamite was the ruling race in the ancient Chaldæan monarchy, it also included Semitic, Aryan, and Turanian subjects. The early cuneiform writings consisted of pictures of objects. An eight rayed star meant “God;” a figure of five lines perpendicular to a right line meant “hand,” [] meant house, [] a double-toothed comb meant woman, because it was a feminine article of the toilet. This picture-writing, rude as that of the Mexicans, is the original of modern hand-writing. Just as primitive was the dress of the common people,—a single tunic, tied round the waist, and reaching to the knees. Their food was chiefly vegetables and fish. Beef and mutton were reserved for the richer classes. Live stock was often in danger from predacious animals, particularly lions, which are still common in Mesopotamia.

In each division of the Babylonian plain was a tetrapolis, or four prominent cities. In the northern division was Babylon, Borsippa, Cutha, (*Ibrahim*, N. E. of Babylon), and Sippara, the Sepharvaim of scripture, now *Sura*. In the southern section was Erech, (*Warka*), Calneh, (*Niffer*), Larsa, (the *Ellasar* of Gen. 14:1), now called *Senkereh*, and Hur (*Mug-*

¹ Loftus, “Chaldæa and Susiana,” pp. 14, 15.

heir). Rawlinson¹ identifies the latter with "Ur of the Chaldees." Each city was under the special patronage of one of the heavenly bodies—sun, moon, and five known planets. The Sun was worshipped at Larsa, the Moon at Hur, Bel (*Bilu Nipru*) and his consort Beltis, or Mylitta, at Calneh, Nergal at Cutha, and so forth. The name of the inferior deities is "Legion."

Their co-mogony bears a striking resemblance to that of the Mosaic record. It speaks of the flood, the ark, the preservation of a few of the human and of each of the beast and bird species, the worship offered on leaving the ark in Armenia, the building of the Babel tower, and the confusion of tongues.² Sceptics have argued that the Mosaic account was drawn from it. The contrary is doubtless true. The priests added some extravagant embellishments to their version, which impair its value in the estimation of critics.

The history and chronology of the Chaldeans are encumbered with the usual difficulties. The reign of the deified "hunter" was followed by that of the monumental builder, Uruk, who, according to Rawlinson, ascended the throne as early as B. C. 2326. Ur seems to have been his capital. After the death of Ilgi, his son, Chaldean history presents a blank until the appearance of the Elamitic king, Kudur-Nakhunta, who conquered the country, and was the first of a dynasty of five Median monarchs. Kudur-Lagamer, the Chedorlaomer of Gen. 14:1, who reigned in Elam, and wielded paramount authority over Amraphel, Arioch, and Tidal, was his successor. Chedorlaomer was attacked and routed by Abraham, near Damascus.

Of the third dynasty of native monarchs, nothing of much value is known except that *astral* worship triumphed over *elemental* worship—Tsabaism over Magianism. Of the fourth dynasty, Ismi-dagon, extended his dominion over Assyria. His successors continued in power until B. C. 1546, when an "Arab" or Egyptian supremacy followed. The suzerainty of Egypt in western Asia, from the conquests of Thothmes I, to the last victories of Rameses III, corresponds in duration with the 245 years during which the Chaldean Berosus says that nine "Arabian" kings ruled at Babylon. About B. C. 1300 Babylon was conquered by the Assyrian king, Tiglath-Nin. The people then became Semitised. Their language fell into disuse, and grew to be a learned tongue, known mainly by the priests and *literati*. Six centuries and a half of uneasy submission to Assyrian rule ensued, but in B. C. 625 the desire for national independence broke out into successful rebellion and the erection of a second kingdom. The learned class of the Chaldeans, if not the commonalty, retained their nationality under successive political changes, and perpetuated their renown as astronomers and astrologists in the "Chaldeans" of the Roman poets and historians.

See BABYLONIANS.

SYNCHRONOLOGY. B. C. 1451—1300.

ISRAELITES.	ASSYRIA.	GREECE.	EGYPT.
Pass the Jordan under Joshua, 1451.	Belochus, last king of the race of Ninus, 1446.	Minos flourishes in Crete, 1406.	Egyptian monarchs hold the supreme sovereignty of Mesopotamia from B. C. 1546 to B. C. 1301
Conquest of Canaan completed, 1446.	Artossa Semiramis II, associate on the throne.	Pelasgi and Tyrsenians settle in Italy, 1400.	
Joshua dies, 1427.	Tiglath-Nin conquers Chaldeas, 1301.	Corinth becomes a kingdom under Sisypheus 1397.	
In servitude to the Philistines, 1305.		Ceres arrives in Attica, 1383.	

[TO BE CONTINUED.]

The planets revolving round the earth are of very different sizes; for instance, Jupiter, the largest, is 80,000 miles in diameter, while Clio, the smallest known, is only 16 miles across. Of course, there may be planets very much smaller than Clio, but they are not known.

¹ Five Great Monarchies, Vol. I, p. 15.

² Smith's Assyrian Discoveries.

ORIGIN OF NATIONS.

ON THE CIVILIZATIONS OF ASIA MINOR—PHRYGIA, LYDIA, LYCIA, THE TROAS.

Claim made by the Phrygians to an extreme antiquity—Their military power, about B. C. 1300—Character of their civilization—Period which it covers, from about B. C. 900 to B. C. 565—Antiquity of the Lydian monarchy—Account of Herodotus—His third, or Mermnad dynasty—His second, or Heracleid dynasty—His first dynasty, mythic—Lydian civilization not traceable further back than about B. C. 900—850—Chief features of the civilization—Coinage—Trade—Glyptic art—Tombs of the kings—Flourishing period of Lydia, from B. C. 850 to B. C. 550—Civilization of Lydia, remarkable—Beauty of the sculptures—Indications of refinement—High position of women—Early civilization of the Troas—Character of the civilization as shown by recent excavations—Leading features of Aryan civilization.

Among the nations which claimed to have existed from the remotest times,¹ and which even ventured to dispute the palm of antiquity with Egypt,² it is somewhat surprising to find the small and not very distinguished state of Phrygia. Phrygia was an inland tract, occupying the central portion of Asia Minor, which is an elevated plateau, bounded north and south by mountain-chains, and intersected here and there by rocky ridges. From what date the Phrygian people had really been settled in this region is exceedingly uncertain. They had congeners in Thrace,³ and were believed by some to have immigrated from Europe into Asia within historical memory.⁴ But it is doubtful, on the whole, whether this migration has any solid grounds to rest upon; and quite certain that, if a fact, it must be one belonging to very remote times, long anterior to the dawn of history. The interior of Asia Minor is known as Phrygia to Homer,⁵ and no hint is given by him of its inhabitants being newly come into the region. Priam had in his youth helped them when they were attacked by the Amazons, and speaks of them as if they were then (about B. C. 1300) the most powerful people of the Peninsula.⁶ Their own traditions appear to have made them *autochthones*, or aboriginals; and it would seem that they believed the re-peopleing of the earth after the flood to have begun in their country.⁷ Of course no great stress can be laid on such a tradition; but it is incompatible with any knowledge on their part of being recent immigrants into their territory.

The civilization of the Phrygians was not of a high order. They were better known in the remoter times for their warlike qualities than for any progress which they had made in the useful or ornamental arts. Homer celebrates their martial ardor,⁸ and the skill with which they managed their chariots,⁹ but says nothing of their occupations in peace. Other

¹ See Pausan. i. 14, § 2; Apuleius, "Metaph.," xi. 5; Arrian, Fr. 46; Schol. ad Apollon. Rhod. iv. 261; Claudian, "Eutrop.," ii. 251, etc.

² Herod. ii. 2.

³ The Briges, whose name was another form of Phryges. (See Herod. vii. 73; Steph. Byz. ad voc.)

⁴ Xanthus Lydus said that the migration had taken place subsequent to the Trojan War (Fr. 5).

⁵ "Iliad," iii. 184.

⁶ Ibid. ii. 185—190.

⁷ Steph. Byz. ad voc. Compare the Phrygian coins which represent the deluge (Mionnet, "Descriptions des Médailles," vol. iv. pp. 234—237; and "Bible Educator," vol. i. pp. 33—35).

⁸ Hom. "Iliad," ii. 862, 863.

⁹ "Iliad," iii. 185.

writers note their proficiency in boxing.¹ As time went on, however, they developed a civilization, the impulse toward which may have been given from without, but which had features that were peculiar. They sculptured rock-tombs unlike any found elsewhere, and adorned them with an elegant patterning, accompanied by inscriptions.² They invented a musical style of a stirring and martial character, which was adopted as one of their main styles by the Greeks.³ They applied themselves, if we may believe Diodorus,⁴ to nautical matters, and for the space of twenty-five years held the command of the Mediterranean Sea. One of their tribes⁵ distinguished itself in metallurgy, and from their wonderful skill acquired the reputation of being magicians. In connection with their music, they composed odes and hymns, which they used in their religious services, and which must have had considerable merit, if they really "stimulated the development of lyric and elegiac composition" among the Greeks of Asia.⁶

It will scarcely be argued at the present day that Phrygian civilization began at a very early date. We cannot really trace the nation further back than about B. C. 1300, for their name is absent from the Bible, and from the early cuneiform and hieroglyphical inscriptions. Homer is the most ancient authority for their existence; and Homer, as above remarked, represents them as a warlike, but scarcely as a civilized people. The written characters are evidently derived from the Phœnician,⁷ and were probably communicated to them at the time of their naval supremacy, or about B. C. 900—875. Their rock-sculptures are most likely later than this. The king Midas, whose tomb and inscription still remain at Doganlu, near the ancient Cotyæum, is probably the monarch of the name whom Eusebius⁸ made a contemporary of Hezekiah (B. C. 726-697). He is, perhaps, the same with the Midas whom Herodotus mentions as the first foreigner to send offerings to Delphi;⁹ and he possibly may be the *Mita* whom Sargon speaks of as one of his West-Asian antagonists.¹⁰ It is not clear that a Phrygian monarchy had existed very long before this. In the Homeric times no king is mentioned; and the traditional Gordias, the founder of the kingdom,¹¹ if he be a real personage, may have been the father of this Midas, and have ascended the throne about B. C. 750. The most flourishing period of Phrygia must be placed between B. C. 750 and B. C. 565. For centuries anterior to B. C. 750 it had been an important military power—probably the chief power of Asia Minor; but we have no evidence of its condition at this period, and cannot say whether it was civilized or barbarous.

The history of Lydia is carried back by ancient writers very considerably beyond that of Phrygia. According to Herodotus,¹² the country had been ruled by three dynasties in succession before its conquest by Cyrus (B. C. 554)—the first of them sprung from a certain Lydus, son of Atys; the next descended from the Grecian Hercules, and known as Heracleids; the third descended from Gyges, son of Dascylus and known as Mer-

mnads. To the Mermnad dynasty he assigned 170 years;¹ to the Heracleids 505 years;² to the dynasty which preceded the Heracleids he could assign no definite duration,—their origin was lost in the mists of antiquity, falling into the remote period when history melts into fable and legend. A settled monarchy had thus, according to the belief of Herodotus, existed in Lydia from a date at least as early as B. C. 1400; for we can scarcely allow to his first dynasty a less period than two centuries. The views of Herodotus are borne out to a certain extent by notices in other writers. Diodorus said³ that the Lydians had held the command of the Mediterranean for ninety-two years—from B. C. 1182 to B. C. 1090. Xanthus, the Lydian, who wrote the history of his native country in Greek during the lifetime of Herodotus, appears by his fragments to have recognized the three dynasties of that writer,⁴ and to have claimed for the Lydian kingdom at least as high an antiquity.⁵ Homer does not throw much light on the subject. He does not use the name of "Lydians" at all; but it is generally agreed that the Mœones, whom he brings from Mount Tmolus to the assistance of Priam,⁶ represent the Lydian people.

It has commonly been allowed that Herodotus's third, or Mermnad, dynasty is historical.⁶ Gyges, its first monarch, was contemporary with the Greek poet Archilochus, who mentioned him in his writings.⁷ He sent magnificent offerings to Delphi, which were seen by Herodotus, and which the priests called "Gygian."⁸ Recently, his name has been found in the inscriptions of the contemporary Assyrian monarch, Sardanapalus,⁹ who says that Gyges sent him presents, and accepted for a time the position of an Assyrian tributary. There is thus no shadow of doubt that a powerful and civilized monarchy was established on the west coast of Asia Minor at least as early as the beginning of the seventh century.

With regard to the second, or Heracleid, dynasty, there is more doubt. That a family distinct from that of the Mermnads ruled in Lydia before the accession of Gyges may be pronounced certain; and the continuous list of six kings, preserved by Nicolas of Damascus,¹⁰ and taken by him most probably from Xanthus, seems to deserve acceptance as historical. But beyond this all is uncertain. We do not know what authority the Lydian informants of Herodotus had for their statement that the second dynasty contained twenty-two kings in a direct line, whose reigns conjointly made up the number of 505 years. The statement itself is exceedingly improbable;¹¹ and it seems on the whole unlikely that the Lydians of the fifth century B. C. were in possession of au-

¹ This number is obtained by adding together the years assigned to the several kings. It is probably in excess, since it involves an average of thirty-four years to a reign.

² Herod. i. 7.

³ Ap. Euseb., "Chron. Can." i. 36.

⁴ See the "Fragments" in C. Müller's "Fragmenta Historicorum Græcorum," vol. i. pp. 36—43; and compare the fragments of Nicolaus Damascus in the same work, vol. iii. pp. 380—386. This latter writer almost certainly followed Xanthus.

⁵ Xanthus made a Lydian general found Ascalon (Fr. 23), which was a flourishing town in the time of Joshua (Judges i. 18)—about B. C. 1500.

⁶ "Iliad," ii. 864, 865. Herodotus tells us that the Lydians were originally called Mœones (i. 7).

⁷ Thirlwall, "History of Greece," vol. ii. p. 158; Grote, "History of Greece," vol. ii. p. 408.

⁸ Herod. i. 12; Arist. "Rhet." iii. 17.

⁹ Herod. i. 14.

¹⁰ See Mr. G. Smith's "History of Assur-bani-pal," pp. 64, 71, and 73.

See the "Fragm. Hist. Gr.," vol. iii. pp. 380—386.

¹¹ A continuous descent from father to son for twenty-two generations, without any failure of male offspring, or even any descent to a grandson, is very unlikely.

¹ Theocrit. "Idyll," xxii. 75—130; Apollon. Rhod. i. 937—954; Apollod. "Bibliothec.," ii. 5, § 9.

² See Texier, "Asie Mineure," vol. i. p. 155; and for the inscriptions, see the author's "Herodotus," vol. i. p. 547, second edition.

³ Grote, "History of Greece," vol. ii. p. 402 (ed. of 1862).

⁴ Ap. Euseb., "Chron. Can." i. 36.

⁵ The Dactyli of Mount Ida. (See "Phorônai," Fr. 5.)

⁶ See Mr. Grote ("Hist. of Greece," vol. ii. p. 403).

⁷ See the author's "Herodotus," i. s. c.

⁸ "Chron. Can.," ii. p. 321.

⁹ Herod. i. 14.

¹⁰ See "Ancient Monarchies," vol. ii. p. 422, first edition, and compare Sir H. Rawlinson's note in the author's "Herodotus," vol. i. p. 131, note 6, second edition.

¹¹ Arrian, "Exp. Alex." ii. 3; Justin. xi. 7.

¹² Herod. i. 7-13.

thentic records and of an exact chronology reaching back between 700 and 800 years. Their estimate can scarcely have been anything better than a rough guess at the time that the (so-called) Heracleid dynasty had lasted. It may easily have been something worse. It may have been an attempt to support by an apparent synchronism the idea of a connection between the royal houses of Assyria and Lydia, dating from the thirteenth century B. C., which some of the Lydians seem clearly to have asserted.¹ But this supposed connection is probably a pure fiction,² the offspring of national vanity, without any foundation in fact. If the chronology was really invented to bolster up this figment, it does not deserve a moment's consideration, but may be consigned at once to oblivion.

As for the first Herodotean dynasty, its non-historical character has been almost universally admitted.³ The kings assigned to it are clearly mythical personages, belonging, not to the nation's history, but to its Pantheon. Manes is the *heros eponymus* of the Mæones, or Mæones; Atys and Cotys are gods; Lydus and Asies are again eponymous heroes; Meles is an ideal founder of the capital. History begins at the earliest with the Heracleids; but scarcely with Agron, who is not more real than Brute the Trojan, or than Hengist and Horsa, sons of Witgils, and great-grandsons of Odin. We cannot trace the Heracleids further back than about B. C. 850; the dynasty may have commenced some centuries earlier, but we really *know* nothing of Lydia before the ninth century.

From this time, however, if not even earlier, the Lydians appear to have been civilized. The wealth which Gyges boasted descended to him from the Heracleid kings, who doubtless washed the sands of Pactolus, and worked the mines of Tmolus for many generations. Commercial activity must have commenced and made much progress under their sway, if, as seems tolerably certain, the invention of coined money was made by the Lydians during the time of their sovereignty.⁴ This invention implies a high degree of mercantile intelligence, and can scarcely have been made until commercial transactions with foreign nations had become both numerous and intricate. Herodotus tells us that the Lydians, as far as he knew, were the first to engage in retail trade as a profession;⁵ and among the nations of Western Asia they were noted for industry, for mental activity, and for a readiness to hold intercourse with foreign countries. They were skilled in music,⁶ and originated a style of their own, which the Greeks regarded as soft and effeminate. They claimed to have invented a variety of games at a very remote period.⁷ They were ship-builders, and did not shrink

from the perils of long voyages.¹ In glyptic art their early coins show them to have made some progress, for the animal forms upon these coins have considerable merit.² They were well acquainted with the art of squaring and polishing hard stone and marble. If the rock-sculptures existing in their country³ are to be ascribed to them, we must give them credit for some grandeur of conception, as well as for a power of executing such works under difficulties.

A grandeur of conception is also evidenced by the most remarkable of all the Lydian works which are still extant. The barrow or tumulus, is a somewhat rude and common construction, requiring no great mechanical skill, and possessing little impressiveness, unless it is of vast size. The Lydians having adopted this simple form, which appears also in the neighboring Troad,⁴ for the tombs of their kings, gave dignity and majesty to their works by the scale on which they constructed them. The largest of them all, the famous "tomb of Alyattes," Herodotus compares with the monuments of Egypt and Babylon.⁵ It was a conical mound, above a thousand feet in diameter, emplaced upon a basement of hewn stone, and crowned with five *stelæ*, or pillars, bearing inscriptions. It covered more space than the Great Pyramid, but can scarcely have had so great an elevation. In its centre it contained a sepulchral chamber, eleven feet long, eight broad, and seven high, formed of large blocks of white marble highly polished.⁶ It stood on the summit of a range of limestone hills, which skirts the valley of the Hermus on the north, and is still "a conspicuous object on all sides."⁷

Herodotus speaks as if this tumulus had in his day stood alone. It is scarcely possible, however, that this was really so. The monument stands now in the midst of a necropolis of similar tombs, all of which are seemingly of at least equal antiquity. Modern travelers have counted more than sixty of these tumuli; and among them are three or four⁸ but little inferior in size to the "tomb of Alyattes." These are, in all probability, the tombs of other (previous) Lydian kings, whose works Alyattes determined to outdo when he raised his great sepulchre. The size and number of the tumuli render this Lydian necropolis a most impressive sight. "It is impossible," says Mr. Hamilton,⁹ a traveler rarely moved to admiration, "to look upon this collection of gigantic mounds, three of which are distinguished by their superior size, without being struck with the power and enterprise of the people by whom they were erected, and without admiring the energies of the nation who endeavored to preserve the memories of their kings and ancestors by means of such rude and lasting monuments."

Lydian civilization belongs, then (so far as appears), to the three centuries commencing B. C. 850, and terminating B. C. 550. Like Phrygian civilization, it was (apparently) of home growth, only very slightly affected by the influence of Egypt or of Assyria, or even of Phœnicia. The chief mark which it left behind was the invention of coined money, whereby it gave an impetus to trade and commerce that can scarcely be too highly appreciated. In other respects it was not a civilization of a high order. It did not affect literature, or science, or even art, otherwise than slightly. It probably, how-

¹ The supposed genealogy of the first Heracleid king, who was said to have been "son of *Ninus* and grandson of *Belus*," proves this.

² There is no trace in the Assyrian inscriptions of any connection between Lydia and Assyria prior to the time of Gyges. Assyrian influence does not previously extend beyond Cilicia, Cappadocia, and perhaps south-eastern Phrygia.

³ Heeren, "Manual of Ancient History," p. 478, E. T.; Grote, "History of Greece," vol. ii, p. 408; Volney, "Recherches sur l'Histoire Ancienne," vol. i, p. 306; P. Smith, "Ancient History," vol. i, pp. 252, 253, etc.

⁴ If the Lydians invented coined money, as asserted by Herodotus (i. 94), Xenophanes of Colophon (ap. Pol. ix. 83), and others, they must have done so before the time of Pheidon I., who introduced coined money into Argolis. But Pheidon I. flourished about B. C. 750, or half a century before Gyges.

⁵ Herod. i. 94.

⁶ On the Lydian music, see Mr. Grote's "History of Greece," vol. ii, pp. 402-407; and compare Professor Donkin's article in Smith's "Dictionary of Greek and Roman Antiquities," ad voc. *Musica*.

⁷ As dice, hucklebones, and ball. (See Herod. i. 94.)

¹ So Herodotus, l. s. c. Compare the statement of Diodorus (ap. Euseb. "Can. Chron.," i. 36), that they once held the command of the Mediterranean.

² See the author's "Herodotus," vol. i. p. 567.

³ Texier, "Asie Mineure," vol. ii, p. 304; Hamilton, "Researches in Asia Minor," vol. i, p. 50.

⁴ Schliemann's "Troy and its Remains," p. 178, and plate opposite.

⁵ Herod. i. 93.

⁶ See the author's "Herodotus," vol. i, p. 184, note 6.

⁷ Hamilton, vol. i, p. 146.

⁸ Chandler, "Tour in Asia Minor," p. 302.

⁹ "Researches," vol. i, p. 146.

ever, had some refining and softening influence on social intercourse and manners. Though the character of the Lydians for luxury and effeminacy belongs especially to later times,¹ to the period when they had become subjects of the Persian or Macedonian monarchy, yet we may trace, under the independent kingdom, the germs of this soft temper. Anacreon, who lived at the time of the Persian conquest, and can scarcely have lived long enough to note a change of character produced by subjection, pointedly remarked upon it.² It was alluded to by Sappho,³ his earlier contemporary. Herodotus, in his story of Gyges, in his account of Lydian manners during the reign of Alyattes, and in his description of the court of Croesus, implies it.⁴ Lydia must have played an important part in polishing and humanizing the Greeks, to whom they were for a century and a half the main representatives of Asiatic civilization.

In the south western corner of Asia Minor we have traces of a third civilization, which, though somewhat later than the two that we have been considering, is so united to them by locality, and so near to them in respect of time, as to render its conjunction with them in this review of early civilizations natural, if not necessary. Lycia extended along the southern coast of the peninsula from long. 28° 40' to 30° 40', comprising the fertile valleys of the Calbis and Xanthus, together with a large quantity of picturesque mountain country. It was inhabited by various warlike tribes, who maintained their independence down to the time when Cyrus, having conquered Croesus (B. C. 554), commanded his general, Harpagus, to complete the subjugation of Asia Minor. Harpagus reduced the Lycians after encountering a desperate resistance,⁵ and apparently received as his reward the satrapy, or rather sub-satrapy,⁷ of Lycia, which continued to be held by his descendants for eighty or a hundred years as a hereditary fief. During this period we find a style of architecture and of glyptic art existing in the country, which is very surprising.⁸ The Lycians either carve themselves sepulchral chambers out of the solid rock, or build themselves tombs of large masses of squared stone, in each case fashioning their sepulchres after the form of either a temple or a house, and adorning them with bas-reliefs, which approach nearly to the excellence of the best Greek art. These early Lycian sculptures furnish a most curious problem. They are so Greek in character as to suggest strongly the idea of Greek influence. But they are accompanied by Lycian inscriptions, and they belong apparently to a time when Persia, and not Greece, was mistress of the territory.⁹ The question arises, Did art make the leap from the sculptures of Assyria to those of Lycia in Asia, without the help of the Greeks? and was Greece indebted to Lycia for the great bulk of those high qualities which are usually regarded as exclusively characterizing the artistic productions of Hellas? If so, the Lycians deserve to stand on a pedestal

¹ See Grote, "Hist. of Greece," vol. ii. p. 405; and compare Herod. i. 155, 157; Æschyl. "Pers." 41; Athenæus, "Deipn." xv. p. 690, c.; Suidas ad voc.

² Anacreon (100) uses the word, "Lydian-tempered," for "soft-tempered."

³ Sapph. Fr. 54, ed. Schneidewin.

⁴ Herod. ii. 8-12, 29, and 93.

⁵ Herod. i. 28.

⁶ Ibid. i. 176.

⁷ Lycia, according to Herodotus (iii. 90), was included with Æolis, Ionia, Caria, and Pamphylia, in the first satrapy of Darius. Sub-satrapies, however, were common in Persia (Xen. "Hell." iii. 1, § 10; Ælian. "Hist. Var." xii. 1, etc.).

⁸ For the Lycian art and architecture, see the admirable works of Sir C. Fellows, entitled "A Journal written during an Excursion in Asia Minor," and "An Account of Discoveries in Lycia." Compare also the Travels of Forbes and Spratt.

⁹ See especially the matured views of Sir C. Fellows, as stated in his "Lycian Coins" (1855), pp. 18, 19.

among the Asiatic nations,¹ and to be regarded as constituting a most important link in the long series whereby the torch of knowledge has been handed on from age to age, and the gains made in early times by primitive Asiatic races have become the heritage of Europe and the common possession of modern civilized nations.

Nor are the Lycian sculptures important only as indicating the high artistic excellence to which the nation had attained. They show in the details of dress and furniture an advanced state of upholstery and of textile industry,² which we should certainly not have expected to find among a people so little known and so seldom mentioned by ancient writers.³ We must conclude from reliefs assigned to the middle of the sixth century B. C. that the Lycians were already, at the time of the Persian conquest, on a par with any other Asiatic nation, in the comforts and luxuries of life, while they excelled all other Asiatics in artistic merit and genius.

It is in accordance with the general idea which we thus obtain of Lycian civilization, to find that the position of women in Lycia was much higher than that usually assigned to the weaker sex by Orientals. Citizenship and nobility were transmitted in Lycia by the female line; and men in tracing their genealogies, gave the list of their female, and not of their male ancestors.⁴ Moreover, the Lycian sculptors freely exhibited the forms of women in their bas-reliefs, representing them as unveiled before men, and as present with them at banquets.⁵ Herodotus, in close agreement with the monuments, notes this fact of the Caunians,⁶ who are proved by the inscriptions of their country to have been a mere branch of the Lycian people.⁷

The three civilizations of which we have hitherto treated in this chapter belong most probably to the space between B. C. 850 and B. C. 450. If they ascend any higher, it is impossible, for want of records, to trace them. We may, however, gather from Homer, and from certain modern researches, that in the north-western corner of the Peninsula a civilization of a somewhat low type was established on the banks of the Scamander some four or five centuries earlier. Whether Dr. Schliemann's discoveries are to be regarded as having brought to light the veritable city whereof Homer sang or no, at any rate they prove the existence of metallurgic and ceramic skill, and of a certain amount of ingenuity and taste in ornament at a very remote date, prior to the introduction of letters;⁸ and while flint and

¹ It has been suggested to me that the Cypriots, or Greeks of Cyprus, were perhaps a link between Assyria and Lycia; but, as at present advised, I am inclined to think that the Cypriot remains, discovered by General Di Cesnola and others, are considerably later than the Lycian. (See Dr. Birch's remarks in the "Transactions" of the Biblical Archaeological Soc. vol. iv. p. 20).

² See especially the chairs, footstools, and dresses on the "Harpag Tomb," now in the British Museum.

³ We mean "ancient" in a strict sense. From the time of their connection with Rome (B. C. 188) the Lycians are frequently mentioned; but they had then lost their Asiatic character, and become thoroughly Hellenized.

⁴ Herod. i. 173.

⁵ See especially the bas-reliefs on the tomb of Zala, in the British Museum, which, though laïsh, have still a strong Lycian character about them.

⁶ Herod. i. 172.

⁷ Fellows, "Lycian Coins," p. 5.

⁸ We are wholly sceptical as to Dr. Schliemann's "eighteen inscriptions." ("Troy and its Remains," p. 373). They have been interpreted as Chinese (ibid. p. 51), as written in the Cyprian character from left to right (ibid. p. 366), and as written in the same character from right to left (ibid. p. 368). It is finally confessed (p. 369) that they are not interpreted or deciphered at all. To us they appear a mere rude patterning, in no essential respect different from the markings allowed to be patterns.

stone instruments were still employed to a large extent,¹ in the district where Troy must have stood—the broad plain, bounded by hills, which is watered by the two streams of the Scamander and the Simois. If not the actual relics of the city of Priam, they indicate probably what the relics of that city would be if we were to find them, and what the character of its civilization was. We cannot agree with Dr. Schliemann that his discoveries reveal “a great civilization and a great taste for art.” What we find is a knowledge of metallurgy sufficient to produce cups, vases, ornaments, and implements, some of which are cast, some wrought by the hammer, some brought into their actual shape by a fusing together of their pieces; an acquaintance with the method of hardening copper by uniting it with an alloy of tin;² a power of producing terra cotta jars of a good quality, and as much as two feet in height; a tolerable taste in personal ornament, especially shown in female head-dresses, in bracelets, and in earrings;³ a fair skill in masonry; and a very moderate power of imitating animal forms.⁴ On the other hand we note in the entire series of remains a general clumsiness of shape, and a style of ornamentation which is rude, coarse, and *childish*. In no remains of antiquity have we seen less elegance than in the thirty-two pages of “whorls” with which Dr. Schliemann’s work closes. The patterning, where it is imitative at all, imitates animals as children do—with dots for heads, and lines for ears, body, tail, and legs; where it is merely conventional, it is clumsy, irregular, and without beauty. The vases, cups, etc., are somewhat better. Occasionally the shapes are moderately good, but the great mass are either grotesque or clumsy. In the ornaments alone is there any approach to artistic excellence, and even these fail to justify the raptures into which they throw the discoverer.⁵

It is not unlikely that a civilization of the character revealed to us by Dr. Schliemann’s researches at Hissarlik was spread widely over Asia Minor in times anterior to the Lydian, Phrygian, and Lycian developments. There are various remains of very primitive art in the country,⁶ which are still unclassified, and which may belong to this early period. It is a marked characteristic of the art that it is of native growth, and not the result of Babylonian, or Assyrian, or Egyptian, or Phœnician influence. It is, in fact, Aryan art, and the civilization which it accompanies and indicates is Aryan civilization. That civilization is characterized by imagination and progressiveness in religion, by a tendency towards freedom in politics, by an elevated estimate of woman, by a general activity and industry, and by a high appreciation of art, a constant inventiveness, and a straining after ideal perfection. It was only in European communities that these tendencies fully worked themselves out; but their germs may be seen in these early Asiatic efforts, when the Aryan race, in its infancy, was trying its powers.

ON THE CIVILIZATIONS OF CENTRAL ASIA—ASSYRIA, MEDIA AND PERSIA, INDIA.

Civilization in Central Asia—Supposed antiquity of the Assyrian Empire—View of Ctesias—More moderate chronology of Berosus and Herodotus—Cuneiform monuments fix about B. C. 1500 for commencement of Assyrian independence—Flourishing period begins B. C. 1300—General character of Assyrian civilization—Architecture—Sculpture—Minor ornamental arts—First beginnings of Iranian civilization—Supposed date of Zoroaster—Earliest portions of Zendavesta not before B. C. 1500—Character of the early civilization—Fresh impulse received about B. C. 850—Greatest development between B. C. 630 and B. C. 450—Leading features of the architecture and sculpture—Decoration of palaces—Literary cultivation—Habits of life—Indic civilization nearly coeval with Iranic—Four periods of Sanskrit literature—Chronology of the periods—Civilization begins about B. C. 1200—Character of the civilization as indicated by the Vedic writings.

While the Aryan civilizations, described in the last chapter, were developing themselves peacefully side by side, in the extreme west of the Asiatic continent, the region which jutted out towards Europe, and is known by the name of Asia Minor, the more central portion of the continent—the Mesopotamian Plain, the great Iranic Plateau, and the Peninsula of Hindustan—was the scene of a struggle, not always peaceful, between three other types of human progress and advancement, which in those parts contended for the mastery. Two of these were, like the West-Asian civilizations, Aryan, while one, the Assyrian, was of an entirely different character. It is this last to which we propose to give the foremost place in the present chapter, not that we should assign it a priority of beginning over the other two, but inasmuch as it reached earliest its full development, and so belongs, on the whole, to a more remote period in the world’s history.

The Assyrian empire is regarded by some writers as having commenced above 2000 years B. C.¹ Ctesias declared² that a thousand years before the Trojan War a great chief, Ninus, had founded Nineveh, had established his dominion from the shores of the Ægean to the sources of the Upper Oxus, and had left his throne to his descendants, who held it through thirty generations for about thirteen centuries. The date of Ctesias for the Trojan War³ was probably about B. C. 1200–1190; so that he must have meant to place the commencement of the Assyrian power about B. C. 2200. This view was long followed by writers on ancient history,⁴ by whom the authority of Ctesias, who passed seventeen years at the Court of Susa, and had access to the Persian archives, was regarded as paramount. There have been, however, at all times historians to whom the Assyrian chronology of Ctesias has seemed extravagant and unreal, who have thought little of his authority,⁵ and have lowered his date for the establishment of the Assyrian empire by nine hundred or a thousand years. Statements in Herodotus and in Berosus could be adduced in favor of the

¹ “Troy and its Remains,” pp. 21, 22, 94, 112, etc.

² Ibid. p. 361. The alloy is less than was ultimately found to be best. The tin should stand to the copper as one to ten. In the “Trojan” specimens analyzed it is at most as one to eleven; at least, as one to twenty-five.

³ “Troy and its Remains,” pp. 335–340.

⁴ “Troy and its Remains,” pp. 37, 150, 232, 237, 352, 353, etc.

⁵ Ibid. p. 335.

⁶ See Texier, “Asie Mineure,” vol. i, pp. 222–224; Hamilton, “Researches,” vol. i, pp. 382, 383, 393–395; “Transactions” of Society of Biblical Archæology, vol. iv, pp. 336–346.

¹ Clinton, “Fasti Hellenici,” vol. i. p. 263, sqq.; Rollin’s “Histoire Ancienne,” vol. ii. pp. 12–14.

² Ap. Diod. Sic. ii. 21, 22.

³ See Clinton, l. s. c.

⁴ As by Cephælion, Castor, Nicolas of Damascus, Trogus Pompeius, Velleius Paterculus, Josephus, Eusebius, Moses of Chorene, Syncellus, Dean Prideaux, Freret, Rollin, and others.

⁵ Among the ancients, Aristotle, Plutarch, and Arrian; among the moderns, Scaliger, Niebuhr, and Mure have detected and denounced the ill-faith and charlatanry of Ctesias, who seems to have had an actual love of lying.

more moderate computation;¹ and it accorded better than that of Ctesias with the scattered notices contained in the Hebrew Scriptures. Thus the shorter chronology has at all times held its ground against the longer one; and having approved itself to such writers as Volney, Heeren, B. G. Niebuhr, and Brandis, has in the present century been the view most generally accepted by historical critics.

The question, however, might have remained an open one for all time, either side of it being arguable, and the balance of probability appearing to different minds to incline differently, had not the discovery and decipherment of the cuneiform records come in to determine it. By their aid the connected histories of Assyria and Babylonia can now be traced back continuously, and with a chronology that, if not exact, is at least approximate, to the middle of the fifteenth century B. C. It is now made clear that, so far from there having been at this date a vast Assyrian empire, which for seven hundred and fifty years had ruled over all Asia, from the Mediterranean and Ægean to the banks of the Oxus and the Indus, Assyria was really, in B. C. 1500—1400, a weak state, confined within narrow boundaries, and only just emerging from Babylonian tutelage, its earlier rulers having been called *patesi*, or "viceroys," and its monarchs at this period having only just begun to assume the grander and more dignified title of "kings of countries." The Assyrian empire does not commence till a century and a half later, B. C. 1300, when Tiglath-Nin (perhaps the Ninus of the Greeks) took Babylon, and established the predominance of Assyria over Lower as well as Upper Mesopotamia. We cannot date much earlier than this the commencement of that peculiar form of Semitic civilization which is associated with the idea of Assyria, partly from the accounts of ancient writers,² but mainly from the recovered treasures of art and literature which line the walls and load the shelves of our museums.

The civilization of the Assyrians was material rather than spiritual. Its main triumphs were in architecture, in glyptic and plastic art, in metallurgy, gem-cutting, and manufactures, not in philosophy, or literature, or science,³ properly so called. According to some, its architecture went to the extent of producing edifices of a magnificence scarcely exceeded by the grandest buildings of any age or country—edifices four or five stories in height, of varied outline, richly adorned from base to summit, and commandingly placed on lofty platforms of a solid and massive character. The restorations of Mr. Fergusson, adopted by Mr. Layard,⁴ present to the eye Assyrian façades whose grandeur is undeniable, while, if the style and luxuriance of their ornamentation are somewhat

barbaric, yet the entire effect is beyond question splendid, striking, admirable. If these representations are truthful, if they really reproduce the ancient edifices, or even convey a correct impression of their general character, we must pronounce the Assyrian architecture to have attained results which the best architects of the present day could not easily outdo. Even if we hesitate to accept as ascertained fact conclusions which are in reality the ingenious conjectures of a fertile imagination, we must still allow that the actual remains sufficiently indicate a grandeur of conception and plan,⁵ an appreciation of the fine effect of massiveness, and a variety and richness in ornament, which go far to show that the Assyrians were really great as builders, though it may be impossible, with such data as we possess, to restore or reconstruct their edifices.

If the remains of Assyrian architecture are such as to preclude an *exact* estimate of the merit to which the Assyrians are entitled as builders, with respect to their glyptic art it is quite otherwise. Here the remains are ample and, indeed, superabundant. The museums of London, Paris, and Berlin contain the spoils of the great Mesopotamian cities in such profusion that no one acquainted with them can lack the means of forming a decided opinion upon the artistic power of the people. Even such as are without the leisure or the opportunity of visiting these rich depositories and seeing the sculptures for themselves, may form a very tolerable judgment of them from the excellent works which have been published on the subject, as especially those of Mr. Layard and M. Botta.⁶ The author of the present work has also done his best to assist the public in forming correct views by placing before them the main features of Assyrian art in a condensed form in his "Monarchy of Assyria."⁷ Mr. Vaux, in his "Nineveh and Persepolis," and various writers in the "Dictionary of the Bible" and the "Bible Educator," have worked in the same direction; and the result is a very wide acquaintance with the products of Assyrian artists, if not a very exact critical appreciation of their merits.⁸

It may perhaps be allowed to the present writer to insert here, instead of a new criticism, the estimate which he formed of Assyrian glyptic art fifteen years ago, when fresh from a five years' study of the subject. "In the Assyrian sculpture it is the actual," he said,⁹ "the historically true, which the artist strives to represent. Unless in the case of a few mythic figures connected with the religion of the country, there is nothing in the Assyrian bas-reliefs which is not imitated from nature. The imitation is always laborious, and often most accurate and exact. The laws of representation, as we understand them, are sometimes departed from; but it is always to impress the spectator with ideas in accordance with truth. Thus the colossal bulls and lions have five legs, but in order

¹ Herodotus (i, 95) placed the foundation of the Assyrian empire 520 years before the revolt of the Medes, which event he placed in the latter half of the eighth century B. C. Berosus (Fr. 11) made the Assyrians acquire preponderance over Babylon 526 years before the accession of Pul, who was contemporary with Menahem (2 Kings, xv. 19), and must therefore have reigned towards the middle of the century. Both notices point to a commencement of the empire in the course of the 13th century B. C.

² See especially Diod. Sic. ii. Compare Ezek. xxviii. 14—16.

³ In engineering science, which is a *practical* matter, the Assyrians made considerable progress. They were well acquainted with the principle of the arch, and could span with it a space of fourteen or fifteen feet; they constructed tunnels through the solid rock, sluices, dams, and drains. They knew the use of the pulley, the lever, and the roller. They quarried and moved with a full sense of security masses of stone with which modern builders would scarcely venture to meddle. (See Layard, "Nineveh and Babylon," pp. 105—112.)

⁴ See the colored print, which stands first in Mr. Layard's "Monuments of Nineveh," second series, and the frontispiece to his "Nineveh and Babylon."

⁵ Mr. Fergusson says with truth, "The imperial palace of Sennacherib is of all the buildings of antiquity, surpassed in magnitude only by the great palace-temple of Karnak; and when we consider the vastness of the mound on which it was raised, and the richness of the ornaments with which it was adorned, it is by no means clear that it was not as great, or at least as expensive a work as the great palace-temple at Thebes." (See his "Handbook of Architecture," vol. i, p. 176.)

⁶ The two folios of Mr. Layard, entitled "Monuments of Nineveh First Series," and "Monuments of Nineveh, Second Series," are works of great merit, highly creditable to English private enterprise. The "Monument de Ninive" of M. Botta has all the magnificence and luxe which naturally result from the French system of state subventions.

⁷ Forming part of his "Ancient Oriental Monarchies" (London, Murray, 1871, second edition).

⁸ It is to be hoped that Englishmen generally form their estimate rather from the sculptures themselves in the British Museum, than from that coarse travesty of them which is to be seen in the "Assyrian Court" of a certain suburban building. (See "Ancient Monarchies," vol. i, p. 362.)

⁹ Herodotus, vol. i, pp. 496, 497, first edition.

that they may be seen from every point of view with four; the ladders are placed *edgeways* against the walls of besieged towns, but it is to show that they are ladders, and not mere poles; walls of cities are made disproportionately small, but it is done, like Raphael's boat, to bring them within the picture, which would otherwise be a less complete representation of the actual fact. The careful finish, the minute detail, the elaboration of every hair in a beard, and every stitch in the embroidery of a dress, reminds us of the Dutch school of painting, and illustrates strongly the spirit of faithfulness and honesty which pervades the sculptures and gives them so great a portion of their value. In conception, in grace, in freedom and correctness of outline, they fall undoubtedly far behind the inimitable productions of the Greeks; but they have a grandeur, a dignity, a boldness, a strength, and an appearance of life which render them even intrinsically valuable as works of art; and, considering the time at which they were produced, must excite our surprise and admiration. Art, so far as we know, had existed previously only in the stiff and lifeless conventionalism of the Egyptians. It belonged to Assyria to confine the conventional to religion, and to apply art to the vivid representation of the highest scenes of human life. War in all its forms—the march, the battle, the pursuit, the siege of towns, the passage of rivers and marshes, the submission and treatment of captives—and the ‘mimic war’ of hunting, the chase of the lion, the stag, the antelope, the wild bull, and the wild ass—are the chief subjects treated by the Assyrian sculptors; and in these the conventional is discarded; fresh scenes, new groupings, bold and strange attitudes perpetually appear; and in the animal representations especially there is a continual advance, the latest being the most spirited, the most varied, and the most true to nature,¹ though perhaps lacking somewhat of the majesty and grandeur of the earlier.² With no attempt to idealize or go beyond nature, there is a growing power of depicting things as they are—an increased grace and delicacy of execution, showing that Assyrian art was progressive, not stationary, and giving a promise of still higher excellence, had circumstances permitted its development.”

To their merit as sculptors and architects, the Assyrians added an excellent taste in the modelling of vases, jars, and drinking cups, a clever and refined metallurgy, involving methods which, till revealed by their remains, were unknown to the moderns,³ a delicacy in the carving of ivory and mother-of-pearl, a skill in gem-engraving, glass-blowing and coloring, brick-enamelling, furniture-making, and robe-embroidering,⁴ which place them beyond question among the most advanced and elegant of Oriental peoples, and show that, from a material point of view, their civilization did not fall very greatly behind that of the Greeks. Combined with this progress in luxury and refinement, and this high perfection of the principal arts that embellish and beautify life, their sculptures and their records reveal much which revolts and disgusts—savage punishments, brutalizing war customs, a debasing religion, a

¹ The hunting scenes from the palace of Ashur-bani-pal (Sardanapalus of the Greeks) are the most perfect specimens of Assyrian glyptic art. They are to be seen in the basement room devoted to Assyrian art in the British Museum. Sir E. Landseer was wont to admire the truthfulness and spirit of these reliefs, more especially of one where hounds are pulling down a wild ass. (“Ancient Monarchies,” vol. i. p. 517.) Professor Rolleston has expressed to me his admiration of a wounded lioness, in the same series, where the paralysis of the lower limbs, consequent upon an arrow piercing the spine, is finely rendered. (Ibid. p. 512.)

² See Layard, “Monuments of Nineveh,” First Series, p. 3; and compare “Ancient Monarchies,” vol. i. p. 345.

³ Layard, “Nineveh and Babylon,” p. 191, note.

⁴ For details the writer must once more refer to his “Assyrian Monarchy,” where the entire subject of Assyrian art and manufacture is carefully worked out. (See ch. vi.)

cruel treatment of prisoners, a contempt for women, a puerile and degrading superstition¹—teaching the lesson, which the present age would do well to lay seriously to heart, that material progress, skill in manufactures and in arts, even refined taste and real artistic excellence, are no sure indications of that civilization which is alone of real value, the civilization of the heart, a condition involving not merely polished manners, but gentleness, tenderness, self-restraint, purity, elevation of mind and soul, devotion of the thoughts and life to better things than comfort or luxury, or the cultivation of the æsthetic faculties.

Iranic civilization, or that of the Medes, the Persians, and (perhaps we should add) the Bactrians, is supposed by some moderns² to have originated as early as B. C. 3784. Others³ assign to it the comparatively modern date of B. C. 2600—2500. The writer, however, who is most conversant with the early Iranic writings, and most competent to judge of their real age, Dr. Martin Haug, does not think it necessary to postulate for his favorites, the Iranians, nearly so great an antiquity. Haug suggests⁴ the fifteenth century B. C. as that of the most primitive Iranic compositions, which form the chief, if not the sole, evidence of an Iranic civilization prior to B. C. 700.

The question is one rather of linguistic criticism than of historic testimony. The historic statements that have come down to us on the subject of the age of Zoroaster, with whose name the origin of Iranic cultivation is by general consent regarded as intimately connected, are so absolutely conflicting that they must be pronounced valueless. Eudoxus and Aristotle⁵ said that Zoroaster lived 6,000 years before the death of Plato, or B. C. 6348. Hermippus⁶ placed him 5,000 years before the Trojan War, or B. C. 6184. Berosus declared of him that he reigned at Babylon towards the beginning of the twenty third century before our era,⁷ having ascended the throne, according to his chronological views, about B. C. 2286. Xanthus Lydus,⁸ the contemporary of Herodotus, and the first Greek writer who treats of the subject, made him live six hundred years only before the invasion of Greece by Xerxes, or B. C. 1080. The later Greeks and Romans declared that he was contemporary with Darius Hystaspis,⁹ thus making his date about B. C. 520-485. Between the earliest and the latest of the dates assigned by these authorities, the difference (it will be seen) is one of nearly six thousand years!

Modern criticism doubts whether Zoroaster ever lived at all, and regards his name as designating a period rather than a person.¹⁰ The period intended is that of the composition of the earliest portions of the Zendavesta. To these portions, which are poems, and in the original bear the name of Gâthas, Haug (as we have already stated) assigns as the most probable date about B. C. 1500. We see no reason for doubting the

¹ For proofs of this, see “Records of the Past,” vol. i. pp. 133—135, and vol. v. pp. 169—176.

² See Baron Bunsen, “Egypt,” vol. v. p. 77.

³ Lenormant, “Manuel d’Histoire Ancienne de l’Orient,” vol. ii. p. 307.

⁴ Haug, “Essays on the Sacred Language, Writings, and Religion of the Parsees,” p. 225.

⁵ Ap. Plin. “Hist. Nat.” xxx. 2.

⁶ Ibid.

⁷ Berosus, Fr. 11, compared with Syncellus, “Chronographia,” p. 147.

⁸ Xanth. Lyd. Fr. 29.

⁹ Agathias, p. 117c.; Arnob. i. 52; Clem. Alex. “Stromata,” i. p. 357; Apuleius, “Florida,” ii. p. 331.

¹⁰ Bunsen waives “the personality of the prophet” when he is discussing the date of Zoroastrianism (“Egypt’s Place,” vol. iii. p. 471). Lenormant inclines to regard Zoroaster as a person, but confesses that his existence is “enveloped in an obscurity which will probably remain forever impenetrable” (“Manuel d’Histoire Ancienne,” vol. ii. p. 308). Niebuhr consigns him altogether to the region of myth “Kl. Schriften,” vol. i. p. 200.)

soundness of this expert's judgment, and we incline, therefore, to regard Iranic civilization as having commenced somewhat earlier than Assyrian.

Of this primitive civilization, whereof the seat seems to have been Bactria, rather than Media or Persia, we possess no actual remains, no tangible, or material evidences. The only existing proofs of it are the Zendic writings; and the only notion of it which we can gain is that derivable from a careful study of these writings, or rather of their most ancient portions. From these we gather that the primitive Iranians were a settled people, possessing cities of some size, that they were devoted to agriculture and fairly advanced in the arts most necessary for human life. They had domesticated certain animals, as the horse, the cow, and the dog. They knew how to extract an exhilarating liquor from the Soma or Homa plant, the acid *Asclepias* or *Sarcostema viminalis*. They lived peaceably together, and recognized the supremacy of law. They had formed the conception of poetry, and, while some could frame, the generality could appreciate the beauty of metrical compositions. Above all, they had a religion, which was surprisingly pure and elevated, consisting mainly in the worship of a single supreme God, an all-wise, all-bounteous Spirit, Ahuramazda.

The cultivation thus begun about B. C. 1500 in the far-off and little-known Bactria, received a fresh impulse towards the middle of the ninth century B. C. when the Iranians first came into contact with the Assyrians.¹ Migratory movements had by this time brought the Medes into the district which thenceforth bore their name, and having thus become neighbors of the Assyrians, whose civilization was already advanced, they could not but gain something from their novel experience. Among the chief gains made was probably that of writing. The wedge was adopted as the element out of which letters should be composed, and an alphabet was formed far less cumbrous than the Assyrian syllabarium, whereby it became easy to express articulate sounds by written symbols, and so to give permanency to the transient and fleeting phenomena of ordinary spoken language.

Further advances were made between the end of the seventh and the middle of the fifth century B. C., about which time Iranian cultivation reached its greatest development. The Medes first (B. C. 630), and the Persians afterwards (B. C. 560), attained to the leading position among the Oriental nations, and, inheriting the power, entered also into possession of the accumulated knowledge and civilization of the earlier masters of Asia. They did not, however, simply continue the past, or reproduce what they found existing. In the remains of Median and Persian times, found at Hamadan (Ecbatana), Behistun, Istakr (Persepolis), Nakhsh-e Rostam, and Murgahab (Pasargadæ), we have evidences of Iranian art and architecture, which are most remarkable, and which give the Medo-Persic people a very important position in the history of æsthetic culture. While adopting one or two leading features of building and ornamentation from their Semitic predecessors, the Iranic races in the main gave a vent to their own native genius and fancy, and the consequence was that they introduced into the world a wholly new architecture,² a style of high relief not previously attempted, and a method of decoration altogether their own, excellently well adapted to the character of their climate and country.³

The Iranic architecture was characterized, in the first place, by simplicity and regularity of design, and in the second by the profuse employment of the column. The buildings have for

¹ The contact appears in the cuneiform remains of this century. ("Ancient Monarchies," vol. ii. pp. 101—116).

² Mr. Fergusson disputes this. He is of opinion that the Persian architecture was, in the main, a mere copy of the Assyrian, differing only in the substitution of stone pillars for wooden posts but the use of wooden posts by the Assyrians is "not proven."

³ See Loftus, "Chaldæa and Susiana," p. 375.

the most part a symmetry and exactness resembling that of Greek temples.¹ They were emplaced on terraces formed of vast blocks of hewn stone,² and were approached by staircases of striking and unusual design. Double porticoes of eight, twelve or sixteen columns gave entrance into pillared halls, where the columns were sixteen, thirty-six, or (in one instance) as many as one hundred in number. Originally the pillars may have been mere wooden posts,³ such as are commonly used in the domestic architecture of most nations where wood is plentiful. These, when wealth flowed in, it became the practice to overspread with thin sheets of precious metals.⁴ But after awhile the Iranic architects, having to erect palaces in districts where wood was scarce, conceived the idea of substituting shafts of stone for the original wooden posts, and carried out their notion so successfully, that at last they were able to poise in air pillars sixty-four feet high, having beautifully slender shafts, rich bases, and capitals of an elegant, but perhaps somewhat too elaborate, composition. The halls constructed on these supports extended over so vast an area that moderns have found no existing constructions with which they could compare them but the most ambitious of European cathedrals. Speaking of the Chehl Minar, or Great Hall of Xerxes, at Persepolis, Mr. Fergusson says: "We have no cathedral in England that at all comes near it in dimensions; nor, indeed, in France or Germany is there one that covers so much ground. Cologne comes nearest to it; . . . but in linear horizontal dimensions the *only* edifice of the middle ages that comes up to it is Milan Cathedral, which covers 107,800 feet and (taken all in all) is perhaps the building that resembles it most, both in style and the general character of the effect it must have produced on the spectator."⁵

For the ornamentation of their buildings, externally, and to some extent internally, the Iranians, imitating their Semitic predecessors, employed sculpture. They did not, however, follow slavishly the pattern set them, but in important respects improved upon their models. They adopted generally a style of much higher relief than that which had prevailed in Assyrian times, sometimes almost disengaging their figures from the background,⁶ sometimes carving them both in front and at the side, so that they did not fall far short of being statues.⁷ They gave to their human heads great dignity,⁸ and imparted to some animal forms a life and vigor never greatly surpassed. In variety and grace, however, they cannot be said to have equalled the Assyrians; and it is in their architecture, rather than in their glyptic art, that they give evidence of real originality and genius.

Their internal decoration of palaces was especially admirable. "Such edifices as the Chehl Minar at Persepolis, and its duplicate at Susa—where long vistas of columns met the eye on every side, and the great central cluster was supported by lighter detached groups, combining similarity of form with some variety of ornament; where richly-colored drapings

¹ See the representation, "Ancient Monarchies," vol. iii. p. 289; and compare Rich's "Persepolis," p. 244.

² Some of these at Persepolis are as much as fifty feet long, and from seven to ten feet broad. (See Flandin, "Voyage en Perse," vol. i. p. 77.)

³ This seems to have been the case at Ecbatana ("Ancient Monarchies," vol. ii. p. 265).

⁴ Polyb. x. 27, § 10.

⁵ Fergusson, "Palaces of Nineveh and Persepolis," pp. 171, 172.

⁶ See the representation, "Ancient Monarchies," vol. iii. p. 334, which is taken from a photograph.

⁷ Ibid. p. 296.

⁸ The casts in the British Museum, taken from the Persepolitan sculptures, show this sufficiently. The sculptures themselves are still *in situ* for the most part.

⁹ As especially those of bulls and lions. (See "Ancient Monarchies," vol. iii. p. 339, and compare Flandin, "Voyage en Perse," vol. i. p. 126.

contrasted with the cool gray stone of the building, and a golden roof overhung a pavement of many hues;"¹ where a throne of gold under a canopy of purple stood on an elevated platform at one end,² backed by "hangings of white and green and blue, fastened with cords of white and purple to silver rings," attached to the "pillars of marble;"³ where carpets of dazzling brightness lay here and there upon the patterned floor, and through the interstices of the hangings were seen the bright blue sky and the verdant prairies and distant mountains of Khuzistan or Farsistan—must have been among the fairest creations with which human art ever embellished the earth, and beyond a doubt compared favorably with any edifices which, up to the time of their construction, had been erected in any country or by any people. It was in these glorious buildings that Iranian architecture culminated; and there is reason to believe that from them the Grecian architects gained those ideas which, fructifying in their artistic minds, led on to the best triumphs of Hellenic constructive art, the magnificent temples of Diana (Artemis) at Ephesus,⁴ and of Minerva (Athené) on the Acropolis of Athens.

Of Iranian literary cultivation, not much is known. There are no portions of the Zendavesta which can be positively assigned to the space between B. C. 900 and B. C. 330. The inscriptions of this period⁵ are dry documents, and as compositions have little merit; but lapidary literature is rarely of an attractive kind. We are told that the Persians of the Achæmenian times (B. C. 560—330) had among them historians and poets;⁶ but the productions of these early authors have perished, and we have no account of them that is to be depended on. Perhaps it is, on the whole, most probable that in the great work of Firdausi⁷ we have, in the main, a reproduction of the legends with which the antique poets occupied themselves, and so may gather from his pages a general idea of the style and spirit of the early Persian poetry.

In manners and general habits of life the Iranians did not differ greatly from the Assyrians. Their original religion was indeed of a high type, but it became corrupted as time went on,⁸ and ultimately sank into a mere debasing and sensualistic nature-worship.⁹ Their war customs were less brutal than those of their predecessors, but their system of punishment was almost equally savage;¹⁰ they had the same low estimate of women; they were cruel and treacherous, voluptuous, luxurious, given to drunkenness.¹¹ Western Asia was perhaps better governed under their sway than it had ever been previously; but there was still much in their governmental system that was imperfect, and that fell short even of what is possible under a despotism. Their civilization may be pronounced to have been, on the whole, more advanced than that of the Assyrians; it had a moral aspect; it was less merely material; but the highest qualities of real civilization were absent from it, and it cannot be said to have laid the world at large under many obligations.

¹ See "Ancient Monarchies," vol. iii. p. 328.

² See "Ancient Monarchies," vol. iii. p. 291.

³ Esther i. 6.

⁴ See the "Ephesos" of Professor Curtius, recently published.

⁵ These will be found in Sir H. Rawlinson's "Persian Cuneiform Inscriptions," published in the "Journal" of the Royal Asiatic Society, vols. x, xi, xii., and in the "Altpersische Keilinschriften" of Spiegel (pp. 5—45).

⁶ Herod. i. 1; Ctes. ap. Diod. Sic. ii. 32, § 4; Strab. xv. 3, § 18; Dino ap. Athen. Deipn. xiv. p. 633, D.

⁷ The "Shahnameh," or "Book of the Kings," a good idea of which may be gathered from the account and translations of Mr. Atkinson.

⁸ The corruption had begun as early as the time of Herodotus (Herod. i. 131).

⁹ See "Ancient Monarchies," vol. iii. pp. 360, 361.

¹⁰ Ibid. pp. 246, 247.

¹¹ Herod. i. 133; Strab. xv. 3, § 20; Duris Sam. Fr. 13.

Indic civilization is supposed to have commenced about the same time with Iranic. There are so many points of resemblance between the ancient hymns of the Rig-Veda and the Gâthas, allowed to form the most ancient portions of the Avesta, that it is almost impossible for persons familiar with both to assign them to periods very far apart. The ancestors of the Medes and Persians on the one hand, and of the Hindoos upon the other, appear to have left their primitive abode about the same time, and to have embodied their earliest religious thoughts soon after they separated in poems of the same character. Thus, there is a general agreement among literary critics as to the near connection in date of the two literatures. With regard, however, to the actual period, great diversity of opinion prevails, the same variety of views¹ obtaining in respect of the earliest Vedas as we have already shown to exist with respect to the Gâthas of the Zendavesta. But here again the chief "expert"—the writer who has the largest acquaintance with the whole range of the Indian compositions, and with the general history of language—has expressed himself, in moderate terms, as favorable to a date which is, comparatively speaking, late. Professor Max Müller, in his "Ancient Sanskrit Literature," lays it down that there are four periods of Vedic composition—the Chandas period, Mantra period, Brahmana period, and Sutra period; and after an elaborate and exhaustive discussion, of which it is impossible not to admire the candor and the learning, comes to the conclusion that the approximate date of each may be laid down as follows:²

Chandas period 1200 to 1000 B. C.

Mantra period 1000 to 800 B. C.

Brahmana period 800 to 600 B. C.

Sutra period 600 to 200 B. C.

Thus according to the highest living authority, the commencement of Vedic literature, and so of Indian civilization, need not be placed further back than the beginning of the twelfth century B. C.

The civilization which the writings of the Chandas period reveal is one of great simplicity.³ Cities seem not to be mentioned; there is no organized political life; no war worthy of the name; nothing but plundering expeditions. Tribes exist under their heads, who are at once kings, priests, judges and poets, and to whom the rest render obedience. Religion is a worship by hymns, and with simple offerings, as of honey, but scarcely yet with regular sacrifice. There is a power of metaphysical speculation which may perhaps surprise us, but which seems congenial to the Oriental mind; and there is evidence of progress in some of the mechanical arts beyond what might have been expected. Ships are familiar objects to the writers of the poems; chariots are in common use; the horse and cow are domesticated, and are sheltered in stables; armor is worn, and is sometimes of gold; shields are carried in battle; an intoxicating drink is brewed; dice have been invented, and gambling is not uncommon.

As time goes on, this extreme simplicity disappears.⁴ There are advances of various kinds. Cities are built and magnificent palaces constructed; trades become numerous; luxury creeps in. The priests, having come to be a separate class, introduce an elaborate ceremonial. Music is cultivated; writing is invented or learnt. But, after all, the material progress

¹ Bunsen, whose date for Zoroaster is B. C. 3784, assigns the "oldest Vedic songs" to the period between B. C. 4000 and B. C. 3120 ("Egypt's Place," vol. iii. p. 573, compared with p. 564). Lenormant, who places Zoroaster between B. C. 2600 and B. C. 2500, believes the earliest portions of the Vedas to have been written between B. C. 3000 and B. C. 2600 ("Manuel d'Histoire Ancienne" vol. ii. pp. 301 and 305).

² See pp. 313, 445, 497, and 572.

³ "Ancient Sanskrit Literature," pp. 525-572. Compare Lenormant's "Manuel," vol. ii. p. 305; vol. iii. pp. 445-474.

⁴ "Ancient Sanskrit Literature," pp. 71-524.

made is not very great; Indian civilization is, in the main, intellectual; not material. Careless of life and action, of history, politics, artistic excellence, trade, commerce, manufacture, the Indians concentrate their attention on the highest branches of metaphysics, ponder on themselves and their future, on the nature of the Divine essence, on their own relation to it, and the prospects involved in that relationship.¹ They discuss and solve the most difficult questions of metaphysical science; they elaborate grammar, the science of language, which is the reflected image of thought; they altogether occupy themselves with the inward, not with the outward—with the eternal world of mind and rest, not with the transitory and illusory world of outward seeming and incessant changefulness. Hence the triumphs of their civilization are abstract and difficult to appreciate. They lie outside the ordinary interests of mankind, and are, moreover, shrouded in a language known to few, and from which there are but few translations. It is said, however, by those whose acquaintance with the early Indian literature is the widest, that there is scarcely a problem in the sciences of ontology, psychology, metaphysics, logic, or grammar, which the Indian sages have not sounded as deeply, and discussed as elaborately, as the Greeks.²

[TO BE CONTINUED.]

End of Required Reading for December.

C. L. S. C. NOTES AND LETTERS.

At the date this is written, November first, the C. L. S. C. class for 1884 numbers a full round four thousand membership, and the applications arriving by every mail indicate that the enrollment will exceed that of any previous year. Californian and Canadian applications are not yet entered, and would probably swell the total at this time to five thousand new members. It is confidently anticipated that the year 1880 will witness an increase of ten thousand names to the C. L. S. C. Add the seventeen thousand names of the previous years, and these figures will make the grand total of twenty-seven thousand with the ushering in of the year 1881!

The C. L. S. C. letters received at the Plainfield office have for some time averaged from two to three hundred in number per day, and it has required a force of five persons to attend to the clerical duties of the Circle. With the completion of the enrollment and the sending out of the report cards for the year the number of assistants will of course be reduced, but the labors of the office secretary, so efficiently directed by Miss Kimball, will continue during the year of a magnitude in proportion to the wonderful growth of the C. L. S. C.

A "special class" for 1880 is announced, designed particularly to meet the cases of those who have heretofore attempted the course, and have fallen out by the wayside, owing to the amount of the required work for the first and second years, or for any other cause. This independent course includes merely the required reading in *THE CHAUTAUQUAN*, about twenty-five pages each month, and Abbott's "Cyrus and Alexander." The expense for *THE CHAUTAUQUAN* and this one volume is but \$1.80, and it is believed that the time required to do this amount of reading will be less than two hours per week. It would seem as though the busiest of the busy might find the time for this course, and the reading will be credited on the regular course if at any time resumed. Dr. Vincent says tersely and forcibly to those to whom this ap-

peal is specially addressed: "*Don't give it up! Undertake a little less and carry it through; but don't abandon the C. L. S. C.*"

One of the purposes of the C. L. S. C., that of reaching a class of young people whose educational opportunities are limited, can scarcely be called too often to the attention of the Circle and the public generally. By a little extra effort on the part of the present members the benefits of the Circle might be widely extended among persons situated like the one who writes the following: "I have heard of the society called the Chautauqua Literary Society, or some such name, designed for the benefit of those who can not go to school. I am a poor boy, working in a factory, and would like to study nights and improve my mind. Is there such a society, and can I join? * * * I could study only evenings, and perhaps I could not keep along with the rest."

We referred last month to the fact that Alaska has come within the magic circle of the C. L. S. C., which, it is hoped, will soon girdle the globe. The member, who is a lady missionary at Fort Wrangle in that territory, writes as follows: "Our work is such that we never know when we are to have any leisure, except during the summer months, when our Indians are absent attending their gardens, gathering their winter's supply of food, or engaged in the mines. But in the winter we have to work. Though all the Indians are constantly attending church we count but few of them Christians. Then we are studying the language, having four meetings each week with our interpreter. * * Perhaps I am making a mistake in undertaking this new enterprise, but I am very anxious to have some simple course of study or reading, especially in this country where we have no recreation of any kind."

The Chautauqua Circle has not yet reached Siberia, but it has come so near it as to attract the attention of a former involuntary resident of that Arctic waste. as the following extract from a letter received shows: "Although a foreigner, (St. Petersburg, Russia,) I am doing my best to be a useful member of this state, (Arkansas). I am myself an escaped prisoner from the Siberian silver mines, where I had been sent for twenty years of hard labor on account of my liberal ideas. Do not think that I am a socialist. By education I am a miner and military engineer, having finished my education in these sciences at the government school for that purpose. I also during two years followed the course of natural sciences at the University of Paris, France. As an accomplishment I studied music, piano, under Antoine Rubinstein. Music is my profession. * * For the last two years I have been working very hard to improve the minds of the rising generation. * * Now I have an association of about one hundred young ladies and gentlemen who meet regularly for mutual improvement. * *. My idea is to form them into a circle, set them to studying higher branches, and devote two complete afternoons per week for them to recite."

The aim of the C. L. S. C. in promoting habits of reading and study "in connection with the daily routine of life," has already been attained in a fullness of fruition that is exceedingly gratifying. Many a busy person has learned for the first time, perhaps, in a life extending well into manhood or womanhood, how precious fragments of time that ordinarily run to waste may be used for the highest self-culture. These statements are substantiated by the experiences related voluntarily by members. One writes as follows: "Sometimes I would read ten minutes and sometimes four hours at a time. The entire two years I was alone—no one even to converse with who was a member of the C. L. S. C. I have five child-

¹Strabo, xv. 59 and 65, and Max Müller, pp. 18-32.

²Lenormant, "Manuel," vol. iii. pp. 625-636.

men under twelve years of age, am obliged to do all of my own work, and yet I find time, through great effort, to study in order that I may be better fitted to instruct and help my children. * * I do not believe there is one member of the Circle who has not more time that he or she might study than I have; but I love books and am never happier than when reading." Another housekeeper writes: "Since I came home in the spring I have been kept very busy. * * I did manage to get my forty minutes a day at the reading, for I kept my books where I could pick them up when waiting for the hands to come to their meals, or when watching the baking." Another member writes: "My reading for the past two years has been a great source of pleasure, and I trust profit to me, and although the past year has been a very busy one I do not feel like giving up. * * I am very thankful to you for the many words of encouragement and advice you give us through your letters. By me they are read and re-read many times. I came west when a child, and at that time schools here were few and far between, and my early education was neglected. The C. L. S. C. reading is just what I have always been longing for, but did not know how to get at. I have read a great deal, but not systematically. I am learning to read to better advantage, and hope each year to do more and better work." One of the class of 1882 writes: "There has been such an increase in my family cares during the year that it has been with difficulty I have finished the prescribed course, but I am by no means discouraged. The work is a continued delight to me." * * My report of time is imperfect, for it is impossible to tell how much time I do spend, as it is at such broken intervals." Another one writes: "I am alone in my work, and have to deny myself to keep up. I know my work is very crude, but I am doing the best I can, and hope for better things by and by."

Among the most pleasing results of the C. L. S. C. course is the interest and delight many surprisingly find in pursuing the studies. That there is a latent literary taste among the masses only waiting the opportunity for development, is thus made decidedly apparent. The wisdom evinced in making the selections for the "Required Reading," in the same manner finds ample vindication. In illustration, we quote briefly from a few of numerous letters received of a similar character. One of the class of 1882 writes: "I was sure I would not like the scientific part of the study, but on the whole I have enjoyed it, so far, more than the rest." Another of the same class says: "I have read all of the books, and the longer I am in the Circle the better I like it. * * When THE CHAUTAUQUAN comes I will begin with increased interest." A member of the class of 1883 writes: "I look forward to every day with an added interest, and wonder what I shall do when the four years are over, if I should live." To this member we say: "When the four years are over," then will come other years with new lines of study and reading that will be entered upon with keener zest and deeper enjoyment, as a result of the preparation, by reason of what has gone before. A lady member of the class of 1882 writes: "I am ready to begin the coming year of study with fresh vigor and joyful zeal. I love it, and it helps instead of hinders my busy hours." Three sisters, of the class of 1883, say: "We have pursued the C. L. S. C. course one year, and find that it more than came up to our expectations, and we enter on this, the second year, with renewed vigor." A lady member of the class of 1882 writes: "The course of reading, even as slowly as I am pursuing it, is invaluable to me. It is helping me more than any other one thing in the education of my family, and is making my life better and happier." Another lady says: "I know life is worth more to me for the little time I get with the readings and the glimpse of life beyond the narrow circle by which I am enclosed, and the trust and peace is fuller and richer as I get clearer views of

the 'Word and works of God.'" Another member writes: "I cannot estimate the benefit I have already received, and I have but just begun to taste of the good I expect to receive."

The C. L. S. C. is not confined to those who read and speak the English language. What is called the "German Literary Chautauqua Society" has been organized as a branch of the Chautauqua Literary and Scientific Circle, with flattering future prospects. The required books are printed in German. Rev. Henry Liebhart, whose address is Cincinnati, Ohio, is at the head of this branch, and will furnish special circulars upon application. Mr Liebhart writes as follows: "It affords me great pleasure to report that the Chautauqua plan is introduced among the Germans, and that it has been favorably received. A meeting of Evangelical ministers, which was held last week, ratified the whole plan without essential changes. * * At the meeting a German Circle was organized, and all the ministers present not only joined, but pledged themselves to work hard in order to start out with a large number of members. Circulars will be forwarded to the Evangelical press and leading German ministers. I think we are starting out very well, and have no doubt that the plan will work very beneficially among the German population."

C. L. S. C. ROUND TABLE.*

The members were called to order by Dr. Vincent, and the conference opened with prayer by Rev. N. I. Rubinkan, of Philadelphia.

Dr. Vincent spoke as follows: It is good to be here. I greet you as members of the Chautauqua Literary and Scientific Circle—some of you as members of two years' standing, some of you as members for but one year; some of you as having completed the course of reading required, some of you as being a little behind, some of you as being very far behind in the two years' course of reading. But you are all welcome—cordially welcome to this, the centre of our wide-sweeping circle. We are not here to conduct examinations, we are not here to ask of individuals, "How far have you gone in the course of study?" or, "What books have you studied as substitutes for the required books?"—we are not here to ask any question of this kind. All such questions may be asked and answered through private correspondence. We are here on common ground—equals—to consult together, to bring the results of one or two years' experience, that those who are in authority may receive from that experience some direction for the work they are to control in the future.

As I have said before many times, the whole movement is an experiment, and will be modified and adapted as the years pass by, so that after awhile we may come very much nearer to perfection than we can now expect to be.

How many of the class of 1882 are present? I do not mean how many have read all the books required in the two years that are past, but how many that are enrolled, without any reference to what you have done, as members of the class of 1882, are present? Please arise. How many of the class of 1883? There are not as many of the class of 1883 as of 1882, although on the roll they number a thousand more. It will be an interesting question as to why there are not more of the class of 1883 represented. Those of 1882 know about it. They have tried it for two years, and why should not they be here? In 1881 we shall find present a much larger number of the class of 1883.

Now, we shall hold several conferences. We shall not stay here more than thirty minutes. We will not undertake to do

* The first Round Table Conference of the C. L. S. C., held at the Hall of Philosophy, Chautauqua, Wednesday, August 4th, 1880, at 5 o'clock. p. m

much work, but will take up a question or two. First of all, I wish to announce that our counselors have been appointed since the meetings of last year—the Rev. Dr. William C. Wilkinson, professor of sacred rhetoric in the Theological Seminary of Rochester, representing the Baptist Church; the Rev. Lyman Abbott, representing the Congregational Church, one of the editors of the Christian Union; the Rev. Dr. J. M. Gibson, at the time of his appointment pastor of the First Presbyterian Church in Chicago; the Rev. Dr. E. O. Haven, Chancellor of the Syracuse University; and Rev. Dr. H. W. Warren, pastor of the Arch street Methodist Episcopal Church, Philadelphia. These are the five counselors to whom I wrote, asking if they were willing to assume the responsibilities of the office and decide upon the various books and courses of study. They gave prompt, affirmative responses. They gave full and helpful counsels concerning the whole four years' course, and have been of inestimable value to me in whatever work has been announced for the Circle. Dr. Gibson was picked up, after having written two powerful books which made quite an impression in England, by a leading church in London, and is now pastor of one of the foremost churches in London, England. Dr. Haven, of Syracuse University, was fairly stunned one day in Cincinnati by being elected, outside of his thoughts and expectations, one of the Bishops of the Methodist Episcopal Church. Dr. Warren, as you know, shared the same fate. It is a fearful thing to be a counselor of the Chautauqua Literary and Scientific Circle. [Applause and laughter.]

Our corresponding secretary, Miss Kate F. Kimball, of Plainfield, N. J., has worked diligently and faithfully through the year. Our general recording secretary, Mr. Albert M. Martin, is present with us. He is not only taking notes of what we are doing to-day, but is to have placed in his hands all the documents which relate to the inception and development of the Chautauqua Literary and Scientific Circle, and will prepare, ready for distribution—the good Lord sparing us all—in 1882, a little volume giving the history of the whole movement—and shall I promise it?—a list of the names of the graduates of the class of 1882. And I feel in having secured the services of Mr. Martin in this general work that I have rendered a good service to the entire Circle. Of this I know better than you, and of this you will know in the future as well as I know it now.

Now, there are many questions which have gone into my memoranda, and which will be brought out from time to time at the Round Table sessions of this Circle. This afternoon I propose to elicit from you a few of the difficulties which you have experienced in connection with the work of our Circle—personal difficulties—difficulties which occur in connection with the publication, and price, and sale, and sending of the books required—difficulties on the side of the student's life—every difficulty that you can think of in connection with the plan and work of the Circle. As this requires no talk from me I shall give you immediate opportunity to state the difficulties; and suppose I limit those difficulties to the plan itself, and not to the personal difficulties you experience in study; never mind that, but the plan itself. What difficulties or objections occur to you? Have no undue modesty or timidity about stating those difficulties. If they reflect upon the secretary, or the publishers, or the president, talk away! We are anxious to be right. Better to be right than to be president! And we want from your wisdom to be wise. Name some of the difficulties or objections to the plan of the C. L. S. C., as worked up to the present time.

Mr. Martin: Failure to have the books published as announced.

A voice: Failure to receive the examination papers in time. We have to go back over our whole work.

Dr. Vincent: For example, the examination papers in The Evidences. In sending out seventeen thousand papers, of

course some might be lost, but I think I understand the difficulty to be this: the study is assigned to a given month or three months. You complete the study, but it is three months more before you receive the paper, and if you could have the memoranda at the close of the three months it would be very much easier for you and better for you in every way, than to put it off for three months longer. I quite agree that it would be better. I am not sure that I would say that it would be better for a lot of children or young people who were doing nothing else than studying, but on the whole it would be better for the members of the C. L. S. C. to receive their examination papers earlier. Any other difficulty?

A voice: Too many papers in one envelope.

A voice: The answers to the questions are found in the catechism upon the same paper.

A voice: Too much work required each year.

A voice: The print too fine in some of the books.

A voice: More review outlines, as in Chautauqua text books, needed.

A voice: Lack of agreement between the large book and the Chautauqua Text Book, as in the case of the Roman History.

Dr. Vincent: I shall have to call Dr. Merivale's attention to that matter, and have him regulate it. [Laughter.]

A voice: Lack of glossary or dictionary to accompany some of our books.

Dr. Vincent: I received a letter a day or two ago from some one who had read the Biology, and he was raving. [Laughter.]

Mr. Holmes: There is a lady here who has made a criticism, that the work of the second as compared with the work of the first year is less in quality; that in order to satisfy the demands of some people who did not want to read as much as the first year required, the amount required was lessened, and the quality lessened. Now the third year, if we understand aright, it is proposed that the work shall be still further diluted, and that we shall read selections from THE CHAUTAUQUAN rather than from books.

Dr. Vincent: Briefly stated, the objection is, that the work of the second year as compared with the first year is less in quality and quantity, and the plan for the third year threatens to make matters even worse. Is there any other difficulty?

A voice: The books, some of them, too expensive.

A voice: Too little space on the examination paper for the answers to be written out.

A voice: Too many small, cheap books.

A voice: Too many subjects for the year.

A voice: The publishers charge too much for some of the books.

Dr. Vincent: Let us begin with these difficulties now. "Failure to have books published as announced." Yes, that is a fact in one or two cases. Now, let us have the names of the books. The text book on Astronomy, some one says was delayed. The text book on Roman History was delayed. The text book on American History; the text book on Biology. Concerning the books which have been published before the Circle was organized, I have only this to say: That the publishers had no idea that there would be such a demand. To publish such a book as Green's Short History, or Merivale's Rome, requires a great deal of time, and when Philips & Hunt say to Harper & Bros., "We want you to send up tomorrow one thousand volumes of Merivale," Harper & Bros. say to Philips & Hunt, "Why, we have only about three hundred volumes of Merivale in stock." Harper & Bros. are already engaged in publishing twenty new books. Every press is busy, is engaged. They cannot stop the books that have been promised for a given day, and publish an edition of Merivale. So they say, "You must wait ten days, we cannot possibly reach this for ten days," and by the time the ten days have passed, Philips & Hunt order another thousand, or some

western publisher writes for five hundred, or two hundred of Merivale, and Harper & Bros. wake up some morning to find orders for seven thousand volumes of Merivale. What on earth is the matter? and then they begin to make inquiry. Now, it is impossible for that firm, notwithstanding all their resources, to supply such a sudden demand, and in the case of Green's Short History, and Merivale's Rome, the publishers were embarrassed by the immense demand that was made so suddenly upon them. To get another publisher is not always easy. A publisher has the plates and the paper in the first place, they know a thousand copies are ordered, or two thousand copies are ordered, and they do not care to go out and make a bargain with another house; they say we can wait ten days, and they can in that time do the work. But in some cases I know where Philips & Hunt have tried to send their work out they found every other house busy, and utterly unable to fill the order. When we come to talk about the probability of the demand, there may come a demand for the book, but I have not yet found a house willing to give an order in advance for ten thousand copies, because there was such a number of names enrolled in the C. L. S. C., for there are many members who ask if they may accept this or that book as a substitute. When they say to me: "Are you sure you can sell five thousand copies of Redpath's History of the United States?" I say, "No, I cannot assure you that you can sell a thousand, because if anybody should ask me if he could take anything else as a substitute, I would say yes, and I cannot say that there will be a thousand sold." There were, I think, about six or seven thousand sold, and I don't know but ten thousand, so that the publishers were a little embarrassed, and we must remember that. After a while we shall be able to control these matters a little better, and possibly in time, publish our own books.

Mr. Martin: The trouble is the books prepared especially for the Circle are not published at the time it is announced they will be published. If they were we could govern ourselves accordingly.

Dr. Vincent: That leads us to the books written for the Circle, of which the Chautauqua Text-Book on Roman History is an example. I take a little blame to myself on that, for I wrote it myself, or all that friend Holmes did not write. He was visiting me and I put him at work on several of its pages—the best pages in the book. I am so crowded with work, with engagements, with demands upon me in various directions, the several papers that I have charge of, the library work of the Sunday-school department of our house, and any number of conventions and conferences, and matters of that sort that take me away from home, that when I think I certainly can get a manuscript ready by a given day, and promise it, I generally get it ready, but sometimes I do not; for I am compelled to adopt this little rule in regard to mental effort: I never will work when I have headache or when I am depressed in spirits. The very moment that I tax myself so that I feel uncomfortable or irritable I stop all work and go to bed, or go and find some pleasant society in my family or elsewhere, and do not work, and a man cannot always tell, when he has been working hard six weeks at a stretch and there remains just ten days more for work to be completed, which, if he were in good condition he would complete. It is a great deal better that he should disappoint five or six thousand people than that he should use up his physical system and die off. I think the better plan is as has been suggested, to be careful about promising these books. That Roman History was delayed a few weeks, and it is not for me to stand here and represent Philips & Hunt, the publishers. They have charge of the publishing department, and I have charge of the editorial department, and I should be very sorry to have a representative of the house come here and say that the real difficulty is with the editor, and I do not like to stand here and say the real difficulty is with the publishers, but I really do think

if the publishers and editor were to look each other in the face, and each say to the other, "Thou art the man," there would not be anybody very far out of the way in regard to this matter. I suspect that in a great house doing an immense amount of work, if somebody called for an extra ten thousand of something else, they put off our work to fill in that special order for the ten thousand. I confess the Biology case has troubled me. I am a little disappointed in the matter of the book. It is not the book I thought of, or had in my mind when I proposed it to the writer. It is too much like a text book—too much like a school book on the subject of Biology, which might be bought anywhere. It is a good book, I believe a reliable book, a scholarly book, for the man is a genius and a scholar, and has aptitude in that particular department. It is a good, sound book, but it is not precisely what I dreamed of when I engaged him to write a book on Biology. I made him sign a paper to this effect, last June:

"The manuscript of this book shall be in the hands of the publishers, Philips & Hunt, on the 10th day of February."

I think it was, and the manuscript was in the hands of the publishers according to his promise. But he required a certain number of engravings and said those engravings might be had of this house or that house, and the agent wrote to this house and that house, and they said "We do not sell our scientific cuts to other houses," and there we were stopped. The illustrations we expected to buy in five minutes, would require five weeks for an engraver to prepare. But the house at once went to the work. I wrote a special personal letter in behalf of the Circle to the house that had a few of the most important cuts, and as a matter of personal courtesy, and as a contribution to the interest of the Circle, they said they would grant me the use of those few cuts. The other cuts had to be prepared, and the house that published the book paid out sixteen hundred dollars for the preparation of those engravings. We sent proofs to Dr. Wythe, in California, and a telegram came back saying, "Do not for the world publish the book with those cuts until you change two or three of them, because they are contrary to the idea." When the reader of the proof came to examine the work, he saw the engraver was not a scientific man, and that he had made several false lines which, though they seemed a little thing to the uninitiated, really would have spoiled the work for literary purposes.

The pressure was immense on the house, and the agent said "we are in a terrible state, but we will do our best." They worked night and day, employed extra men, and did everything they could to get out that Biology on time, for they were just as anxious not to disappoint a member of the Circle, as I was anxious they should not. It was to their interest to have the book ready in time. The matter of Astronomy I have nothing to do with, nor have Philips & Hunt. The manuscript was furnished by Dr. Warren, and the book was published by Harper & Bros., and I have no doubt if one of the Harpers were here to-day, he could show how difficult it was to publish that book. Nobody could have foreseen, when the manuscript was in the hands of the publishers the 4th of March, the embarrassment they experienced.

Again, as to the Biology; in order to bring those cuts out they used the best paper they could get, and I think have made too heavy a book, but it is really a handsome book. But the Biology that I think of and (which I could not write myself because I do not know enough about Biology to do it,) is a book which teaches the phenomenal parts, makes it simple and almost like a romance, for that can be written, and not like a text book with awful names that frighten you when you look at them, and then at the end an appendix with a frightful array of words to scare little children with at nights, or to make people go and consult a dictionary.

Mr. Martin: Will Joseph Cook's work on Biology be accepted as a substitute for Wythe's?

Dr. Vincent: Yes.

Now our time is up, but I will give you another chapter later on about the Chautauqua Library. We will take up the second difficulties, and pass through all those difficulties, I hope, to-morrow afternoon at five o'clock.

UTAH AND THE MORMONS.*

Utah is a country, in its settlements, that is all length and no breadth. The Rocky Mountains, as you are aware, instead of being one great peak, are a series of parallel ranges, running largely or mainly from the northwest to the southeast; several of these parallel ranges run across the territory we call Utah. As it is out in the very center of our country, the fogs and vapor and the clouds that start from the east, pour out their waters upon the plains of Illinois and Iowa and do not reach Colorado and Utah; nor do the clouds from the Pacific reach this territory, consequently it is a dry country. It is a narrow country like Palestine. The settlements and farms are in the neighborhood of the streams where they can draw the water out upon their farms.

These settlements extend up and down the valleys through the entire length of Utah, a distance of about 400 miles. They have sent their settlements up in colonies into Montana and Idaho, and down into the south, a continuous line from Montana, 700 miles, into Arizona. Then they pushed their settlements into New Mexico, to the valley of the Rio Grande, and then northward 400 miles into Colorado.

This people is rapidly increasing. They hold the complete power to-day in Utah, the balance of power in New Mexico, and will doubtless soon hold it in Colorado. They are not a dying out people. Sabbath after Sabbath their preachers claim the fulfillment of prophecy, as they declare unto the whole people, that they are soon to overspread the entire United States, that their system must prevail, and in due time God will destroy the Gentiles and give their beautiful cities and farms and homes to the Mormon population.

They are an aggressive, a growing people, and utterly alien and foreign to us, to our government and institutions, customs and traditions. They are as much foreign population as if we should take 150,000 Russians, with the Emperor of Russia at their head, and place them in the centre of this country. They owe no allegiance whatever to the government at Washington, nor to our flag. It is true the President at Washington appoints a Governor of Utah, and other officers, but they are mere figure-heads. They have not a particle of power in Utah. You can't enforce a single United States law in Utah to-day, if the Mormon Church decrees that the law shall not be enforced. The real head of that empire in the centre of our Republic is John Taylor, a despot with greater power than the Sultan, or the Emperor of Russia; holding power that the President of the United States does not hold, the power of life and death; without any council except the councilors he chooses to gather around him. His word is the law all around that country, over and above all other law, and the laws of the United States.

This is a wonderfully compact organization. They have taken their country and divided it into 20 districts, which they call States, perhaps corresponding to the 20 counties the government may have divided Utah into. Then they have 240 stakes, each stake being a centre of religious influence, and over these they have placed the bishops. The president is called prophet, and revelator and seer of the Church of the Latter Day Saints of Jesus upon the earth. They give him two councilors. Then they have the twelve apostles, thirty patriarchs, and 240 bishops. Each bishop has his councilor, his quorum of 20, his set of under officers.

Nearly every adult man connected with the Mormon Church has an office. I will read their own record: 11 apostles; 3 councilors; 30 patriarchs; 240 bishops; 4,260 senators; 3,421 high priests—the people of Israel had only one high priest but the Mormons can't do without 3,421—then 9,651 elders; 1,347 priests; 1,515 teachers; 2,979 deacons; or in other words, the

Mormon Church has 25,000 officers, out of a membership of 50,000 people, and if we will admit that more than half of them are women, I don't see how they hold the offices. These officers are all dependent for their positions upon the will of John Taylor. Twice a year they go through the form of an election. A man stands in the pulpit and proposes a name for election, and they are required to hold up their hands and vote. If any one does not hold up his hand he is immediately excommunicated from the Church. These elections are usually pre-arranged affairs, the tickets made up before hand, and the same men are re-elected from year to year.

They control the telegraph system of Utah. From John Taylor's private room, which is the head telegraph office of Utah, from his house and office, wires extend to the houses of each bishop of these 240 stakes of Zion. He has but to touch the keys of the instrument and a message is flashed at once to the 240 bishops; they can immediately summon their quorum of 20 and within an hour that message can be in every household in Utah. He can communicate a message to every member of his church quicker than the Methodists, the Presbyterians, or any other denomination in this land can get a message to their people. This can not be effected with the entire church organization in one week or one month. They have brought the entire political system under this one man power. If the United States Attorney wants a certain witness, or desires to have a man arrested, he has to use John Taylor's telegraph. If they think it is proper they will allow the dispatch to go, otherwise the dispatch does not go, it is mutilated, or in some way it fails to reach its purpose. The Mormon Church is quicker than the telegraph; at least the telegraph in the hands of the United States Attorney.

They have brought the entire commercial system under this one man power. They have their Zion's cooperative mercantile institutions, and if a Mormon wants to establish a store he is compelled to purchase from this head store of the Mormon Church. Everything goes through this store. The people are commanded always to patronize these stores. They hold the whole trade of the country; all their manufacturing, every railroad—the Union Pacific at its western end was carried on through Mormon work and Mormon influence, and more or less caters to the Mormon power, so much so that when one of the daughters of one of the Mormon officials of the church, after great pains, escaped to the railroad, penniless, she was put off the cars by the conductor, when on her way to freedom, because she had not the money with which to pay her way, and the official dreaded the vengeance of her Mormon father.

They have tried to lay their hands on all the property of that land. Brigham Young, before his death, received a revelation that the church should hold everything in common. The effect of it was this: If a man had 160 acres of land that he received a government title for, he was required to deed that to the Order of Enoch. If he had 500 sheep he deeded them to the Order of Enoch. They own all the irrigation ditches of that country. This revelation was to hold the people in the power of the Mormon Church. By its operation if a man wanted to apostatize and leave the Church he could not take his land; it was in the Order of Enoch; he could not take his sheep, for they were in the Order of Enoch; he could not get water upon his fields; his wheat fields and corn fields were blighted and dried up for the want of water; the water belonged to the Church. Thus thousands are held in slavery to that power and do not dare to apostatize, although they have lost all reverence for it, because the owning of large farms is depending upon their continuing in the Church.

Their religion is a pantheism. They have hundreds of gods. Their order of gods is very much like this: their highest they call Elohim; the second, Jehovah; the third, Joseph Smith; the fourth, Jesus Christ; the fifth, Brigham Young; elevating Joseph Smith, a mere man, above the "King of

*A lecture delivered at Chautauqua, in August, 1880. The name of the lecturer is withheld by request.—ED, THE CHAUTAUQUAN.

kings and Lord of lords." The mass of them are largely ignorant, fanatical people. They have gathered the peculiar temperaments out of all the European nationalities, and out of portions of the United States into one place. Take such a peculiar people and place in their hands one of the cardinal doctrines of the Mormon church, that the lowest as well as the highest can have direct revelations from God, and you will readily see into what monstrosities they would run a religious system. This order and succession of gods, *each ruling over a world by himself, each having a plurality of wives in the other world, is one of the leading points in their doctrine.* They constantly prove their doctrine to their own satisfaction, that, for instance, Martha and Mary were wives of our Lord Jesus Christ. I heard Orson Hyde say in a sermon that the Lord Jesus Christ was even now at the north pole with the lost ten tribes of Israel, and that they would come down and sweep us Gentiles out of existence. They believe, or pretend to believe, in their doctrines just as firmly as they do in the Old and New Testaments. When Dr. Newman was preaching in Salt Lake City, they said: We believe all that you do, but you have not got along as far as we have. We have all the light they had 1800 years ago, and the additional light that God has communicated to us during these past years.

Among their cardinal doctrines is baptism for the dead. In their sympathy they go back to their forefathers who died before the finding of the plates by Joseph Smith, and the new revelation that God has given them, as they claim.

The costly temples they build are not for worship, but for the establishment of their religious rites, such as baptism for the dead, and special marriage. One of their apostles, Mr. Snow, a gray-headed old man, told me with all gravity that he sympathized with President Lincoln and General Grant, and during the last week he had been baptized for both of them, and they were saved now, although they would not acknowledge it themselves.

They also believe in blood atonement—and blood atonement is still a living doctrine among them, though not so much practiced as it was fifteen or twenty years ago—that is, if any person is in danger of apostatizing from the Mormon Church, that it is not only the privilege but the duty of some friend to take that person's life before he apostatizes, in order to save his soul, as it is more valuable than the life of the body. A prominent Mormon official, speaking with another, said that the very stuff to make the highest officers of the Mormon Church were men who feared neither God, man, nor the devil. If you can find a desperado, that is the stuff out of which to make a true Mormon missionary and priest.

Brigham Young, in his lifetime, again and again declared to the women, "If you hear your husband hallooing murder in the streets at night, as you value your soul, don't put your head out of the window; if he goes out and never returns, as you value your soul, don't inquire what has become of him. It is the will of God that he should disappear." In other words, he is a marked man; he is put out of the way quietly and never appears again in his accustomed place of business.

In one of our mission schools the children of a farmer were accustomed to run away from home and attend the Presbyterian day-schools. You hear of children playing truant to get away from school in this country, but these children played truant to attend school. There is no family government there; the father pays no attention to the children, and the mother, with her many cares, has no time to give to them; so they run the streets, and if they only return at bed time no questions are asked as to where they have been. This father heard that his children were attending our Presbyterian school, and one morning he called them up and gave them a solemn reprimand, telling them the danger they were running in attending that school, and that if they persisted he would have to cut their throats; and such was the fanaticism of the

man that I do not think he would have hesitated a moment to cut the throats of his own children.

This blood atonement is not a doctrine of the past among them; it is only the more secretly carried on, and a year does not pass that persons do not disappear in Utah, and their fate will never be known until the day of the great judgment.

The most prominent doctrine is polygamy. Just see the adroitness of this Mormon Church, and the power they hold over men and women! They make the women not only their slaves, but their willing slaves by appealing to the religious nature of woman. How do they do it? One cardinal doctrine of the Mormon Church is that no woman can be saved who is not married; consequently, though there may be a scarcity of men in her section, she must become attached to some man in order to save her soul.

Another doctrine is that her position in the next life will depend upon the number of children she has in this life. You have heard something of the condition of women in other lands at various times, and I venture to say that there is no other land in all this wide world where woman is brutalized to the extent that she is brutalized in Utah, in the centre of this country, in the harems of the United States, where a man takes a plurality of women, not because he has wealth to support them, but oftentimes that they may support him.

Orson Hyde, preaching in the hearing of one of our missionaries, seeing a number of young men in his audience, stopped in the midst of his sermon and said something like this: I see before me here a number of young men that are not married. I tell you young men you are in the danger of hell. I command you by the authority of Almighty God that you marry some of these girls and make them support you. And there is the degradation of your sex. Christian women, in your own land; making them support themselves, their children and a brutal, lazy husband.

You that have merely crossed through Utah on a western trip have seen but little of Mormonism. If you want to see Mormonism in its real state you must go into the back settlements in the interior. There you will see it with all its vileness and deliement. I have seen in Salt Lake City a gray grandmother, a mother, and her two blooming daughters, wives of the same man! I can take you into a home where husband and wife are brother and sister, the children of the same mother. I can take you into one home at least in Utah where the father has children by his own daughter, who is numbered among his wives.

I think the large mass of the Mormon people have bettered their worldly condition so far as worldly comforts are concerned. You can go into some of the homes of Utah and find palatial residences; but with all this there is no land in which so great degradation has come upon woman. And yet they tell me all over this land there is nothing in home missions to touch woman's heart, nothing to fire her enthusiasm, and nothing to appeal to her sympathies on behalf of her sex! If you can find a more degraded condition for woman I don't want to hear of it. Oh! that is a woman's hell, as has sometimes been said, which comes between a wife and her husband's love. Can you tell me, can you even imagine, Christian women, how intensely must burn the fires of hate and jealousy in the hearts of those poor women? Ignorant indeed many of them are, yet with a true instinct of womanhood to value their husband's love more than life and earthly possessions. It not only burns out love—you would expect that; it not only burns out comfort—you would expect that; but, in many instances, all hope and aspiration, almost life itself, and changes a human being into a frenzied maniac. Those of you who have been in the tabernacle in Salt Lake City could not fail to notice the blank, almost idiotic expression of the countenances of the women. You can go into a thousand homes and see a woman, a first wife, rocking to and fro in the great arm chair, from morning till night, month

after month, and year after year, reason crushed out, hoping and waiting for that release death only can bring. You can go through the towns and they will point you out house after house where some first or elder wife has committed suicide to escape the degradation of her condition. You can go through certain sections and they will point you out some valley where some poor woman attempting her escape has been shot down. We talk about liberty in this land of ours. That simply means liberty for everybody but the oppressed women in the interior of Utah, for whom there is very little liberty. They can go out of their houses when they want to; they can visit their neighbors; possibly they may go from one village to another; but let them attempt to escape, and they are pursued by the Danites and shot down like wolves. There is no liberty for women in Utah outside of the railroad towns. Their bones to-day whiten almost every township in the territory, where they have been taken while attempting to escape from their condition.

What is to be the end of these things? What can be done for them? There are simply two alternatives before the American people; you can choose just which horn of the dilemma you please, either a new rebellion, or the introduction of Christian schools and Christian churches. We have the same difficulties in making a break in the Mormon Church that Dr. Butler so aptly described with regard to New Mexico—a great difficulty to get places in which to hold or establish schools, or to procure any property, or get boarding places for our teachers. One of the first ministers who went into that country says that the people were commanded by Brigham Young not to give him anything to eat, not to speak to him, or allow him to enter their houses; and at a large meeting held by Brigham Young and their apostles, that entire population, men, women and children, were required to be re-baptized for the sin of allowing a Gentile teacher to stay in their midst, and were commanded at the very earliest opportunity to put him out of the way; so that very soon after that attempts were made to assassinate him. He was forbidden to preach in their villages, but he then and there concluded to make a test of it for all that might follow him. He put up a notice that he would preach at a certain time. The bishop tore it down. He again put up the notice, and told the bishop that he demanded the rights of an American citizen, and he would preach. The bishop said he would not be answerable for what might occur. Of course there was a big crowd inside and outside the house. The bishop was there and the mayor of the city. Mr. Macmillan waited upon both, and very kindly and cordially and earnestly asked them to come upon the platform with him, but they declined. Marching upon the platform he brought out his Bible, and then drew out his revolver and laid it on the Bible. He gave out a hymn, but no one joined him in singing it. Then he offered a prayer, and he says he never prayed so earnestly as he did for that people that night, all the time thinking that a mob, drunk for that purpose, would come and take his life. He intended, if they should disturb him, to point his revolver at the head of the Mormon bishop and threaten to shoot him unless the mob could be restrained. But he went through his services without interruption.

We have in that country in the Congregational denomination two ministers, one church organization, 13 schools and 500 scholars; in the Protestant Episcopal Church, 5 ministers, 6 church organizations, 14 schools, 22 teachers, and 5 school buildings; in the Methodist Episcopal Church, 6 ministers, 7 church organizations, 5 schools, 7 teachers, 350 Mormon children, and 7 buildings; Presbyterian, 10 ministers, 10 church organizations, 13 schools, 18 teachers, 900 Mormon children, 9 church buildings.

The question comes before the American people whether they will have another rebellion or increase these schools. I know the idea of the Mormon church going into a rebellion

has been generally laughed at, but it is every day preached to them from their pulpits, and they are, in their interior counties and villages, every season drilling their native militia, preparatory to an outbreak if the government should attempt to coerce them, as they say, in their religious views. Then remember the power of fanaticism upon a people; the power that drove Mahomet and his followers across Asia far into Europe; that made one man a thousand; and that those people are taught that whoever dies in battle will be taken to the very Paradise of Heaven, to enjoy every sensual delight that his brutal nature can desire. This 150,000 will be equivalent to many thousands, as they fight as they believe, for religion and home.

We may withhold our money; we may keep our children from missionary effort; but the day is surely coming, if we do, in which God will take our property from us; when the war tocsin sounding upon us will take our choicest sons, and their bleeding bodies will strew those valleys of Utah; God will take our fathers and many of them will lay down their lives upon those battle fields; God will take a costly reckoning out of the American Church if they choose to neglect the evangelization of the Mormon people and allow the rebellion to come to a head.

The other great remedy is to double and increase a hundred fold your christian schools and teachers. In a large population of 2,000 people, where there has been a Protestant school for three years, not a single Mormon girl has gone into polygamy. Not that those girls have attended that school in any large number, but an influence has gone out from it, and they have begun to feel that it is not the proper thing to do. Their pride goes up, and while efforts are made to compel them to adopt polygamy, and probably some of them have lost their lives in resisting, I have not heard of one Mormon girl who has gone into polygamy. If you can place a Protestant school in every village of Mormondom you will solve that problem in a few years; and there is no law against your doing this; Congress will not interfere; the courts will not interfere.

I plead with you, christian women, to go to your homes, to your preachers, and your churches, and Woman's Missionary Societies, and prayer meetings, and bring up the condition of these fifty or sixty thousand Mormon women that can only be reached by Christian women teachers—a work that men cannot do. You all recognize that Mormon men will not allow a Protestant minister to go and talk with their wives and make them dissatisfied with their condition. The Protestant minister is barred out of their homes; it is only the Christian lady teacher who can effect anything, and she gains her power through the children. They love their teacher—they never know much love at home because there they are kicked about and abused, but the warm hearted woman who teaches the school and gathers their hearts into her own heart, which overflows with sympathy and love for them—they tell mother what a wonderful woman that teacher is, and they plead with mother: "Can't I ask the teacher home with me to tea?" Consent is given. The child's heart is won, and through it the mother's is drawn. By and by, a great trial comes to the woman; it may be another wife is brought in by her husband, or news of the loss of her mother in the old country. She cannot go to the preachers of her own church for comfort and sympathy, and thinking of that teacher who has gained her child's love, she sends an invitation to her to come to tea. The teacher comes and the mother takes her into her back bed-room; the shutters are shut, the blind put down, the door locked and a cloth put over the key-hole, for such is the espionage of that country that the utmost secrecy seldom eludes the argus-eyed vigilance of the Church.

The poor mother pours out the sorrows of her heart, and this Christian woman goes upon her knees and lays her sorrows before the throne of grace, and perhaps the first light

of the Gospel comes into her heart, and soon she is a saved woman. But even when they are won they cannot escape from polygamy; they are still bound down, with no hope of release till death comes.

But what of those thirty or forty thousand girls just coming up to womanhood, that have not yet entered polygamy? Those girls can be saved; and yet if the Church continues long indifferent, as in the past, just as surely as month succeeds month, and year succeeds year, those girls are going into polygamy to be blighted for time and for eternity! Oh! Christian women, as you look at the faces of your own fair, innocent daughters, just budding into womanhood, let me plead with you for the daughters of your own people, that you go and wrestle with God in behalf of these perishing women of your own land. [Applause.]

LAO-TSE.

Great men live to be misunderstood. They are not popular men. Popular men stand on our own level, or at least, but little above us. We can see them, we can understand them. They speak and act most naturally, just as we feel that we and everybody might and ought to speak and act. We appreciate them, we have ownership in them, we rejoice in them, we love them. Great men are original and *new*. They stand above us. They jostle us, they drag us from our old fixtures. We resent, and fight. We cannot estimate original men. We have no yardstick with which to take their length and breadth and height and depth. They live in some new dimension of thought. They range the immensities.

"For great men, let him who would know such, pray that he may see them daily face to face; for in the dim distance, and by the eye of the imagination, our vision, do what we may, will be too imperfect. How pale, thin, ineffectual do the great figures we would fain summon from history rise before us! Scarcely as palpable men does our utmost effort body them forth; oftenest only like Ossian's ghosts, in hazy twilight, with 'Stars dim twinkling through their forms.' Our Socrates, our Luther, after all that we have talked and argued of them, are to most of us quite invisible; the Sage of Athens, the Monk of Eisleben; not persons, but titles. Yet such men, far more than the Alps or Coliseums, are the true world-wonders, which it concerns us to behold clearly, and imprint forever on our remembrance. Great men are the fire-pillars in this dark pilgrimage of mankind; they stand as heavenly signs, ever-living witnesses of what has been, prophetic tokens of what may still be, the revealed, embodied possibilities of human nature; which greatness he who has never seen, or rationally conceived of, and with his whole heart passionately loved and revered, is himself forever doomed to belittle."—CARLYLE MISCELLANIES, VOL. III, P. 66, ESSAY ON SCHILLER. The great man lives in another world of ideas. He is alone. He is a book of prophecy; several generations, and the book begins to be interpreted. He is a real man, he talks with the soul of things, he has clear ideas, he is a bright soul, but the crowd, the rabble, even the intellectual rabble cannot encompass him, cannot sound his depths. They call him a mystic, a dreamer, an abstractionist, a transcendental speculator; or more frequently they affect not to be aware of his presence in the world. Let us settle it once for all that the great man is not a sham, he is not a humbug. He is worthy of our acquaintance. He will not talk to us supreme foolishness but sound sense, if we be able to understand.

Few great men have been less understood than Lao-tse, the Chinese philosopher, the contemporary of Confucius. Most opposite views have been held in regard to the real nature of his philosophical and religious teachings.

Of the personal life of Lao-tse, we have almost no informa-

tion. He was connected with official duties in Tcheou, when unable to correct corrupt practices he withdrew, he held an interview with Confucius, he performed one journey to the west—this is all we know of his life and even these morsels of information are not without question. He had no school of followers, he stood alone, he spoke to the few. His doctrines were too lofty and original for the many.

He seems to have had predecessors in the same line of saintly transcendental thought. He quotes their sayings. His work, the *Tao-te-king*, "Book of the Way and of Virtue," (Julien's translation), is a classic, lofty in its tone, vital in its issues, wonderful in its spirit, unique in its compactness, deep in its philosophy and wisdom. The Tao-sse religion has degenerated sadly from the teachings of Lao-tse. Astrologers, diviners, spiritists, find no encouragement in the *Tao-te-king* and the religion of ancient Taoism.

I am not convinced that Lao-tse was a pessimist, or quietist, or an enemy to civil government. He is too earnest, practical, and hopeful. He praised self-sacrifice; loved simplicity and spontaneity in education and government; despised much machinery: believed in self-mastery, self-reliance, self-government, liberty. Inward peace of the soul was to him better than apparent peace; being better than doing; silence better than impotent, open-mouthed declaiming. He believed in the power of the invisible, impalpable, the modest, retiring, unasserted power of truth, righteousness and virtue. To be strong, we must serve.

The *Tao* is the "Right Way," the "Mother of All Beings," the "Beginning and Ground of Heaven and Earth," the substance of the Universe, providential care, universal love. "The Tao of the saint is in claiming no greatness, and so, achieving greatness; in ruling men by love and service; in simplicity and oneness with himself; in the self-knowledge, and self-reliance that have learned to trust the invisible laws; in tender regard for the freedom of others, intermeddling only to open, never to close or clog, their path. He renders good for evil, and regards wrong-doers as placed in his safe-keeping. With his own lot and sphere he stands in right accord. His witness is the universal in his own being and its relations; it is law and love in their widest significance as the order of the world. His assurance of immortality comes from knowing what is imperishable; from fulfilling the purposes of living; from returning, childlike, to the way which is life."—SAMUEL JOHNSON, ORIENTAL RELIGIONS, CHINA, P. 870. Lao-tse would recall the over-governed and over-taught people to personal freedom and virtue, spontaneous loyalty to truth and obedience to duty, and self-sacrifice for the common good, and the issue in the reign of universal law and love.

It need not be a matter of wonder that in attempting this impossible task he used words which have made sad havoc with what I understand to have been his real principles. Tao, concerning which Lao-tse discourses, is a vast depth, still and pure, before all beings, before Shangte—God—root of heaven and earth. We see it not; hear it not; touch it not; yet know it, perceive it, embrace it—it is past finding out. "Impalpable, yet containing the forms of things; impenetrable, yet the abode of beings; dark, yet within itself a spiritual substance. And this substance is truth, and its witness sure"—immaterial, unchangeable, all-pervading, unwearied, nameless, the source of all law, loving and supporting all beings, working without effort, governing without restraint, mother of all, refuge of all, treasure of the good, redeemer of the wicked, while having no favorites, specially bounteous to the good. "When Tao comes forth from the mouth, it hath no savor; neither satisfies it the eye nor ear; but of its resources there shall be found no end. Striving not, it is master; speaking not, it is answered; calling not, men come to it of themselves; patient and slow, but its plan is wisdom; its net has wide meshes, but naught escapes it."

Man teaches by life, not by words. Although fulfilling virtue, he claims no praise. By humbling himself, he is exalted; he shines by native brightness. The substance is better than the show, the fruit better than the flower. Strive not, and overcome; serve, and be master. Few attain the power of silent teaching and the might of quietness. The true man is not selfish, but helpful. To know oneself is the best knowledge, the one who masters himself is a hero. Contentment is riches. One need not leave himself to know the world, to know the right way. Depend not on much learning. Vast is the gulf between good and evil. Be inaccessible to bribes and all unworthy influences. Respect yourself and your calling. Display not your jewels to the vulgar. Yourself is of more value than your possessions. Become a child and you will become a man. Harmony with self is power. Harmony with Tao is everlasting life. Three treasures are compassion, frugality, humility. Do good to the evil as well as to the good. Virtue is an armor to the good. Faithful words are not fine words. Bless, not harm; act, not strive.

The best ruler governs by greatness of mind. The yielding is the strong. Be sparing in praise of the wise. Envy not. Rule by humility, service and love. Parade not your knowledge and smartness. Rule by letting alone. Have few regulations, few munitions of war, few gewgaws, few penalties. Too many pet schemes, too much supervision—this is a calamity. "To wear fine clothes, and carry sharp swords, and be filled with eating and drinking, and to heap up riches—that I call splendid robbery." Famine follows on the heels of war.

Such are some of the wise sayings of the Tao-te-king. They are certainly worthy of a place in literature. Five translations have revealed them to the modern world. At the revival of learning in China, the Tao-te-king attracted great attention. It was studied by great philosophers, and had many commentators. The Tao—Supreme Reason, Universal Soul, Eternal Idea, Nameless Void, Mother of Being, Righteous Way, or whatever may better express the meaning—is a worthy theme for the most earnest contemplation and profoundest study of the world's greatest minds.

The Taoists have produced many mythologies and legends, many rationalistic and heretic philosophies and religions, many visionary alchemies and astrologies,—all this because of the freedom of Tao and its influence in favor of independent and spontaneous development. We find also, in all ages of development of this religion, great thinkers and great teachers of dynasties—it has maintained an honorable place as the rival of Buddhism and Confucianism in China. The Taoists worship the God of literature, and many medical divinities have arisen from this school. By the study of plants they have added much to medical knowledge. Among their wild theories is the theory that men are formed by chemical forces, and yet they often powerfully oppose Chinese materialism. They make extravagant demands upon historic credulity in declaring the antiquity and influence of their doctrines. Their occult speculations are marked by reverence and deep spiritual perception. They feed the imagination as is done by no other Chinese school. The Tao-te-king teaches of Tao—the Supreme Reason, or by whatever terms it may be better translated—as the basis of the world, and human nature as the spiritual manifestation of Tao. The importance of this high theme has commanded the earnest thought of eminent men of all later Chinese culture. While we may plead for the practical character of the main teachings and spirit of Lao-tse, yet simple passages of an abstract and quietist tendency may have given the first impulse to some later fanatical developments.

The Tao-saints, hence, were meditative and yet awake to the demands of their times. Their independent, simple, and pure lives gave them great moral authority.

The wild extravagancies—searching for something to main-

tain imperishable youth, vegetable and metallic occult virtues which bring perfect and everlasting happiness, exorcisms and spells,—these vagaries are diseases upon the system of the Tao-te-king, and yet diseases rendered easy if not invited by the importance given to invisible and hidden laws, stillness, silence and power over spiritual death; the Tao-te-king itself must have been elevating in its tendencies.

The *Kan-ing pien*, "Book of Rewards and Punishments," presents pure moral teachings worthy of a place beside the Tao-te-king. It has been ascribed to Lao-tse, yet can be traced back no further than the tenth or twelfth century. According to the teachings of this book, or rather the commentaries thereon, various spirits, good and evil, attend the life of men, recording all their deeds and reporting the same from time to time to the court of Heaven. At his birth an account is opened with each man. He is credited with a certain number of years, and certain temporal blessings. Whenever he commits an evil deed, days and blessings are subtracted from his life in proportion to the magnitude of his crime; whenever he does a good deed, similar additions are made. Long life and government office are the great rewards of virtue. The moral precepts of the text are most pure.

Do not tread a crooked path. Do not deceive in the secrecy of your house. Perform virtuous actions. Real virtue belongs to the thoughts and intentions. Be kind to animals. Practice filial piety: love your younger brothers, respect your elders. Rectify your own heart, and then you can help others. Pity the orphan, have compassion upon widows. Respect the aged, cherish the young. Do not injure even insects, plants and trees. Bear with the misfortunes of others. Rejoice in the prosperity of others. Help those in danger. Be not proud of your own superiority. Yield much, grasp little. Be not offended at an affront. Do good without expecting a reward. Give without showing regret.

It is a crime to think contrary to justice, to act contrary to reason; to injure good men secretly; to profit by the ignorance of men in order to deceive them; to divulge the faults of parents; to ascribe one's own evil deeds to others; to flatter superiors; not to recognize favors received; to praise those not deserving; to punish the innocent; to seek the places of others; to recognize faults and not correct them; to know what is good and not do it; to frighten sleeping birds, kill those who have young, or wantonly break the eggs; to desire that which belongs to others; to expose men to danger in order to place self in safety; to seek one's own advantage at the expense of others; to give bad goods in exchange for good; to abandon public good from private motives; to conceal the good qualities of others; to reveal the secrets of others; to destroy seeds; to take advantage of power to do violence or oppression; to cause suffering to men, or animals; to injure the property of others; to open the dykes of rivers, or set fires; to injure the instruments of labor of others; to wish that others may lose their property; to see the beauty of others and secretly desire to possess them; to desire the death of those to whom one owes money; to turn the physical infirmities of others into ridicule; to place obstacles in the way of the advancement of the worthy; to demand what is not due, or take anything by force; to obtain advancement by fraud; to estimate good and evil unjustly; to abandon oneself entirely to ease and enjoyment; to murmur against Heaven, and criminate other men; to rail against wind and rain; to cause quarrels between others; to enter foolishly into the company of the wicked; to disobey father and mother; to speak otherwise than one thinks; to live in voluptuousness; to accomplish one's ends at all hazards; to have a pleasant countenance in order to conceal a wicked heart; to cause others to eat adulterated food; to teach false doctrines; to use light weights and short measures; to deceive in regard to quality of merchandise; to receive too great profits; to love wine; to be insincere; to live unhappily with one's wife; to

love display; to be jealous and envious; to despise the souls of ancestors; to resist the orders of superiors; to make anything which is not useful; to conceal a double heart; to use imprecations against oneself or others; to make much of things clandestine and extraordinary; to borrow and not return; to receive bribes; to show disrespect to teachers; to resent injury; to ridicule saints and sages; to mock at spirits; to call Heaven and Earth to witness in behalf of crime.

In these admirable precepts we discover several important truths which lie at the basis of all true religious thought; the consciousness of moral freedom, the necessity of perfect allegiance to right, and that conduct brings its own reward. Confucius was a sage who taught practical wisdom. Lao-tse was a philosopher who taught practical morality. Lao-tse like Confucius, quoted the ancients, yet was not bound to them. The stars in his sky shone before him and beckoned on. He would unsettle the foundations of reliance upon authority and severe conservatism, and govern by leading to spontaneous obedience. He depended upon unseen, spiritual forces, and upon man's supposed natural instinct for right and truth. Let man alone, or teach by indirect, quiet, though earnest life, and he will be a good citizen, a good friend, a good father.

We must not be too ready to pronounce the Tao-sse astray in holding that good and evil deeds meet with arithmetical rewards and punishments in this life; loss or addition of days of existence, or official and temporal blessings. As far as health and length of life, and those blessings that depend upon them are concerned, we are persuaded that they are increased by virtue; that is, the virtuous man, other things being equal, will live longer and happier than as though he were vicious.

Notwithstanding, Mr. Johnson, in "Oriental Religions," makes merry at the idea, we cannot but believe that if he had thought more deeply upon the subject he would have seen that it is the unquestionable deliverance of philosophy, science, common sense, observation, and experience—especially is this clearly the case when we consider the scientific man as in a sense the product of the generations which have preceded him. The mistake the Tao-sse made was in endeavoring to calculate and apply their laws so as to exactly balance all accounts of all men in this life. Remembering that life is everlasting, we have no difficulty with the problem. The Tao-sse were right in teaching that virtue must be rewarded and vice must be punished.

All honor to Lao-tse and other sages and religious reformers of antiquity. They had a work to do and did their work well. The present generation is coming to an appreciation of these great men of old. Their writings and teachings are being translated, published, and studied. The world is better because they lived. We recognize them as voices in this world's moral wilderness preparing the way of their Lord and our Lord.

There are cases in which eccentricity requires more than an apology—a rebuke. Those peculiarities which cause people to become a nuisance or an injury to other people, such as unpunctuality as to time, neglect or inaccuracy in business matters, and all those minor necessities or courtesies of life which make it smooth and sweet—these failings, from whatever cause they spring, ought, even if forgiven, not to be pardoned without protest. They are wrong in themselves, and no argument or apology will make them right. The man who breaks his appointments, forgets his social engagements, leaves his letters unanswered and his promises unfulfilled, is not merely an "odd," but a very erring, individual; and if he shelters himself for this breach of every day duties and courtesies by the notion that he is superior to them, deserves instead of excuses sharp condemnation.—*Author of John Halifax, Gentleman.*

THE SUNDAY-SCHOOL.

NORMAL LESSONS.

NO. IX. PATRIARCHAL PALESTINE.

I. NAMES.

1. *Canaan*. "Lowland;" applied to the section between the Jordan and the Mediterranean; from the son of Ham, the progenitor of most of its inhabitants. . . . 2. *Gilead*, "Rocky;" applied to the section east of the Jordan.

II. NATURAL DIVISIONS.

1. *The Maritime Plain*, on the shore, widest at the south, and broken by the promontory of Carmel. . . . 2. *The Mountain Region*, extending from Mount Lebanon to the Arabian Desert, the entire length of the land, generally about 30 miles wide. . . . 3. *The Jordan Valley*, a deep ravine, averaging ten miles wide; deeper as it progresses southward to the Dead Sea which is 1300 feet below the sea-level. . . . 4. *The Eastern Table-land*, a lofty plateau east of the Jordan and the Dead Sea, divided by the brook Jabbok. . . . 5. *The South Country*, on the borders of the wilderness, and strictly speaking outside of Palestine proper.

III. DIMENSIONS.

1. From the source of the Jordan to the Mediterranean, 30 miles. . . . 2. From the southern end of the Dead Sea to the Mediterranean, 90 miles. . . . 3. From the sources of the Jordan to the southern end of the Dead Sea, 162 miles. . . . 4. Length of the coast line, 180 miles.

IV. EARLY CITIES.

1. *On the Maritime Plain*. Gaza on the south, Sidon on the extreme north. . . . 2. *In the Mountain Region*. Hebron, the burial place of the patriarchs; Salem, (afterward Jerusalem) the city of the priest king Melchizedek; Bethel, the place of Jacob's vision; Shechem, the city near Jacob's well. . . . 3. *In the Jordan Valley*, the five cities of the plain, (Sodom, Gomorrah, &c.) probably north of the Dead Sea. . . . 4. *In the Eastern Table-land*. Peniel, or Penuel, in the gorge of the brook Jabbok, the place of Jacob's wrestling. . . . 5. *In the South Country*. Beersheba, near the desert, the home of the patriarchs.

V. EARLY INHABITANTS.

1. *Races of the Maritime Plain*. (1) South, the Philistines. (2) North of Mt. Carmel, the Zidonians, or Phœnicians; both of Hamitic origin, closely related to the Egyptians, and commercial in their character. . . . 2. *Races of the Mountain Region*. (1) The Amorites, "Mountaineers," along the Dead Sea, and in the cities of the plain. (2) The Hittites, around Hebron. (3) The Jebusites, at Salem or Jebus. (4) The Perizzites, "villagers," in the center of the land, between Bethel and Shechem. (5) The Hivites, at Shechem, and another branch under Mt. Hermon. All these of Hamitic origin, descendants of Canaan. . . . 3. *Races of the Eastern Table-Land*. (1) Four very ancient races of unknown origin and giant-like stature. (a) The Horim or Horites, south of the Dead Sea. (b) The Emim, east of the Dead Sea. (c) The Zuzim or Zamzummim, south of the Jabbok. (d) The Rephaim, north of the Jabbok. (2) These races were dispossessed and mostly extirpated, while the Israelites were in Egypt by the descendants of Lot. (a) The Moabites, a settled people, south of the Jabbok. (b) The Ammonites, a wild tribe, roaming north of the Jabbok. . . . 4. *Races of the South Country*. (1) The Kenites, south of the Philistines. (2) The Amalekites, a Bedouin race wandering over the wilderness. (3) The Edomites, descendants of Esau, inhabiting Mount Seir, south of the Dead Sea.

No. X. EGYPT IN THE PATRIARCHAL PERIOD.**I. ELEMENTS OF INTEREST IN EGYPT.**

1. *Its antiquity*; the earliest civilization known. . . 2. *Its individuality*; the completeness and peculiarity of its civilization. . . 3. *The extent of information concerning it*; greater than concerning any other ancient people. . . 4. *Its relation to sacred history*; since the children of Israel came out of Egypt, in the beginning of their history as a nation.

II. CAUSES OF ITS GROWTH AND CIVILIZATION.

1. *Secluded position*; defended by impenetrable deserts on each side, and accessible only by water. . . 2. *Inter-communication*; the Nile, its highway between different sections. . . 3. *Fertility of soil*; "the gift of the Nile," producing more abundantly than any other portion of the world, and easily cultivated. . . 4. *Favorable climate*; so warm that life is easily supported, and families are exceedingly productive.

III. PHYSICAL CHARACTERISTICS.

1. *A narrow strip of tillable land* on each side of the river, shut in by hills and surrounded by deserts, from 7 to 11 miles wide. . . 2. *The River Nile*; two streams; Blue Nile rising in upper Abyssinia, White Nile far above in Central Africa, fed by an immense water system; flowing, after their union, 1300 miles without receiving a tributary stream; by annual overflow bringing down fresh soil every year; its mouth with several streams called "the Delta." . . 3. *Divisions*; Lower Egypt or the Delta; Upper Egypt southward to cataracts.

IV. PERIODS IN ITS HISTORY.

1. *The Memphian Period*; first, 10 dynasties, while Memphis was the capital. During this period notice, (1) Its foundation by Menes, about 2200 B. C. (2) The building of the Pyramids, about 2,000 B. C., in the fourth dynasty. (3) Queen Nitocris, of the sixth dynasty, at the culmination of the era. (4) The rapid decline and anarchy after the 8th dynasty. . . 2. *The earlier Theban Period*, from the eleventh to the fourteenth dynasty, during which Thebes was the capital. In the reign of one of the later kings of this period, Abraham visited Egypt, B. C. 1918, (Gen. 12). . . 3. *The Period of the Shepherd Kings*. From the fifteenth to the seventeenth dynasty, Egypt was ruled by foreign princes, called Hyksos, or shepherds, by whom the capital was removed to the Delta. Joseph was governor under Aphophis, one of the last of these kings, B. C. 1715-1635. . . 4. *The later Theban Period*, from the eighteenth to the twentieth dynasty, notice, (1) Aahmes, the expeller of the shepherds. (2) Rameses II, the oppressor of the Hebrews. (3) Menephtha, the Pharaoh of the Exodus of the Israelites, B. C. 1491. . . 5. *The Period of Lower Egypt*, from the 21st to 25th dynasty, B. C. 1100 to 664. . . 6. *The Ethiopian Period*, during which princes from the south ruled Egypt, until its conquest by the Persians, under Cambyses, B. C. 525.

No. XI. DOCTRINAL DEVELOPMENT IN GENESIS.

Each of the four historic periods in the book of Genesis represents the development of a particular doctrine or series of related doctrines.

I. THE CREATIVE PERIOD—DOCTRINES CONCERNING GOD.

In this period God is presented as the prominent theme. 1. *His Existence*, taken for granted in the opening verse of the book. . . 2. *His Eternity*, as existing before all things. . . 3. *His Unity*; the creation of all things by one God. . . 4. *His Omnipotence*, as the creation of all by his word. . . 5. *His Goodness*; in the creation of man and the provisions for human happiness in the Garden of Eden.

II. THE PRIMEVAL PERIOD—DOCTRINES CONCERNING SIN.

In the era between the creation of man and the deluge, (4004—2348, B. C.) *Sin* is presented as the subject of the history. Man is no longer with God, but away from him, estranged by an evil power. Here we see: 1. *The origin of sin*, in the fall of man by temptation through the devil in the form of a serpent. (Gen. 3: compare Rev. 12:9). . . 2. *The provision for sin*, in the first promise of the serpent—bruises. (Gen. 3:15). . . 3. *The progress of sin*, in the crime of Cain and the wickedness of the antediluvian race. (Gen. 4—6). . . 4. *The result of sin*, in the destruction of mankind by the deluge. (Gen. 7:8) Over this dismal epoch we may write the one word '*Sin*.'

III. THE PREPARATORY PERIOD—DOCTRINES CONCERNING PROVIDENCE.

From the flood to the call of Abraham, (B. C. 2348—1921,) a transition period, we see God's rule in the affairs of men, or Divine Providence. As yet the race is dealt with as an unity, and no special separation is made between the world and the church. 1. *The divine covenant with men*, in the rainbow—token of God's grace, given to the family of Noah. (Gen. 9). . . 2. *The divine direction over men*, in the dispersion of the races, and the repeopleing of the earth. (Gen. 10, 11). . . 3. *The divine discipline of men*, in the breaking up of human plans for universal empire, at the tower of Babel. (Gen. 11). Throughout this period we mark God's control over the world, or Providence.

IV. THE PATRIARCHAL PERIOD—DOCTRINES CONCERNING REDEMPTION.

With the call of Abraham, the great purpose of the world's redemption, dimly hinted at in the first promise after the Fall, begins to loom up in the foreground, and grows more and more distinct through the patriarchal history. Redemption is here shown: 1. *Through a chosen family*, constituting God's church among men. . . 2. *For all mankind*, since every promise to the patriarchs promises a blessing to 'all families of the earth.' . . 3. *By a promised seed*, which in the New Testament, (Gal. 3:16,) is clearly referred to Christ. . . 4. *With progressive revelation*, from the promise to Abraham, (Gen. 12:7,) made more distinct with the covenant, (Gen. 15:18,) and more definite still in the dying prophecy of Jacob. (Gen. 49:10.)

NO. XII. APPLYING THE LESSON.**I. PRELIMINARY.**

1. *The ultimate purpose* of all Sunday-school teaching is to build up a complete Christian character. . . 2. *Its instrumentality* is the word of God, as given to man in the Holy Scriptures. . . 3. *Its method* is the presentation of Scripture truth. . . 4. *Its objective point* is the conscience of the scholar.

II. DEFINITION.

The application of a Scripture lesson is the adaptation of its practical truths to the individual conscience.

III. THE APPLICATION SOUGHT.

The application is to be looked for in the lesson in one or more of the following elements:

1. *As direct precepts or commands*. . . 2. *As examples in character*. . . 3. *As inferences from its truths*. . . 4. *As underlying principles*.

IV. THE APPLICATION PREPARED.

1. *The application should be systematic*; not loose, disconnected practical thoughts, set down without order, but under a

topic or series of topics related to each other. . . . 2. *The application should be varied.* Each lesson has an individuality, and should have a treatment suited to itself. We must not expect to make the same application from all lessons, either in matter or in method of presentation. . . . 3. *The application should be adapted.* A class of Christians do not need the same line of application as a class of unconverted scholars; an adult class not the same as children; boys may need different application from girls. Seek in the lesson for that which is suited to the needs of the class. . . . 4. *The application should be practical.* It should refer not merely to truths to be believed, but to duties to be done, or sins to be warned against. . . . 5. *The application should be spiritual.* Not all practical duties, (such as uprightness, truth telling, &c.) are spiritual. While the moralities are not to be ignored, yet every lesson should breathe the atmosphere of Christianity.

V. THE APPLICATION PRESENTED.

1. It should be presented in the *spirit of fidelity*, with the sincere desire to declare the whole counsel of God as contained in the lesson, and to do faithfully a teacher's duty toward the souls of the class. . . . 2. It should be presented in the *spirit of faith*. Let your scholars see that you believe in the Scriptures, and in all the Scriptures, both as to its doctrines and as to its experience. . . . 3. It should be presented in the *spirit of affection*, with a sincere interest in the scholars, and a sympathy for them, enabling the teacher to realize their needs and to meet them in his instructions. . . . 4. It should be presented in the *spirit of discretion*. A soul is a precious, fragile vase, a delicate, sensitive flower, requiring tact in dealing with it upon spiritual themes. The application of truth should always be made to win hearts, and never to wound them. Personal religion should be oftener the theme of private conversation than of public exhortation before the class, where a part are Christians and others unconverted.

CHAUTAUQUA NOTES.

ON THE INTERNATIONAL S. S. LESSONS.

FOURTH QUARTER—LESSON 10, DEC. 5, 1880.

LAST DAYS OF JACOB—Genesis xlviii: 8—22. *Time.*—B. C. 1689, 17 years after the last lesson; Jacob was 147 years old and near the close of life. *Place.*—Goshen. *Golden-text.*—“And Israel said unto Joseph, Behold I die; but God shall be with you.” Genesis 48: 31.

HOME READINGS.

M. Gen. 47: 1-12. Jacob and Pharaoh. *T.* Gen. 47: 13-26. Famine in Egypt. *W.* Gen. 47: 27-31; 48: 1-7. Joseph's visit to his father. *Th.* Gen. 48: 8-22. Last days of Jacob. *F.* Ps. 1: 1-6. Happiness of the Godly. *S.* Ps. 34: 1-22. Exhortation to obedience. *S.* Ps. 145: 9-21. The Lord good unto all.

PRELIMINARY.

“The famine increasing, Joseph receives in exchange for corn all the Egyptian's money, cattle, and lands for Pharaoh. The few remaining years of Jacob's life were spent in tranquility and repose. The dying patriarch blessed Joseph and his sons in the name of God. He claimed Ephraim and Manasseh for his own. He gave Ephraim the precedence. He foretold for them prosperity which would make them the envy of the other tribes of Israel. He ended by giving Joseph an extra portion above his brethren; thus marking him as his heir in respect of property, for the royal power was given to Judah, and the priesthood was afterwards assigned to Levi. The division of these three great functions of the patriarchal government is already a mark of transition from the father to the nation.”

EXPOSITORY.

8. *Who are these?* Meaning Ephraim and Manasseh, now young men. The patriarch is not alone with Joseph. 9. *I*

will bless. “That I may bless.” He desired to bless them in the name of God [Gen. 27:4]. 10. *Eyes . . . were dim.* Because of age; “Heavy sighted.” [Isaiah 6:10; 49:1]. *Thy face . . . also, thy seed.* This was a joyous sight to the aged patriarch, far beyond his ardent anticipations. 12. *His knees.* Jacob's. Jacob in his embrace had drawn them between his knees. *Bowed himself.* Joseph bows himself now in a worshipful attitude, kneeling with his own sons in order to receive his blessing with them. 13. *Joseph took them both, &c.* It was a custom in early times for parents to bless their children by the imposition of hands; but as was most natural, Joseph placed them before him so that he might lay his right hand, which is the symbol of the highest honor, on the head of the eldest. *Ephraim.* The younger, toward Israel's left hand. *Manasseh.* The elder, toward Jacob's right hand. The right hand was the place of precedence among the Hebrews. 14. *Israel stretched out his right hand.* The patriarch now oversteps all considerations of age and lays his right hand upon the head of the younger, and his left hand upon the head of the elder, and blesses them. *Guiding his hands wittingly, viz:* intentionally crossing his arms for this very purpose. This is the first mention in Scripture of the laying on of hands for a blessing. [Numbers 27: 18-23]. 15. *Blessed Joseph.* In his sons—very much as Ham was cursed in the curse of Canaan; we see here the identity between father and son. *God before whom my fathers . . . did walk.* He recounts the goodness of God before he blesses them, the constant care of Providence during all his life; he had been fed and protected unto this day. What humility is here exhibited in the patriarch! He does not speak of his walking with God, but about Abraham and Isaac, his fathers, walking with God; he knew that he had not walked as closely with God as he should have done. The word “fed” means “shepherded;” “God who has shepherded me,” a beautiful and wide meaning. 16. *Angel.* The angel which redeemed me; the angel of the covenant, the messenger who spake with Divine authority. *From all evil.* How many narrow places he had passed through he could not recount but marvellous deliverances had come to him during his long eventful life. *My name be named.* Not merely the ancestral name, but all the promises made to me; let them descend to them. *Grow into a multitude,* or as in the margin: As fishes do increase. The posterity of the sons amounted to 85,200 souls in the time of Moses. [Deuteronomy 33:17; Numbers 1:32; 2:19]. 17. *Displeased him.* “Evil in his eyes,” that the younger should be preferred by his father above his first born. There are similar examples in Scripture, [Gen. 5:32; 9:26, &c.] Joseph presumes that his father has gone astray through dullness of perception and endeavors to correct him by lifting his hand, but it was otherwise a supernatural vision that guided the patriarch, who is fully conscious of what he has done. 19. *The father refused.* Though dim in natural vision his spiritual insight and foresight were very clear. *I know it, my son, I know it.* See verse 14. *Younger . . . greater.* [Numbers 1:33-35; 2:19-21.] That the tribe of Ephraim did become superior to that of Manasseh is evident from Jewish history. 20. *In thee, viz: Joseph. Shall Israel bless.* As a nation. *Saying, God make thee as Ephraim and Manasseh, viz:* Joseph should be so blessed in his two sons that their blessing would become a standing form of benediction in Israel. 21. *Behold I die, but God shall be with you.* Christian parents by their right living and sharing constantly in the blessings of God leave to their children a heritage of blessing; this is according to the prophecy of God. [Chapters 46:4; 50:24.] *Bring you again . . . land of your fathers.* Canaan, the land where Abraham, Isaac, and Jacob dwelt. This was the goal of their highest hopes. 22. *Have given.* Do give. The land of Canaan was promised to him and to his descendants; but an extra portion he gives to Joseph, viz: Shechem, which means portion. [Joshua 17:44]. *Above thy brethren.* The first-born was to have a double portion, and now the first-birth-

right became Joseph's. *I took.* Shall take, spoken prophetically and in faith. [Heb. 11:21]. *The Amorite.* Used for all the heathen that possessed the land. *My sword.* The sword of my children, the Ephraimites. [Joshua 17:14-18].

LESSON 11, DEC. 12, 1880.

LAST DAYS OF JOSEPH.—GEN. 50:14-26. *Time.*—B. C. 1635, 54 years after the last lesson. *Place.*—Heliopolis or perhaps Goshen, where he may have retired in his old age.

HOME READINGS.

M. Gen. 48:8-22. Last days of Jacob. *T. Gen.* 49:1-15. Jacob blesses his sons. *W. Gen.* 49:16-33. Jacob's blessing continued. *Th. Gen.* 50:1-13. Burial of Jacob. *F. Gen.* 50:14-26. Last days of Jacob. *S. Ex.* 13:17-22; *Josh.* 24:29-33. Joseph buried in Shechem. *S. Prov.* 10:1-20. The memory of the just.

PRELIMINARY.

The blessing of the Patriarch having now been pronounced upon his sons and directing them to bury him in the cave of Macpelah, Jacob gathered up his feet into the bed and yielded up his spirit, and was gathered unto his people at the age of 147. Great grief filled the heart of Joseph. As soon as he recovered he gave directions for embalming and kept a mourning of forty days according to the Egyptian custom. Gathering to himself a large military retinue, having permission of Pharaoh, he went with all his brethren and elders to carry the body of Jacob into the promised land. On their return to Egypt Joseph's brethren, fearing the effect of their father's removal, sought Joseph's forgiveness and made submission to him. Joseph survived his father 54 years enjoying all the favors and honors of the court. He died finally at the age of 110. He was embalmed and placed in a sarcophagus, but not buried, for he had predicted to his brethren their return from Egypt to the promised land, and he had bound them by an oath to carry his remains with them.

EXPOSITORY.

14. *Joseph returned into Egypt.* According to the promise which he had given Pharaoh [see verse 5]. Doubtless they desired to remain in Canaan, but having promised to return they kept their word. 15. *Peradventure.* "It may be." They remembered their injustice to their brother; the guilty conscience always causes fear. *Requite us.* Pay us back in our own coin. 16. *Command.* Request. 17. *Joseph wept.* His heart was touched. He could not bear to be suspected; he had forgiven them long before this; yet the best of men are liable to be charged with disingenuousness. 18. *Went and fell down before his face.* They made all possible amends. 19. *Far not. . . am I in the place of God?* Margin: "It is God's place to avenge, not mine." 20. *Ye thought evil. . . but God meant it unto good.* "Man proposes, but God disposes;" God's wonder-working providence controls all the events and issues, and even their wicked intentions; "your sin dishonored you, though it will honor God." 21. *He comforted them.* How sweet and beautiful is this example of Joseph! He had great reason for exercising severity, and he possessed the power, but forgiveness filled his heart; he was only too glad to exercise it toward his brethren. "Overcome evil with good" 22. *Lived an hundred and ten years.* Surviving his father about 54 years. It is probable he continued in authority in Egypt until his death. 23. *Third generation,* viz: His great-grandchildren; his blessing began to be accomplished. (Gen. 49:22; 28:19). *Brought up upon Joseph's knees.* In the margin it is: "were born;" viz: were brought to him for his recognition and blessing at birth. 24. *I die; God will surely visit you.* His firm reliance upon the promises of God to his descendants, (Heb. 11:22). *Bring. . . unto the land.* The Land of Canaan. *Which he sware.* Referring again to God's promise. (Chaps. 15 and 14; verses 25 and 26.) *Took an oath, &c.* Made them give a solemn promise under oath. The dead bodies were placed in chests of sycamore wood and kept in the chambers of the dead. So Joseph's body was kept, being first embalmed.

In the exodus of Israel it was carried along and laid in the field of Jacob at Shechem. (Josh. 24:32).

LESSON 12—DECEMBER 19—ACTS 7:1-18.

REVIEW OF SCRIPTURE LESSONS.

HOME READINGS. *M. Gen.* 26:12-25; 27:22-40—Lessons 1 and 2. *T. Gen.* 28:10-22; 32:9-12, 22-30.—Lessons 3 and 4. *W. Gen.* 37:1-5, 23-36.—Lesson 5. *Th. Gen.* 39:21-23; 40:1-8.—Lesson 6. *F. Gen.* 41:41-57; 44:30-34; 45:1-8.—Lessons 7 and 8. *S. Gen.* 47:1-12.—Lesson 9. *S. Gen.* 48:8-22; 50:14-26.—Lessons 10 and 11.

1. What is the title of the first lesson? What was the cause of Isaac's prosperity? What does the Golden Text say about it? Who envied? How did they show envy? How did the Lord bless him? How did Isaac show his gratitude? 2. What is the title of the second lesson? Who was Jacob? What was his brother's name? Which was the elder? Who received the father's blessing? By what deceit did he obtain it? What blessing did Esau obtain? What is the Golden Text? 3. Give the title of the third lesson. Why did Jacob leave Beersheba? What did he dream at Bethel? What did he vow? What is the Golden Text? To whom spoken? By whom? 4. Give the title of the fourth lesson. The Golden Text. Explain it. How did Jacob pray? Whom did he fear? Why? Give an account of his wrestling. Of his prevailing. What important lessons are here taught? 5. The title of the fifth lesson? Who were Joseph's father and mother? What feeling did his brethren entertain toward him? Why this feeling? What did it lead them to do? What is the Golden Text? To whom did they sell him? How did Jacob receive the news? 6. The title of the sixth lesson? How was Joseph treated in prison? What made his companions sad? Who interpreted their dreams? What is the Golden Text? How does it apply to us as well as to Joseph? 7. The title of the seventh lesson? How did Joseph come to be in honor? What name and wife were given to Joseph? How did Joseph show that he was a wise ruler in the time of plenty? In time of famine? What is the reward of being diligent in business? The Golden Text? 8. The title of the eighth lesson? Why did the ten brethren go to Egypt? Why was Benjamin taken on the second visit? What was Joseph's motive in retaining Benjamin? Who pleaded very pathetically for the life of Benjamin? Give the substance of his plea? How did Joseph make himself known? How did he carry out the precept contained in the Golden Text? How can we apply this precept to ourselves? 9. The title of the ninth lesson? Give an account of the interview between Jacob and Pharaoh? What land did Pharaoh offer Jacob and his sons? How did Joseph further show his kindness? vs. 11 and 12. To which of the three principal characters in this lesson does the Golden Text refer? 10. The title of the tenth lesson? Whom did Jacob bless in his last days? Which was preferred? How was the order of blessing reversed? What was the blessing? What dying blessing did he give Joseph? What is the Golden Text? When did Jacob die? How old was he? Give an account of his burial? 11. What is the title of the eleventh lesson? What fear came upon the brothers after Jacob's death? What message did they send Joseph? How did Joseph remove their fears? Where did Joseph die? At what age? What was his dying request? Where was he buried?

LESSON 13—DECEMBER 26.

Let the officers and teachers of the Sunday schools determine the character of the work to be done for this Sabbath. Let it be such as will impress the chiefest truths elicited by the quarter's examination of the Scriptures upon the minds of the children. Their efforts should be made to crystallize into a few salient propositions, easily understood and illustrated, so that the most important impressions possible to be made shall be imparted to those under instruction.

10x1=10.

CHAUTAUQUA DIVISION OF
LOOK UP LEGION.

MOTTOES.

Look up and not down;
Look forward and not back;
Look out and not in,
And lend a hand.

PLEDGE.

We, the undersigned, wish to be manly (or womanly) and Christian in our character, and we therefore pledge ourselves to be as far as we are able, truthful, unselfish, cheerful, hopeful, and helpful, to use our influence always for the right, and never fear to show our colors. We also pledge ourselves to use our voice and our influence against intemperance, the use of vulgar or profane language, the use of tobacco, affectation in dress or manner, disrespect to the old, ill treatment of the young or unfortunate, and cruelty to animals.

We will aid and support each other in carrying out this pledge and the spirit of our motto.

Address all letters to Mary A. Lathbury, Orange, New Jersey.

Do you see, dear young people, the new arrangement of the mottoes? But it should not be called new, it is only returning to the first writing of them, as we shall see by referring to Mr. Hale's book, "Ten Times One is Ten." Many who have used the four mottoes have, for the sake of euphony, perhaps, placed the "Look out" directly after the "Look up." We first found them written in this way, and so the error remained, but Mr. Hale's explanation throws a new and beautiful light upon them, and we now want to place them according to the order in which he makes them interpret Faith, Hope, and Charity.

"I did want to show," he writes, "how a character based on the three Christian graces—Faith, Hope, and Charity—of necessity wins its way, and gains friends and power. The four mottoes simply translate those three words into the language of to day. Only as Love, or Charity, is the greatest of the three, and as Charity must be active as well as well intentioned, Charity is expressed in 'Look out and not in,' and 'Lend a hand;' while Faith and Hope have but one motto each."

So our first motto expresses Faith, the second Hope, and the last two Love.

"The children are gathering
From near and from far—"

if we may judge by the letters that come to us. The Meadville (Pa.) Chapter of L. L. had enrolled one hundred and fifty names before the middle of October, and had planned weekly meetings, and a course of "lectures or talks" on different subjects.

The Second Reformed Church of Philadelphia, has an organization of one hundred, "and we expect to double the number soon," writes the pastor, Mr. Rulienkan. Their work is divided into four departments—Home and Foreign Missions, Temperance, Church and S. S. work; and Personal Character. They have issued a very pretty pledge card, which each member carries. A Presbyterian mission has also adopted the card and organized a society very successfully. While in still another Philadelphia church the children are beginning to gather.

A "Lend a Hand" club is forming in a Unitarian church in Cambridge, Mass., and wishes to connect with the Chautauqua Division of L. L., another in Conneautville, Pa., and still another—the earliest formed, perhaps, after the Chautauqua meetings—in Wellsville, N. Y. We look with interest for reports from this chapter, as seed is springing up there that has been sown wisely and well. Many smaller clubs, ranging in numbers from two to ten, are forming the beginnings, we hope, of a noble work.

A club of two or three who actually live out the Gospel of Faith, Hope and Love contained in our mottoes, may accomplish much more in the work of helping to roll the burdens off the world and bring in the "new Heaven and a new earth," than a great organization could do if it wore the mottoes on the outside only as a badge, and failed to let them enter into the life.

We want reports from the new societies. Do not wait until you have *done* something before you report, but let us know that you *are*, and that you are ready to *do*.

Should not a right loyal member of L. L. have some bright ideas for the coming holidays? Many of you are doubtless busy about your plans for making others happy, but perhaps as a society, or as a Sunday-school, you can bring about a little revolution that is greatly needed. The Sunday-school Christmas tree has borne its fruit of gifts for you every year. Why not make it bear your gifts to others this year? This is not a wholly new idea, and the children who make such a blessed Christmas for themselves are the happiest children in the land, for "it is more blessed to give than to receive."

You might make the nearest hospital, or orphan home, or mission school the object of your little work of love, for it is pleasant to be able to help those who cannot help themselves.

Think, now, can it not be done? Let us have some after Christmas letters, with accounts of the good times, and how they were brought about.

The new pledge cards are beautiful. They are the size of a large envelope, and will be very pretty fastened upon the wall of your room, or it may be placed between the leaves of your Bible. It has upon it the pledge, the four mottoes, lettered in red on the four sides, and a Maltese cross in gold, bearing a four-leaved clover and the monogram of the Legion. They are furnished at three cents each and every member should have one.

The pretty verses following are from a little red-ribboned pamphlet issued by the "Ten Times One is Ten Club," of Westfield, Mass. Let some of our bright little members learn them to recite at a meeting of the L. L.

"OUT, AND NOT IN."

With long bright ringlets shading the page,
A little child read from a book one day,
"Forward, not back; up, and not down;
Out, and not in!" I heard her say.

And, with wondering look in her soft blue eyes,
She said, "That's the way *we* were *meant* to *see*;
But if some of the things that look out, looked in,
Oh! think how sorrowful we should be!"

"If the sun were to say to himself some day,
'I won't look out, I'll look inside,'
Oh! how we should miss the pleasant warmth,
And sigh for the cheering light denied!"

"And if the sun should refuse to shine,
Then all the plants around about
Would forget to grow, and each little bud
Would always look in and never look out."

"The little birds would no longer sing,
If there were no sun to measure the hours;
The bees and butterflies would not look out,
If they could no longer woo the flowers."

"If all who wrote story-books never looked out,
But kept all their beautiful thoughts to themselves,
How lonely the poor little children would be,
Without their kind friends, the fairies and elves."

"I can strive, too, though a little child,
To remember that 'Ten times one is ten';
And I'll open the windows of some sad heart,
And let the bright sunshine in again."

MUSICAL DEPARTMENT.

Music, soft charm of heaven and earth !
 Whence didst thou borrow thy auspicious birth ?
 Or art thou of eternal date,
 Sire to thyself, thyself as old as fate ?

—Edm. Smith.

TONIC SOL-FA.

Students and teachers of Sol-fa will be interested in the following account Mr. Curwen has given of his "struggles" with the old notation and his first acquaintance with Miss Glover's simple method, from which the Tonic Sol-fa system eventually grew.

"For myself, all this while, I could neither pitch a well-known tune properly nor by any means 'make out' from the notes the plainest psalm-tune which I had not heard before. To obtain that moderate ability was the height of my musical ambition. I therefore sought a private teacher who, with the help of a piano, drummed much *practice* into me, but no independent power. I could *run* in the 'go-cart' but could not take a step alone. I remember being often told that I did not mark correctly the semi-tones (between the 3d and 4th, and 7th and 8th) of the scale, and I thought if those same semi-tones were but marked plainly on the music before me, how gladly and earnestly I would strive to mark them with my voice, but as it was, I was continually afraid of these semi-tones. I knew they were on the staff before me somewhere, but I could not see them. They lay concealed, but dangerous to tread upon, like a snake in the grass. No sooner had I, with great pains, taught my ear an interval, than I found, frequently, the very next example of what *seemed* the same, to be quite a different thing by *half a tone* ! I longed for some plan by which these puzzling deceivers might be named and detected with equal facility in all their shifting abodes on the staff.

"Some time after this, Mrs. Reed, of Hackney, kindly lent me the book describing Miss Glover's system. (Scheme for Rendering Psalmody Congregational.) 'Well,' said I, after a cursory glance, 'if the old notation is puzzling, I am sure this is more puzzling far,' and I laid the book aside. But having occasion again to teach children, I thought proper to give it a more careful perusal, and was persuaded to study the science of music itself in the best works I could obtain, especially those of Dr. Callcott and Mr. Graham. I soon found that the old methods had deceived me with the shell of knowledge instead of giving me its kernel. The thing *music* I perceived to be very different from its names and signs. I found it much more simple and easy in itself, and incomparably more beautiful than the mere explanation of the signs of the old notation, with which elementary books are commonly filled. I had easily mastered them all, and had also studied a 'first book' on harmony, but I seemed to have known nothing of music till then. I now saw that Miss Glover's plan was to teach, first, the simple and beautiful thing music, and to delay the introduction to the ordinary antiquated mode of writing it until the pupil has obtained a mastery of the thing itself. Her method was beyond all controversy, more deeply established on the principles of the science than any other, and by giving it a fair trial on myself, and on a little child who lived in the same house, I became convinced that it was also the most simple of all, the most easy to teach, and the most easy to learn. The methods of teaching which are truest to the nature of the thing taught, and the least artificial, are always the most successful."

It is a significant and very encouraging fact that the opposition to the Tonic Sol-fa system comes invariably from those

who are not acquainted with it. We have never met *one* person who really understood the system and retained any prejudice against it. Moreover, the degree of interest or enthusiasm it excites is always in a direct ratio with the degree of knowledge of the subject. One who knows a little about it will commend it moderately, as having "some very good points." If he continues his investigations farther, he is soon convinced that it is a beautiful and complete system, taking up the study of music in a common sense way, and accomplishing results that would be impossible by the old methods. Tonic Sol-fa is a genuine mine of gold ; the deeper you go, the richer the ore is found to be.

While the above is true, it is also true that many minds are so constituted as to recognize the beauty and value of the system at once. Of this class is a wide-awake teacher out in Ohio, who borrowed a book from a friend to examine, and the next day returned in a state of great excitement, saying: "I am like a new convert who can only express his feelings by shouting 'I'm glad I've got it, I'm glad I've got it.'" May that exultant cry be taken up by one and another till the whole land resounds with the voice of thanksgiving.

Mr. Frank L. Robertshaw is a certificated Sol-faist who came to this country some years ago, and has since been doing what he could for the cause in a quiet way. He writes to say how much encouraged he is to find the movement at last becoming general. All honor to the faithful ones who have worked so long against wind and tide. They are the ones who will know best how to appreciate the pleasure of rowing with the stream, rather than against it, when the tide turns, as it is now doing so rapidly. Mr. Robertshaw also writes in strong commendation of the Tonic Sol-fa Music Reader, which he is using in his classes in Chicago and neighboring towns.

Communications for Tonic Sol-fa Department to be addressed to T. F. Seward, Orange, N. J.

WOMEN OF JERUSALEM.

"The Living Water I will give to thee ;"—
 How sweetly still the words come back to me !
 I heard them uttered in a crowded street,
 When I was weary of the noontide heat,
 And wearier yet of that great load of care
 Which I, a lonely woman, had to bear ;
 A sudden yearning thrilled me, and I came
 Nearer the throng to learn the speaker's name.

He was not beautiful, nor grand of mien ;
 And yet methought that I had never seen
 A look so tender—so divinely sweet ;
 All unawares my heart began to beat
 With newborn hope, the sorrows of the past
 Faded from sight, and gladness dawned at last,
 For in that moment I began to see
 What this strange life of ours is meant to be.

He spake of Living Water, and at first
 I knew not that he meant the spirit's thirst
 That could be quenched alone by streams Divine ;
 But slowly to this eager heart of mine
 Came the sweet knowledge :—crystal draughts may flow
 From wells our fathers dug long years ago,
 But One, and only One, has power to give
 The living tide by which the soul can live.

ARTHUR CLIVE.

ONE HUNDRED QUESTIONS ON THE HISTORY OF CYRUS.

The following catechism will be found useful in reviewing the history of Cyrus the Great. It constitutes a brief outline of Abbott's history of that monarch, and will serve to fix in the memory the prominent features of his life and conquests.

1. Q. How has the conquest of Cyrus been characterized?
A. As the starting-point of European life.
2. Q. As an individual, of what does Cyrus stand out as the representative?
A. Of the East.
3. Q. Of what empire was Cyrus the founder?
A. The Persian empire.
4. Q. What kind of a monarchy was it?
A. Perhaps the most wealthy and magnificent the world has ever seen.
5. Q. Where was the Persian empire situated?
A. In Asia, between the Persian Gulf and the Caspian Sea.
6. Q. At what date did the Persian empire attain to great magnificence?
A. About five hundred years before Christ.
7. Q. Contemporaneous with the Persian empire what republics flourished in the West?
A. The republics of Greece.
8. Q. Give one reason why the written history of Persia is largely taken from Greek authorities?
A. The Greeks had written characters for their language, easily and rapidly executed, while the Persian characters were difficult to write, and the ordinary language was scarcely written at all.
9. Q. What two Greek historians have given us the history of Cyrus?
A. Herodotus and Xenophon.
10. Q. Who was Herodotus?
A. He was a great philosopher and scholar.
11. Q. Who was Xenophon?
A. He was a great general.
12. Q. How did Herodotus obtain his information for writing his history?
A. By visiting the countries about which he wrote.
13. Q. What are the principal countries and cities he is said to have visited?
A. Egypt, Libya, the whole southern shore of the Mediterranean Sea, Tyre, the cities of Phœnicia, Assyria, Babylon, Scythia, returning into Greece by the way of Epirus and Macedon.
14. Q. What title is sometimes conferred upon Herodotus?
A. Some call him the Father of History; others say it would be more in accordance with his merits to call him the father of lies.
15. Q. What celebrated expedition did Xenophon accompany into Asia?
A. An expedition by the armies of Greece and Asia Minor, under Cyrus the younger, against Artaxerxes, his brother, who was the king of Persia and the son of Xerxes.
16. Q. After their defeat, what noted history of the retreat of the Greeks did Xenophon write?
A. The history of the retreat of the Ten Thousand.
17. Q. What romance did he write founded on the history of Cyrus the Great?
A. The Cyropædia.
18. Q. Give a reason why we may assume that much Xenophon says about Cyrus is fiction?
A. His narrative was apparently written for the purpose of conveying lessons in philosophy, morals and military science, rather than that of stating historical facts.
19. Q. As what kind of a person does he portray Cyrus?
A. As a model hero.
20. Q. How does he represent those with whom Cyrus comes in contact?
A. All in whom he confides prove worthy; all whom he distrusts prove base. All his friends are generous and noble, and all his enemies treacherous and cruel.
21. Q. What six empires or countries are specially associated with the life of Cyrus?
A. Media, Persia, Lydia, Babylon, Judah and Scythia.
22. Q. When was Cyrus born?
A. About six hundred years before Christ.—B. C. 599.
23. Q. At the time of his birth who was king of Media?
A. Astyages.

24. Q. Who was the father of Astyages, and reigned before him?
A. Cyaxares.
25. Q. What daughter did Astyages have?
A. Mandane.
26. Q. Who was the king of Persia at this time?
A. Cambyses.
27. Q. Whom did Cambyses marry?
A. Mandane, the daughter of Astyages.
28. Q. What child was born to them?
A. Cyrus.
29. Q. By reason of his dreams what did Astyages fear?
A. He feared Cyrus would usurp him.
30. Q. To whom did he give orders to have Cyrus destroyed?
A. To Harpagus, an officer of his court.
31. Q. To whom did Harpagus deliver the child Cyrus with orders to have him left in the forest and destroyed?
A. A herdsman, Mitridates.
32. Q. Who was the wife of Mitridates?
A. Spaco.
33. Q. What did she persuade her husband to do?
A. To substitute Cyrus for her own dead child, and expose the latter in the forest.
34. Q. About what age was Cyrus when he was discovered by his grandfather and restored to his mother?
A. About ten years of age.
35. Q. What revenge did Astyages take upon Harpagus for not carrying out his instructions to have Cyrus destroyed?
A. He made a feast to which he invited Harpagus, and after giving him of the flesh of his own son to eat displayed to him his mutilated remains.
36. Q. What did the early education of Cyrus consist of at home?
A. He was trained to manly exercises—wrestling, running, the use of arms and hunting; and intellectually, taught justice.
37. Q. What story does Xenophon give of the youth of Cyrus in regard to the truth of which there is much doubt?
A. An account of his visit to the court of his grandfather, Astyages.
38. Q. What was the age of Cyrus at the time of his alleged visit?
A. About twelve years.
39. Q. To what uncle of Cyrus does Xenophon refer in this account who is not mentioned by Herodotus?
A. Cyaxares, his mother's brother, who is represented as succeeding Astyages on the throne.
40. Q. What character does Xenophon give Cyrus at the time of this visit?
A. A noble and generous character.
41. Q. In what manner did Harpagus seek to revenge himself against Astyages?
A. By plotting the overthrow of his government.
42. Q. In what way did he attempt this?
A. By fostering discontent at home, and inciting Cyrus to attempt the conquest of his grandfather's kingdom.
43. Q. When Cyrus made the attempt in what way did Harpagus assist him?
A. He obtained command of the Median army, and when the two armies met he deserted, with as many followers as he could carry with him, and went over to the side of Cyrus.
44. Q. In the battle that followed who was defeated?
A. Astyages; his army cut to pieces, and he himself taken prisoner.
45. Q. What was the result of this defeat?
A. The complete overthrow of the power and kingdom of Astyages, and the establishment of Cyrus on the throne of the united kingdom of Media and Persia.
46. Q. What prominent empire or kingdom existed in Asia Minor at the time of Cyrus?
A. Lydia.
47. Q. Who was at this time king of Lydia?
A. Cræsus.
48. Q. To what dynasty, or race of kings, did Cræsus belong?
A. The Merminadæ.
49. Q. Who was the founder of the line?
A. Gyges.
50. Q. Who was the last monarch of the preceding dynasty?
A. Candaules.
51. Q. What was the name of the wife of Candaules?
A. Nyssia.

52. Q. For what was Nyssia celebrated? A. For her beauty and modesty.

53. Q. For an insult perpetrated upon her by her husband, and to which Gyges was an unwilling party, what did she require of the latter? A. That he should murder her husband and marry her.

54. Q. In what did this result? A. In the establishment of the new monarchy called the Mermnadea.

55. Q. What was the name of the monarch in this line who immediately preceded Cræsus? A. Alyattes.

56. Q. What king married a daughter of Alyattes? A. Astyages, the father of Cyrus.

57. Q. What was the name of the capital of Lydia? A. Sardis.

58. Q. How was Sardis prominent in the time of St. Paul? A. As the seat of one of the seven churches of Asia.

59. Q. For what was Cræsus celebrated? A. For his great wealth.

60. Q. Where did he obtain his gold? A. From the sands of the river Pactolus.

61. Q. In what way was it reputed that the sands of the Pactolus became golden? A. For some service rendered to them the gods bestowed upon Midas the power of turning everything he touched into gold. When weary of this power he was directed to wash in the river Pactolus to rid himself of it, and in so doing he converted a large portion of the sands into gold.

62. Q. What two of the seven wise men of Greece are associated with the story of Cræsus? A. Solon at his court, and Thales by engineering operations in connection with the march of his army.

63. Q. What river formed the boundary of the kingdom of Lydia on the east? A. The river Halys.

64. Q. In what manner did the Greeks endeavor to ascertain future events? A. By consulting oracles.

65. Q. In the time of Cræsus where were the three most noted oracles situated? A. At Delphi, Dodona and the Oasis of Jupiter Ammon.

66. Q. What was the response of the Delphic oracle to the inquiry of Cræsus if it was safe for him to proceed against the Persians? A. "If Cræsus crosses the Halys and prosecutes a war with Persia a mighty empire will be overthrown. It will be best for him to form an alliance with the most powerful states of Greece."

67. Q. With whom did Cræsus ally himself? A. With the Lacedæmonians.

68. Q. When Cræsus was marching towards Persia how did Thales get the army across the Halys? A. He caused the army to be encamped close to the river, and then cutting a new channel for the water back of the army it left the latter across the river.

69. Q. Where did the two armies meet and have a great battle? A. At Pteria, in the eastern part of Asia Minor.

70. Q. What was the result of the battle? A. The conflict was continued all day, and at night each army withdrew from the field.

71. Q. What did Cræsus do? A. Thinking Cyrus was repulsed he returned to Lydia for fresh recruits, dismissing his army on the way, intending to renew the invasion in the spring.

72. Q. What did Cyrus do? A. He followed after Cræsus, and forced him to renew the contest under the walls of Sardis.

73. Q. What did Cyrus oppose to the cavalry of Cræsus? A. His transport camels.

74. Q. What was the result? A. The camels threw the cavalry into confusion, and Cræsus met with overwhelming defeat, which was soon followed by the capture of Sardis and the taking of the king prisoner.

75. Q. When the Delphic oracle was asked why it had deluded Cræsus what was the response? A. That the fates had decreed the destruction of the Lydian dynasty in retribution for the guilt of Gyges, and that the announcement of the

crossing of the Halys would cause the destruction of a mighty empire referred to that of Lydia.

76. Q. What great empire in Asia was yet unconquered by Cyrus? A. Babylon.

77. Q. What river flowed through the city of Babylon? A. The river Euphrates.

78. Q. What can you say of the size of Babylon? A. It was said to have occupied a space four or five times as large as London, and to have been surrounded by walls from seventy-five to two or three hundred feet high.

79. Q. What one of the seven wonders of the world was in Babylon? A. The hanging gardens.

80. Q. What temple was erected here on the supposed site of the Tower of Babel? A. The Temple of Belus.

81. Q. What celebrated queen of Babylon adorned the city and made extensive constructions of artificial lakes and canals? A. Queen Nitocris.

82. Q. Who was king of Babylon when Cyrus attempted its conquest? A. Belshazzar.

83. Q. In what manner did Cyrus capture the city? A. He turned the Euphrates from its course, and marching his army by the dry bed of the river under the walls surprised Belshazzar at a feast and gained full possession of the city.

84. Q. To whom does the Bible narrative attribute the taking possession of Babylon? A. To Darius the Mede.

85. Q. How can this apparent contradiction be explained? A. On the probable theory that Darius held the sovereignty as the viceroy of Cyrus.

86. Q. How has a recently discovered inscription confirmed the truth of the Scripture narrative that Belshazzar was the king of Babylon at the time of its capture, although authorities in secular history give the name of Nabonnedus as the king? A. By proving that Nabonnedus, during the last years of his reign, associated his son, Bil-shar-uzur—which name is shortened to Belshazzar—with himself in the government, and allowed him the royal title.

87. Q. At the time of its capture who were in captivity there? A. The Jews.

88. Q. What great prophet lived at the time of the captivity? A. Jeremiah.

89. Q. Who was the king of Judah at the time of the going into captivity? A. Zedekiah.

90. Q. How many years after the captivity did the restoration of the Jews to Jerusalem take place? A. Seventy years.

91. Q. One year after the taking of Babylon what proclamation did Cyrus issue? A. A proclamation allowing the Jews to return to Jerusalem, and rebuild their city and the temple.

92. Q. After the conquest of Babylon of how large a territory did Cyrus find himself the sovereign? A. Nearly all of then known Asia.

93. Q. About how many years had he been engaged in these conquests? A. About thirty years.

94. Q. Whom did Cyrus marry? A. He is said to have married his aunt, a daughter of his grandfather, Astyages.

95. Q. How many sons had he? A. Two, Cambyzes and Smerdis.

96. Q. What northern tribe did he now try to conquer? A. The Massagetæ, one of the Scythian nations.

97. Q. By whom were they governed? A. By a queen named Tomyris.

98. Q. What was the result of the expedition? A. The Persian army was almost wholly destroyed, and the body of Cyrus was found among the slain.

99. Q. Who succeeded Cyrus to the throne of the Persian empire? A. His son Cambyzes.

100. Q. What difficulties are experienced in tracing the connection between the secular history of the Persian domination and the narrative of the same epoch as given in the Bible? A. The proper names used to designate the same person are different in the secular and in the sacred histories, and the best scholars are not agreed in identifying the two.

EDITORIAL OUTLOOK.

A CALL at the office in Plainfield, New Jersey, gives to the visitor an enlarged view of the Chautauqua Literary and Scientific Circle. Plainfield is an enterprising town, adorned with fine public buildings, and many elegant residences, has broad streets, and splendid railroad facilities, being on the New Jersey Central Railroad, about one hour from New York. The Rev. Dr. Vincent, President of the C. L. S. C., lives in a comfortable and attractive house located on a corner lot in the heart of the town. The three rooms occupied as the offices of the C. L. S. C. are located in a central place on the corner of Park and North avenues. Miss Kimball, office secretary, is now assisted by three clerks; earlier in the season it required four and five to take care of the heavy mails. When we visited this town two years ago, the C. L. S. C. season was at its height, and the organization was just being planted. Applications for information were coming in by mail from every part of the country, the office presented a lively scene, clerks were sending out circulars in every direction, and the enrollment of members was going on at a rate that astonished us. But we were forcibly impressed by our visit to the office last month with the *rapid and permanent* growth of the C. L. S. C.

The history of this widening Circle, as it is kept here, is a very interesting study. The roster of the class of each year is preserved with the greatest care. The names of the class of 1882 are enrolled in volume one—of '83 in volume two—of '84 in volume three; every state and territory in the Union is represented, as well as lands beyond the seas.

There is kept in another room a still more interesting record of each class. High cases with pigeon holes stand against the walls on every side; each class is assigned a certain amount of space. The boxes in each case are marked alphabetically. If you call for the record of a particular member, the secretary can lay her hand on a large envelope in a moment, which contains a brief life story of the individual, consisting of the name, postoffice address, whether married or single, (unless there has been a recent change,) the age and occupation, denominational preference, and how the member has kept along in the examinations. Some 20,000 envelopes are on file in this room, where this remarkable personal history is kept. One feels that it is the inner court of the C. L. S. C., and though many see inside the room, but few see inside the envelopes. It is evident that the details of this vast organization are in competent hands, and that they are attended to with rare tact and skill.

At this centre we learn how rapidly the C. L. S. C. is extending over the land and around the world. On the Pacific coast there are nearly one thousand members. Many Germans in different parts of the country have organized, and are pursuing a course of study in harmony with the regular plan; a large company in New England have sent in their names. A Circle of nineteen members has been organized at one point in the Sandwich Islands. There are members in Alaska, Scotland, England, China and Japan. The present indications are that the class of 1884, just organized, will number as many members as that of '82 or '83. Dr. Vincent has decided that the books shall be kept open and persons may send in their names until January 1st. It is a marvelous educational movement, containing many popular features which thousands of people are utilizing in the interests of self-culture, and in due time these will influence other thousands to follow their example.

By the time this number of THE CHAUTAUQUAN is placed in the hands of our readers, all Christendom will be engaged in celebrating festivities in honor of the birth of the Founder of Christianity. Christmas is the most notable day in the world's calendar. The various nations of to-day each observe certain days either in commemoration of great events in their

history or in memory of their greatest benefactors; but all such anniversaries are only national in their observance, while all civilized lands unite to celebrate the natal day of the Babe of Bethlehem. However different may be the manner of celebrating this world-wide holiday, it is everywhere characterized by the same spirit, and gifts and greetings are the order of the day, in commemoration of the greatest of gifts which God gave to the world in the person of His Son, and of the greetings with which the celestial visitants saluted the watchers on the plains of Bethlehem. The song sung on that memorable night has been echoing through the world for nearly nineteen centuries, and the sentiments which it expressed have been the delight and hope of humanity through all the dreary ages. The expectations which it awakened are beginning to be grandly realized, as

"Through the shadow of the ages we sweep into the brighter day," which prophets foretold but never enjoyed.

The universal observance of Christmas is a powerful witness to the benign effects of Christianity. The reign of terror in religion is forever past. Ecclesiastical anathemas can no longer fill the hearts of men with dismay, priestcraft can never again dominate Christendom, the inquisition has forever lost its terror, and yet Jesus of Nazareth is loved and obeyed as never before. The world is not bound to Christ by fetters of brass or gyves of steel, but by the golden chain of LOVE, and the Christian religion will never lose its power over the souls of men till love ceases to dominate human life. The genius of Christianity is in complete harmony with the spirit of the age, and the Christmas festival is the world-wide token of the truest fellowship.

Let then this most Christian holiday be observed with joy and gladness in every Christian household, and while on this day friend shall greet friend with hearty salutations, we from our sanctum send Christmas greetings to the 20,000 members of the C. L. S. C.

BUT few persons, perhaps, have an adequate idea of the importance and extent of the Home Mission work in this country. The foreign field looms up in such vast proportions that there is a tendency to overlook the great extent of our home territory which is as really missionary ground as any of the lands afar off. In order to obtain a true conception of the extent of the Home Missionary field, let any one take a map and draw a line from the British Possessions on the north to the Gulf of Mexico on the south, between Minnesota and Dakota, Iowa and Nebraska, Missouri and Kansas, Arkansas and the Indian Territory, Louisiana and Texas, and it will be found to be nearly direct, and almost directly north and south. East of this line lies one-third, and west of it about two-thirds of the whole territory of the United States. The portion lying west of this line, comprising two-thirds of the entire country, constitutes the great Home Mission field of to-day. Twenty-five years ago this vast area of nearly 2,500,000 square miles was an unknown, unsettled waste. But a wonderful change has taken place. Railroads cross it or penetrate it in various directions. Cities are springing up within its bounds. Many of the richest mines of the world are within its limits. Great grazing grounds and vast areas of richest farming lands are there. Into these great and wide regions the people are pouring in countless multitudes, both from our own and foreign lands. In various portions of this vast section are found exceptional populations, different from the ordinary class of immigrants. In New Mexico there are 100,000 Spanish-speaking Papists; in Utah and the contiguous territories there are 150,000 Mormons; scattered through the cities and mining regions are 100,000 Chinese, while 270,000 Indians roam over the distant plains. In all this vast region is heard the Macedonian cry, "Come hither and help us." The need of the people of far-away Alaska and their eagerness for gospel knowledge is thrillingly told in the lecture on

that country, published in the November number of THE CHAUTAUQUAN. What is true of Alaska may be said of all other portions of the far West. The Home Missionary Societies of all the various denominations are doing all they can for these destitute regions, but are utterly unable to answer many calls for help. The supply of men and money for prosecuting this great work is not nearly equal to the demand. Everywhere the fields are white already to the harvest, but the laborers are few. Christian men of wealth should consecrate their surplus means to the building of churches and the support of the Gospel in these destitute regions of our land, and young men, who are waiting in the overcrowded East by scores for vacant pulpits, should avail themselves of the many providential openings in the distant West, where their energy and effort need not waste in idleness. Speedy occupation of this vast domain by Christian forces will save this part of our land to the church forever. While efforts for the Christianizing of the perishing masses in foreign lands should in no wise be diminished, more intense exertion should be put forth by all denominations for carrying the Gospel to the destitute portions of our own land.

AMONG the many humanitarian movements of the day, none is more worthy of notice and commendation than that inaugurated under the auspices of the New York *Evening Post*, for the purpose of affording the poor children of the city an opportunity of spending a few days in the fresh air and amidst the delightful scenery of the rural districts. While the families of the wealthy and prosperous classes of the city can escape the miseries of the "heated term" at will, by retiring to a quiet country retreat or to some famous public resort, and thus spend the summer season in rest and recreation, the laboring classes and their children rarely, if ever, get away from the foul air of tenement houses and the reeking fumes of filthy gutters, and are compelled to endure the stifling heat engendered in the heart of a great city. The *Evening Post* first called attention to this fact, and to the desirableness of affording the children of the poorer classes the advantages of a brief sojourn in the country, and urged the wealthy and benevolent citizens of New York and vicinity to contribute of their means for this purpose, at the same time enforcing the call by heading the list with a handsome subscription. The idea was well received and a large sum was soon collected, to which the name of the "*Evening Post* Fresh Air Fund" was given. The amount received during the past summer was \$8,500. By means of this timely contribution 3140 children were enabled to enjoy the rare treat of a visit to the country. Of this number 2540 remained in the country two full weeks, while 600 were sent to Coney and Staten Islands for a day's pleasure. The children were taken an average distance of 182 miles into the country. The total number of miles traveled was nearly one million, and it was accomplished without accident of any sort. The children were sent to 114 different places, in Vermont, Massachusetts, Connecticut, New York, New Jersey and Pennsylvania. The amount of good accomplished by this movement is incalculable, while the health and happiness of a large number of children were greatly promoted. It behooves the wealthy and benevolent citizens of all our large cities to follow the example set by the proprietors of the *Evening Post* and their coadjutors, and thus furnish the children of the poor and destitute in their midst with occasional opportunities for enjoyment and recreation in the country.

THE growth of the Young Men's Christian Association in this country has been rapid and continuous. Although not many years have elapsed since its organization, there are now nearly one thousand Associations, representing almost every state and territory in the Union. The need of such an organization is made apparent by the fact that one sixth of

the population of the country are between the ages of 16 and 40, and that many of the men belonging to this class are difficult of access by ordinary methods of denominational work. In our colleges to-day are 60,000 students, who constitute a most important factor in the country's future. In one hundred of these colleges, Associations have been formed, and the members are actively engaged in promoting the cause of Christianity in college circles. Over 100,000 commercial travellers are employed by the merchants and manufacturers of the country, and as they have no regular residence, they cannot be reached without special effort. In addition to these there are 800,000 railroad men congregated in the great railroad centers and scattered along the lines of the various roads who, from the nature of their avocation, can receive but little benefit from the ordinary church services. Thus nearly 1,000,000 of the young men of the country are pursuing avocations which make it difficult for the church to labor directly for their welfare. The methods of work adopted by the Association are especially adapted to reach these classes, and its efforts in their behalf have been crowned with much success. But to benefit these classes is not the only aim of these Associations. They are active participators in all Christian enterprises in every community in which they exist, and co-operate heartily with the various denominations, of whose membership they are composed, in all departments of church work. The Association has proven itself in every way worthy of the recognition it received at Chautauqua last August, and of the esteem and confidence of the Christian public. It expended last year over \$300 000 in Evangelistic work, and its prospects for increased usefulness in the future are most encouraging.

OUR CANADIAN neighbors take not only kindly but zealously to Chautauqua ideas. In the Chautauqua Circle British history finds a place each year, and a Chautauqua text-book on Canadian history renders the course still further adapted to their requirements. Those who were at Chautauqua during the Assembly of 1878 will remember with pleasure the interesting course of lessons given by Prof. James L. Hughes on English history to the then embryo C. L. S. C. class of 1882. Prof. Hughes is President, and Mr. Lewis C. Peake, Secretary, (both of Toronto,) of the Canadian branch of the C. L. S. C. From a special circular they have just issued, addressed "To the friends of progress in Canada," we take the following pointed and pithy paragraph: "Mrs. Browning says: 'The *ne plus ultra* of intellectual indolence is the reading of books. It comes next to what the Americans call *whittling*.' We are not prepared to accept the doctrine that reading is always 'intellectual indolence,' but there is not the slightest doubt that with reference to the greater part of the reading done, Mrs. Browning's statement is quite correct. It is true often in regard to the reading done by those who read with the best intentions. Goethe said: 'I have been fifty years trying to learn how to read, and I have not learned yet.' Any organization which has for its specific object the elevation and culture of the masses by directing them in their reading, so as to lead them to read and digest thoroughly a higher class and wider range of books, deserves the approval of all good citizens. We believe the Chautauqua Literary and Scientific Circle to be the best plan yet proposed for the accomplishment of this most desirable object, and heartily commend it to ministers, teachers, Young Men's Christian Associations, mechanics' institutes, literary societies, &c."

LOYAL members of the C. L. S. C. will not forget the "Memorial Days." Thursday, December 9th, is Milton's Day, the only memorial day during the month. Milton was born December 9th, 1608, now verging on three centuries ago, but his works will live as long as the English language exists. His beautiful hymn, "On the morning of Christ's nativity," and his sublime description of Satan in the first book

of *Paradise Lost*, are the selections to be read on Memorial Day. All should heed the words of Dr. Vincent, and "Read, re-read, study, memorize and make these choice passages your own."

"The London *Standard* of September 23 mentions that on the previous Sunday, at Hawarden church, Mr. Gladstone assisted the rector by reading the lessons for the day. It is quite common in the rural churches of England for people of distinction to read the portion of Scripture appointed to be read for the day. In the United States it has not yet become the fashion."

We have no doubt but this is a profitable custom in the "Church of England," though it is somewhat exclusive to confine the reading to "people of distinction." In the churches of our country the "signs of the times" point to a larger liberty. During the past few years the responsive reading of the Scriptures in the Sunday Schools and churches has been growing quite popular in all denominations. It began in Christmas and New Year's Sunday School gatherings, and is now extending to other times and services. It is a desirable improvement in a church service, and one that should be supported by Christian people everywhere, because of its attractive and profitable character.

We yield to the growing demand of the times, and commence the publication of a series of "Vesper and Praise" services, in this number of *THE CHAUTAUQUAN*. They are adapted to any congregation, large or small, with or without a choir, organ or no organ; with the preacher to conduct the reading, and a lady or gentleman to conduct the singing, the service may go on, by inviting *all the people to read and sing*.

We know some congregations where a vesper and praise service is used regularly—one Sunday evening in every month. The slips are placed in the hands of several young men who stand at the doors of the church and hand one to every person that enters—if they miss one in the crowd, they hasten up the aisle, before the service opens, and hand a copy to the individual; they make sure that every person has a copy of the service. In this way they enlist the attention and co-operation of all in the singing and reading. No outlandish tunes, that will neutralize the spirit of true worship, are used, but familiar tunes, that awaken old memories, and stir the soul, are sung to the delight of the people.

A gentleman every way competent will prepare a "People's Vesper and Praise" service for each number of *THE CHAUTAUQUAN*, and we hope to induce pastors and laymen to introduce them into their congregations one Sunday evening in every month. It is in the direct line of our work. The "National Sunday School Assembly" at Chautauqua, has been opened every season, from the beginning, by Dr. Vincent inviting the people to join him in a Chautauqua Vesper Service. The Sunday evening vespers by the Lake, and in the Amphitheatre are delightful memories. This year in August they were used in the Sunday morning preaching service. *It is a Chautauqua idea*, and if we did not present it in *THE CHAUTAUQUAN* in some form, we could be justly charged with leaving the Scriptures and songs out of our programme for work. After consulting with a number of able, enterprising and successful pastors, we introduce the plan our friends will find on another page.

QUESTION: What does *cir.* mean in footnote in History of the World, in November *CHAUTAUQUAN*? Answer: *Cir.* is an abbreviation of *circiter*, a Latin word of time, designating nearness to a fixed point, and meaning *about*, *near*.

A BINDER for *THE CHAUTAUQUAN* is just what we were thinking about, when to our surprise one came by mail. It is a neat, substantial cover, that will prove useful in preserving the whole volume, and on the first outside page is printed in gilt letters, "THE CHAUTAUQUAN." Messrs. Fairbanks, Palmer & Co., 46 Madison St., Chicago, Ill., keep them for sale.

MEMORIAL DAYS.

Twelve days are set apart as days of especial interest to every member of the C. L. S. C., and as days of devout prayer for the furtherance of the objects of this society. On these days all members are urgently invited to read the literary or scriptural selections indicated, to collect some facts about the authors whose birthdays are thus commemorated, and to invoke the blessing of our Heavenly Father upon this attempt to exalt His word, and to understand and rejoice in His works. The selections to be read on the memorial days are published (by Phillips & Hunt, and by Hitchcock & Walden) in a small volume—*Chautauqua Text-Book*, No. 7, "Memorial Days." Price, 10 cents.

1. *Opening day.* October 1.

[The chapel-bell at Chautauqua will ring at noon, October 1, and on every other "Memorial Day" during the year. Wherever they may be, true Chautauquans can hear its echoes].

2. *Bryant's Day.* November 3.

3. *Special Sunday.* November, second Sunday.

4. *Milton's Day.* December 9.

5. *College Day.* January, last Thursday.

6. *Special Sunday.* February, second Sunday.

7. *Shakspeare's Day.* April 23.

8. *Addison's Day.* May 1.

9. *Special Sunday.* May, second Sunday.

10. *Special Sunday.* July, second Sunday.

11. *Inauguration Day.* August, first Saturday after first Tuesday. Anniversary of C. L. S. C., at Chautauqua.

12. *St. Paul's Day.* August, second Saturday after first Tuesday. Anniversary of the dedication of St. Paul's Grove at Chautauqua.

WHAT THEY SAY OF "THE CHAUTAUQUAN."

H. K. Carroll, Esq., one of the editors of *The Independent*, New York, says: "THE CHAUTAUQUAN ought to be widely welcomed as a most efficient instructor in useful knowledge."

Bishop R. S. Foster, LL. D., says: "THE CHAUTAUQUAN promises to supply a real want. I most heartily commend it, and wish it success."

The Rev. Dr. Buckley, on an editorial page of the *New York Christian Advocate* of Oct. 27th, said to his 65,000 subscribers: "The first number of *THE CHAUTAUQUAN*, a new monthly, is on our table. We can express unqualified commendation of the enterprise, and predict for it success. No person can read this number without acquiring or reviewing valuable information. The table of contents is diversified and attractive. The publication will be equally valuable to teachers, pupils, general readers, and to the family. The Chautauqua Literary and Scientific Circle is now an institution doing a great work; in fact, it is the most common sense movement of the age to increase intelligence, to wean the young from pernicious reading, and to stimulate a desire for higher reading, and *THE CHAUTAUQUAN* is its organ. To members of the Chautauqua Literary and Scientific Circle it is indispensable; to all it is valuable."

There is a loving, productive, fruitful energy in Christ's loving words, quite new, compared with words of law, written and engraved in stone.

It is the glorious doom of literature that the evil perishes and the good remains.—*Bulwer Lytton*.

CHRISTMAS VESPER AND PRAISE SERVICE, 1880.

Designed for the Sunday School or public congregation. Held in _____ Church, Dec. _____, 1880.

Tune.—Webb.

The morning light is breaking;
The darkness disappears;
Thrones of earth are waking
To penitential tears;
Each breeze that sweeps the ocean
Brings tidings from afar,
Of nations in commotion,
Prepared for Zion's war.

See heathen nations bending
Before the God we love,
And thousand hearts ascending
In gratitude above;
While sinners, now confessing,
The Gospel call obey,
And seek the Savior's blessing,
A nation in a day.

Blest river of salvation,
Pursue thine onward way;
Flow thou to every nation,
Nor in thy richness stay:
Stay not till all the lowly
Triumphantly reach their home:
Stay not till all the holy
Proclaim, "The Lord is come!"
—Samuel F. Smith.

PRAYER.

Tune.—Wilnot.

Hark! what mean those holy voices,
Sweetly sounding through the skies:
Lo! the angelic host rejoices;
Heavenly hallelujahs rise.

Listen to the wondrous story,
Which they chant in hymns of joy:
"Glory in the highest, glory,
Glory be to God most high!"

"Peace on earth, good-will from heaven,
Reaching far as man is found;
Souls redeemed and sins forgiven!
Loud our golden harps shall sound.

"Christ is born, the great Anointed;
Heaven and earth his praises sing
O receive whom God appointed,
For your Prophet, Priest, and King."
—John Cawood.

CHRIST PROMISED.

Pastor. Abraham shall surely become
a great and mighty nation, and all the
nations of the earth shall be blessed in
him.

Congregation. And in thy seed shall
all the nations of the earth be blessed;
because thou hast obeyed my voice.

Pas. When the fullness of the time
was come, God sent forth his Son, made
of a woman, made under the law, to re-
deem them that were under the law.

Con. And the Word was made flesh,
and dwelt among us, and we beheld his
glory, the glory as of the only begotten
of the Father, full of grace and truth.

Pas. He shall be great, and shall be
called the Son of the Highest; and the
Lord God shall give unto him the throne
of his father David.

Con. And he shall reign over the house
of Jacob forever; and of his kingdom
there shall be no end.

Pas. And thou shalt call his name
JESUS; for he shall save his people from
their sins.

Con. I will declare the decree: the
Lord hath said unto me, Thou art my
Son; this day have I begotten thee.

Tune.—I love to tell the Story.

I love to tell the story,
Of unseen things above,
Of Jesus and his glory,
Of Jesus and his love.
I love to tell the story,
Because I know 'tis true;
It satisfies my longings,
As nothing else can do.
I love to tell the story,
'Twill be my theme in glory,
To tell the old, old story
Of Jesus and his love.

I love to tell the story;
For those who know it best
Seem hungering and thirsting
To hear it like the rest.
And when, in scenes of glory,
I sing the new, new song,
'Twill be the old, old story
That I have loved so long.
[Chorus.]
—Catharine Hankey.

THE BIRTH OF CHRIST.

Pas. Now when Jesus was born in
Bethlehem of Judea in the days of Herod
the king, behold there came wise men
from the east to Jerusalem.

Con. Saying, where is he that is born
King of the Jews? for we have seen his
star in the east, and have come to wor-
ship him.

Pas. And lo, the star which they saw
in the east, went before them, till it
came and stood over where the young
child was.

Con. When they saw the star, they re-
joiced with exceeding great joy.

Pas. And when they were come into
the house, they saw the young child with
Mary his mother, and fell down, and
worshipped him.

Con. And when they had opened their
treasures, they presented unto him gifts;
gold, and frankincense, and myrrh.

Tune.—Antioch.

Joy to the world! the Lord is come;
Let earth receive her King;
Let every heart prepare him room,
And heaven and nature sing.

Joy to the world! the Savior reigns;
Let men their songs employ;
While fields and floods, rocks, hills and plains,
Repeat the sounding story.

He rules the world with truth and grace,
And makes the nations prove
The glories of his righteousness,
And wonders of his love.
—Isaac Watts.

WAITING FOR CHRIST'S COMING.

Pas. Devout Jews waited for his ap-
pearing:

Con. And behold there was a man in
Jerusalem, whose name was Simeon;
and the same man was just and devout,
waiting for the consolation of Israel:
and the Holy Ghost was upon him.

Pas. And it was revealed unto him
by the Holy Ghost, that he should not
see death, before he had seen the Lord's
Christ.

Con. And there was one Anna, a
prophetess, the daughter of Phanuel, of
the tribe of Aser.

Pas. And she coming in that instant
gave thanks likewise unto the Lord, and
spoke of him to all them that looked for
redemption in Jerusalem.

Con. For we have not followed cun-
ningly devised fables, when we made
known unto you the power and coming
of our Lord Jesus Christ, but were eye-
witnesses of his majesty.

Pas. For he received from God the
Father honor and glory, when there
came such a voice to him from the ex-
cellent glory: This is my beloved Son,
in whom I am well pleased.

Con. He saith unto them, But whom
say ye that I am? And Simon Peter
answered and said, Thou art the Christ,
the Son of the living God.

Tune.—Ariel.

O could I speak the matchless worth,
O could I sound the glories forth,
Which in my Savior shine,

I'd soar and touch the heavenly strings,
And vie with Gabriel while he sings
In notes almost divine.

I'd sing the precious blood he spilt,
My ransom from the dreadful guilt
Of sin, and wrath divine;
I'd sing his glorious righteousness,
In which all-perfect, heavenly dress
My soul shall ever shine.

I'd sing the characters he bears,
And all the forms of love he wears,
Exalted on his throne;
In loftiest songs of sweetest praise,
I would to everlasting days
Make all his glories known.

—Samuel Medley.

CHRIST REVEALED.

Pas. Blessed be the Lord God of Is-
rael; for he hath visited and redeemed
his people.

Con. And thou, child, shalt be called
the Prophet of the Highest, for thou
shalt go before the face of the Lord to
prepare his ways.

Pas. To give knowledge of salvation
unto his people, by the remission of their
sins.

Con. Through the tender mercies of
our God, whereby the day-spring from
on high hath visited us.

Pas. To give light to them that sit in
darkness and in the shadow of death, to
guide our feet into the way of peace.

Con. Neither is there salvation in any
other; for there is none other name un-
der heaven given among men, whereby
we must be saved.

Pas. In whom we have redemption
through his blood, even the forgiveness
of sins.

Con. Who is the image of the invis-
ible God, the first-born of every creature.

For by him were all things created,
that are in Heaven, and that are in earth
visible and invisible, whether they be
thrones, or dominions, or principalities,
or powers; all things were created by
him, and for him,

Tune.—What a Friend we have in Jesus.

What a Friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Every thing to God in prayer!
O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Every thing to God in prayer!

Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged,
Take it to the Lord in prayer.
Can we find a friend so faithful
Who will all our sorrows share?
Jesus knows our every weakness,
Take it to the Lord in prayer.

—Horatius Bonar.

SERMON BY THE PASTOR.

Tune.—Coronation.

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.
Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all.
O that with yonder sacred throng
We at his feet may fall!
We'll join the everlasting song,
And crown him Lord of all.

—Edward Perronet.

GLORIA PATRI.

Glory be to the Father,
And to the Son, and to the Holy Ghost,
As it was in the beginning, is now, and ever
shall be,
World without end. Amen.

BENEDICTION.

The Chautauqua Literary and Scientific Circle.

1.—AIM.

The new organization aims to promote habits of reading and study in nature, art, science, and in secular and sacred literature, in connection with the routine of daily life, (especially among those whose educational advantages have been limited,) so as to secure to them the college student's general outlook upon the world and life, and to develop the habit of close, connected, persistent thinking.

2.—METHODS.

It proposes to encourage individual study in lines and by text-books which shall be indicated, by local circles for mutual help and encouragement in such studies; by summer courses of lectures and "students' sessions" at Chautauqua, and by written reports and examinations.

3.—COURSE OF STUDY.

The course of study prescribed by the C. L. S. C. shall cover a period of four years.

4.—ARRANGEMENT OF CLASSES.

Each year's Course of Study will be considered the "First Year" for new pupils, whether it be the first, second, third or fourth of the four years' course. For example, "the class of 1884," instead of beginning October, 1880, with the same studies which were pursued in 1879 so by "the class of 1883," will fall in with "the class of '83," and take for their first year the second year's course of the '83 class. The first year for "the class of 1883" will thus in due time become the fourth year for "the class of 1884."

5.—STUDIES FOR 1880-81.

The Course for 1880-81 comprises readings in: I. HISTORY—General and Ecclesiastical. II. PHYSICAL SCIENCE. III. LITERATURE—Ancient and Modern. IV. THEOLOGY.

The following is the scheme more fully developed:

I. HISTORY.—1. General—History of the World. 2. Special—"Ancient Biographies." 3. Ecclesiastical—"Outlines of Church History."

II. PHYSICAL SCIENCE.—1. Outlines. 2. Special Lectures.

III. LITERATURE.—1. The Art of Speech. 2. Ancient Classics.

IV. THEOLOGY.—2. The Story of Pentecost. 1. Natural Theology.

The "required" books are as follows:

1. THE CHAUTAUQUAN,* a monthly magazine, containing a large portion of the "required" reading. Ten numbers for the year. Price, \$1 a year. Address "The Chautauquan," Meadville, Pa.
2. Ancient Biography—Cyrus and Alexander. Price, 80 cents. [For all the books address PHILLIPS & HUNT, New York, or WALDEN & STOWE, Cincinnati or Chicago.]
3. Outlines of Church History. Bishop Hurst. Price, 50 cents.
4. Hypatia. Charles Kingsley. Price 15 cents. (Franklin Square Edition.)
5. The Art of Speech. Dr. L. T. Townsend. Price, 50 cents.
6. Readings from Ancient Classics—(Homer, Virgil, Demosthenes, Cicero) Chautauqua Text-Book, No. 25. Price, 10 cents. [Ready certainly March 1 1881.]
7. Chautauqua Library of English History and Literature. Vols. 2, 3, and 4. Price, 20 cents each vol. [Ready certainly March 1 1881.]
8. The Tongue of Fire. Rev. Wm. Arthur. Price in cloth, 50 cents; Paper, 35 cents.

The following is the distribution of the subjects and books through the year.

October and November.

(Ch. stands for "The Chautauquan.")

History of the World, (Ch.) Rawlinson's Origin of Nations, (Ch.) Cyrus and Alexander, (Abbott.)

December

History of the World, (Ch.) Origin of Nations, (Ch.) Church History, (Hurst.) Hypatia, (Kingsley.)

January and February.

History of the World, (Ch.) Origin of Nations, (Ch.) Tongue of Fire, (Arthur.) Short Studies in Natural Theology. By the Archbishop of York, Joseph Cook, and others, (Ch.) Conversations on Creation, (Ch.)

March.

History of the World, (Ch.) The Art of Speech, (Townsend.) Readings from Homer, Demosthenes, Cicero, and Virgil. Conversations on Creation, (Ch.)

April.

History of the World, (Ch.) Studies in Physical Science: Lecture by Dr. C. W. Cushing; and Introductory Science Primer, by Huxley. Edited by Prof. S. A. Lattimore, (Ch.) Conversations on Creation, (Ch.) Readings from Standard Authors: Addison, Burns, and Tennyson, (Ch.)

May.

History of the World, (Ch.) Studies in Physical Science: Lectures on Motion and Life by Prof. Holman, (Ch.) The Circulation of the Blood, by Dr. Keen, (Ch.) Readings from Standard Authors: Gibbon, Macaulay, and Washington Irving, (Ch.)

June.

English History and Literature, (Chautauqua Library.) Studies in Physical Science: Lectures on the Place of Science in a Symmetrical Culture; and Common Sense in Hygiene, by Prof. S. A. Lattimore, (Ch.) Review of the Year.

THE WHITE SEAL SUPPLEMENTARY COURSES

Persons who desire to read more extensively in the lines of study for

*Some of our students may prefer to use "books" rather than a magazine like the CHAUTAUQUAN, (which is in shape and style like the "Franklin Square Library." Concerning this we wish to say: 1. That neither the C. L. S. C., nor any one of its officers has the slightest financial interest in the CHAUTAUQUAN. 2. That the CHAUTAUQUAN is published to meet a wide-spread demand for "very cheap literature." Many of the members of the C. L. S. C. are poor. The saving of two or three dollars a year in books to them is an important consideration. 3. That much useful reading outside of the "required" course, and many items concerning "Chautauqua," interesting to all members of the C. L. S. C., must appear in the CHAUTAUQUAN. 4. That if persons prefer "books" to the periodical, the following will be accepted instead of the reading contained in the CHAUTAUQUAN:

An Outline of General History. By M. E. Thalheimer.
Origin of Nations. By Rawlinson.
Pater Mundi. (1 vol.) By Dr. E. F. Burr.
New Physics. By J. Dorman Steele. (Or other text-book on this subject.)
For prices of these books, address Phillips & Hunt, 805 Broadway, N. Y., or Walden & Stowe, Cincinnati or Chicago.

1880-81 are expected to read, in addition to the "required" books for the year, the following:

Manual of Ancient History. M. E. Thalheimer.
Medieval and Modern History. M. E. Thalheimer.
Illustrated History of Ancient Literature, Oriental and Classical. J. D. Quackenbush.

A Short History of Natural Science. A. B. Buckley.

Church History. Dr. Blackburn.

Persons adding these to the required course will receive at the time of their graduation the "White Seal of 1880-81" attached to their diplomas.

—APPLICATION FOR MEMBERSHIP.

Persons desiring to unite with the C. L. S. C. should forward answers to the following questions to Dr. J. H. Vincent, Plainfield, N. J. The class graduating in 1884 will begin the study of the lessons required October, 1880.

1. Give your name in full.
2. Your post-office address—with county and State.
3. Are you married or single?
4. What is your age? Are you between twenty and thirty, or thirty and forty, or forty and fifty, or fifty and sixty, etc.?
5. If married, how many children living under the age of sixteen years?
6. What is your occupation?
7. With what religious denomination are you connected?
8. Do you, after mature deliberation, resolve to prosecute the four years' course of study presented by the C. L. S. C.?
9. Do you promise to give an average of four hours a week, from October 1 to July 1, to the reading and study required by this course?
10. How much more than the time specified do you hope to give to this course of study?

10.—TIME REQUIRED.

An average of 40 minutes' reading each week day will enable the student in nine months to complete the books required for the year. More time than this will probably be spent by many persons and for their accommodation a special course of reading on the same subjects will be indicated. The habit of thinking steadily upon worthy themes during one's secular toil will lighten labor, brighten life, and develop power.

11.—EXAMINATIONS.

The annual examinations will be held at the homes of the members, and in writing. Lists of questions will be forwarded to them, and by their written replies the "Committee on Examination" can judge whether or not they have read thoughtfully the books required.

12.—ATTENDANCE AT CHAUTAUQUA.

Persons should be present to enjoy the annual meetings at Chautauqua, but attendance there is not necessary to graduation in the C. L. S. C. Persons who have never visited Chautauqua may enjoy the advantages, diploma, and honors of the "Circle."

13.—QUARTERLY REPORTS.

Postal card blanks for three quarterly reports will be furnished all members. These will indicate the number of pages read, the time spent in reading, etc.

14.—LOCAL CIRCLES.

Individuals may prosecute the studies of the C. L. S. C. alone, but their efforts will be greatly facilitated by securing a "local circle" of two or more persons, who agree to meet as frequently as possible, read together, converse on the subjects of study, arrange for occasional lectures by local talent, organize a library, a museum, a laboratory, etc. All that is necessary for the establishment of such "local circles" is to elect, report organization to Dr. Vincent, Plainfield, N. J., and then prosecute the course of study in such a way as seems most likely to secure the ends contemplated by the C. L. S. C.

15.—MEMORIAL DAYS.

Twelve days are set apart as days of especial interest to every member of the C. L. S. C., and as days of devout prayer for the furtherance of the objects of this society. On these days all members are urgently invited to read the literary or scriptural selections indicated, to collect some facts about the authors whose birthdays are thus commemorated, and to invoke the blessing of our heavenly Father upon this attempt to exalt his word, and to understand and rejoice in his works. The selections to be read on the memorial days are published by Phillips & Hunt, and by Walden & Stowe, in a small volume—Chautauqua Text-Book No. 7, "Memorial Days." Price, 10 cents.

1. Opening Day. October 1. [The chapel bell at Chautauqua will ring at noon, October 1, and on every other "Memorial Day" during the year. Wherever they may be, true Chautauquans can hear its echoes.] 2. Bryant's Day. November 3. 3. Special Sunday. November 7. 4. Milton's Day. December 9. 5. College Day. January 29. 6. Special Sunday. February 6. 7. Shakespeare's Day. April 23. 8. Addison's Day. May 1. 9. Special Sunday. May 10. 10. Special Sunday. July 12. 11. Inauguration Day. August, first Saturday after first Tuesday. Third anniversary of C. L. S. C., at Chautauqua. 12. St. Paul's Day. August, second Saturday after first Tuesday. Third anniversary dedication of St. Paul's Grove, at Chautauqua.

16.—OUR CLASS MOTTOES.*

"We study the word and the works of God."
"Let us keep our heavenly Father in the midst."
"Never be discouraged."

17.—ST. PAUL'S GROVE.

The center of the Chautauqua Literary and Scientific Circle is in the beautiful grove at Chautauqua, which was dedicated August 17, 1878, by Bishop R. S. Foster, in the presence of a large, devout, and enthusiastic audience. It is the purpose of the managers of Chautauqua to have St. Paul's Grove fitted up with rustic seats, statuary, fountains, etc., and to make it a place full of beauty and of inspiration to all members of the Circle.

18.—FIRST YEAR.

Persons desiring forms of application, or information concerning the Circle, should address Dr. Vincent, Plainfield, N. J.

19.—"THE CHAUTAUQUAN."

The organ of the C. L. S. C. is THE CHAUTAUQUAN, Rev. T. L. Flood, editor. Issued monthly, from October to July. Price, \$1. On business address, "THE CHAUTAUQUAN," Meadville, Pa.

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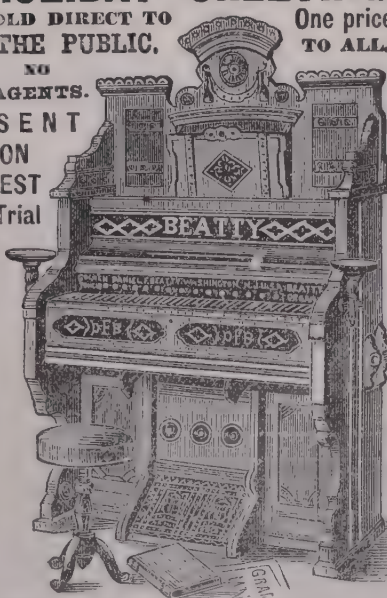
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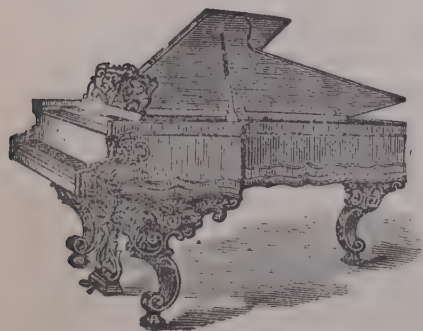
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REQUIRED READING.

HISTORY OF THE WORLD.

CHAPTER XXVIII.

MIZRAIM, PHUT,—EGYPTIANS, LIBYANS, BERBERS.

The descendants of Mizraim, second son of Ham, are universally identified with the Egyptians. Mizraim is a dual proper noun,—the singular being *Mizr*, (Matzor), Isa. 19:6, and signifies Upper and Lower Egypt. While this country was occupied by some of the B-ni-Mizraim, (*sons of Mizraim*) others of them colonized different parts of Africa. Ethnologists cannot agree as to their movements and ultimate location. Thus the *Ludim* are placed by Ewald in Libya; by others in the northwest of Africa, where they were known as Mauritanians, Numidians, Gætulians, and Canarii; and by others in the south of Ethiopia, or in the northeast of Egypt. (See Isa. 66:19, Jer. 46:9, Ezek 27:10, 30:5.) *Ananim*, (Gen. 10:13,) in the Delta, (Knobel,) northwest of the Delta (Targ.), in the oases of the desert. (Winchell); represented perhaps by the Berber *Enine*—possibly also by the ancient Garamantes. *Lehabim* Egyptian Libyans, west of the Delta. (See 2 Chron. 12:3, 16:8, Nahum 3:9, Dan. 20:43.) the *Lubim* of Scripture, the Libyans of classical history,—possibly the Nobatæ also. *Naphtuhim*—Memphites, (Knobel), coast line of north Egypt, (Bochart); Naphtuhœi of Lake Mareotis, Gætulians, (Winchell.) *Pathrusim*—Thebaid, or Upper Egypt, (Isa 11:11), *Pharusii* of ancient Barbary, (Winchell.) *Casluhim*—Cochians, (*Herod.* 2, 105.) Shillouhs of Barbary, (Winchell.) From the Casluhim came the *Philistim* (emigrants,) who settled between Pelusium and Gaza, (Gen. 10:19). The Philistines were afterwards strengthened by emigrants from Caphtor, (*Crete*), Jer. 47:4, Amos 9:7, and pressed out the Avim from their vicinity. (Deut. 2:23, cf. Josh. 13:3.) Caphtorim—Cretans, (Ewald), Coptos, (Kalisch).

PHUT, third son of Ham, Gen. 10:6, was the progenitor of an African Hamitic people who settled at Buto, the capital of the Delta of the Nile, (Jacobus) in Nubia, (Rawlinson); on the Mediterranean coast, west of the Syrtis Major, (*Gulf of Sidra*), as far as Mauritania, where in the time of Jerome a river and district bore the title of Phut, (Winchell, Bochart). Where such experts totally differ, students must decide on the strength of the evidence adduced from all quarters.

EGYPTIANS.

When the Hamites entered Egypt they were already a civilized people. The physical characteristics of their adopted country fostered material progress, and that species of social organization which is based upon mere force. Their gigantic buildings, and the sculptures upon them, attest at once their national strength and the grossness of their worship of nature. To the Nile the very existence of Egypt is due. At no point in the long narrow river-valley, shut in by two ranges of mountains, is it more than eleven miles wide. The average breadth is only seven miles. Egypt extended, at the dawn of the historic period, from the Mediterranean to the first cataract of Syene, where Ethiopia began. The Nile is formed by the confluence of its two branches,—the White and Blue—near Khartoum. The latter, and also the Black river,—Astaboras of the ancients—flow down from the Abyssinian highlands. The White Nile rises in the *Paludi Nili* of Ptolemy,—the Albert Nyanza and Victoria Nyanza lakes of Speke, Grant, Baker, and Stanley,—which lie under the Equator. About 1000 miles from the Albert Nyanza, the White receives the waters of the Blue Nile; and 170 miles lower down it is joined by the Black river, its last confluent. For 700 miles further it flows through Nubia, past ruined cities, temples and pyramids, to Syene. Shelves of granite crossing its bed cause the seven cataracts, or rapids.

Above the first cataract at Syene is Philæ, the island burial place of the god Osiris. Below Syene, the Nile flows in one unbroken stream for more than 600 miles to the apex of the Delta—so called from its likeness to Δ, the Greek letter Delta. The river itself is from 2000 to 4000 feet wide. About 150 miles below Syene, are the marvellous remains of the royal city Thebes. Lower down on the left bank, begins the *Bahr Yussuf*, (Canal of Joseph), which runs nearly parallel to the river, at a distance of three to six miles. Eighty miles above Memphis, (*Metrahenny*), the Libyan hills make a wide curve, and enclose the district (*nome*) of Arsinoë, now called the *Fijoum*, which embraces Lake Moëris and the Labyrinth. Herodotus visited, and greatly admired both. The Labyrinth, he said, exceeded both for labor and expense, “all the walls and other great works of the Greeks * put together in one. The pyramids * surpass description * * but the Labyrinth surpasses the pyramids. It has twelve courts, all of them roofed, with gates exactly opposite to one another, six looking to the north and six to the south. A single wall surrounds the entire building. There are two different sorts of chambers throughout—half under ground, half above ground, the latter built upon the former; the whole number of these chambers is three thousand, fifteen hundred of each kind.” The lower chambers, containing the sepulchres of the royal builders and of the sacred crocodiles, were not shown to him; but “the passages through the houses, and the varied windings of the paths across the courts excited” in him, “infinite admiration.” Roof and walls were of stone and the walls were covered with figures. At one corner of the Labyrinth stood a pyramid forty fathoms high, with large figures engraved on it, and entered

by a subterranean passage.¹ Below Memphis, the everlasting pyramids,—artificial mountains of stone and brick,—rise up from a natural terrace of rock, on the borders of the Libyan desert. The hills turn off from the river, and leave a flat alluvial plain, “the gift of the Nile,” through which, by several streams, it sluggishly finds its way into the sea. Only two, out of the seven old mouths of the Nile, are now navigable—the Rosetta or Bolbitine, and the Damietta, or Phatnitic. Besides the mouths of the Nile, the Delta was once intersected by numerous canals, dug by the many captives of the conquering Sesostris. In length it is nearly 100 miles; in extreme breadth of base about 200.

The periodic rains of Abyssinia and Central Africa occasion the annual inundation of the Nile. The dams in Egypt are cut in August, and the waters drawn off by numerous canals. In the last week of September the flood is at its height. The thick black mud it leaves on the land is superior to the richest manure. It only needs that seed should be scattered upon it and trodden in by cattle, to secure a plentiful harvest. The height of a good inundation is 24 feet. Less than 18 feet entails dreadful famine. Excessive floods cause much injury.

The physical seclusion of the ancient Egyptians implied assured peace; the fertility of the soil stimulated population, and called the arts and sciences into being, by the supply of surplus food, which relieved the learned classes from the need of daily labor for bread. Easy communication by river travel—aided by the Etesian or northerly winds—secured national unity. The annual inundations compelled forethought and preparation, incited them to study the heavenly bodies in order that they might determine the time of their recurrence—and thus led to the discovery of the solar year; swept away natural land marks, made accurate division of the land necessary, and thus suggested the science of geometry; did not cover the entire valley with an equal thickness of fertilizing mud, and thus called engineering science into existence to supply the deficiency by canals and sluices. More than these, the Nile exercised a powerful influence on their religion. It symbolized the LORD GOD, as the encroaching desert symbolized the devil and as the annual inundation suggested the resurrection of the body. Faith in primitive relations, obscured perhaps by Ham’s sensualizing tendencies, induced them to embalm the bodies of the dead. The present life they regarded as a time of preparation for a better and higher life in the future.

Egypt was and is a vast museum of monumental antiquities. The red sandstone supplied the material for their temples, the granite of Syene for their obelisks, the mines of the mountainous district between the Nile and the Red Sea for their works of art in white marble, porphyry, basalt, green breccia, gold, emerald, iron, copper and lead. They also smelted copper and iron ore on Mount Sinai.

The Egyptians were closely akin to the Negro race. Dark skins, frizzled hair, thick and projecting lips, and slender limbs, are all in proof of racial affinity with southern peoples. Their language, the Coptic, has only disappeared within the last century, and is still preserved in a translation of the Scriptures. “The wisdom of the Egyptians,” Acts 7:22, was famous among the Greeks, who regarded it as the chief source of their religion and civilization, their philosophy and art.

Herodotus imparts much precious information about the Egyptians in his immortal history, but there is only one writer, Manetho, an Egyptian priest of Sebennytus, in the Delta, who professes to give a complete history of Egypt. He lived B. C. 285–247, and obtained the materials for his history from records preserved in the temple. Much of his history is manifestly fabulous:—“his own invention,” in the opinion of Sir G. C. Lewis and many Egyptologists. The best records are the monuments. “There was not a wall, a platform, a pillar, an architrave, a frieze, or even a door-post, in an Egyp-

tian temple, which was not carved within, without, and on every available surface, with pictures in relief. There is not one of these reliefs that is not history; some of them representing the conquests of foreign nations; others, the offerings and devotional exercises of the monarch, by whom the temple, or portion of the temple, in which the relief stood, had been constructed.” (*Lepsius, Denkmäler.*) Objects of art of every conceivable description, even of the toilet, were covered with hieroglyphic writing. The Egyptian monuments,—imperishable books,—are found in highest perfection about Memphis. Above Syene they are comparatively poor, small, and decayed. Other books they had, made of the delicate membrane of the reed *papyrus* (whence our word *paper*) which are still extant, and are chiefly filled with moral and religious precepts. Some of them, however,—as the *Turin Papyrus*, *The Table of Abydos*, and *The Table of Sakkara*, contain lists of Egyptian kings. The *Apis Stelæ*, or divine-bull tablets, recording the visits of kings to the sepulchres of those animals, give much contemporary information about Egyptian monarchs. The monumental inscriptions, and colored bas-reliefs, not only relate to the lives and exploits of kings, but “throw a flood of light on the daily life of the people, the condition of their families and slaves, the economy of their estates, the construction of their houses and gardens, their banquets and recreations, within and out of doors, and sometimes even on their individual history and character.” Wilkinson’s “*Ancient Egyptians*” furnishes ample illustrations of this statement. This “library of stones and papyri in myriads of volumes” was wholly locked to human curiosity until Dr. Young found the key, and Champollion-Figeac applied it in the early part of the present century. The Rosetta stone, which contains a trilingual inscription in honor of king Ptolemy V, Epiphanes or Ptolemaeus, being in Greek, another in demotic or enchorial—the language of common life—and a third in hieroglyphics, or priestly characters, suggested the idea that the second was a translation of the third, and that the first was a translation of both. Champollion caught the hint, acted upon it, and constructed an Egyptian grammar and vocabulary. Other scientists followed him, and as Brugsch remarks: “the rules of hieroglyphic grammar have now become the common property of science.”

Manetho’s lists of divine and human dynasties possess little chronological accuracy. This is universally admitted. “The greatest obstacle,” says Mariette, “to the establishment of a regular Egyptian chronology is the circumstance that the Egyptians themselves never had any chronology at all.” Not until the evidence of contemporaneous history becomes pertinent are these lists entitled to credit. Even then, he is chargeable with representing dynasties which were contemporaneous in different political divisions of the country, as being successive to each other. All calculations of the enormous antiquity of the Egyptian monarchy, based on these tables, are manifestly fallacious.

They state that Menes—a probable impersonation of the human race—was the first man who reigned in Egypt; that Athothis, his son, was a literary, medical and architectural ruler; and that animal worship was introduced under the second Dynasty. With the Fourth Dynasty of Memphian kings the monumental history of Egypt begins. Under Cheops, Herodotus says that the *Great Pyramid* was built; and under Cephren, the second was erected. Following kings raised the remainder. Cheops compelled 100,000 men to labor constantly, relieving them by another detail at the end of three months, and so forth for thirty years, until the Great Pyramid was finished. Its base was a square of 756 feet, and its height was 480 feet 9 inches. The casing stones that covered it were polished, and so nicely chiseled that when united by the hardest cement, the joints were no thicker than silver paper. The area of the base covered upwards of thirteen acres. The whole mass contained 90,000,000 cubic feet of masonry,

¹Rawlinson’s Herodotus, vol. II, p. 195.

weighing about 6,316,000 tons. The pyramids seem to have been temple tombs, connected with the worship of the heavenly bodies, and also serving as tombs for deceased sovereigns, whose remote ancestry was supposed to be divine. The bodies of Cheops and Cephrenes were lost long ago; that of Mycerinus,—or rather the mouldering fragments of his bones—is now in the British Museum—an object of irreverent curiosity to spectators, and a painful reminder of the vanity of human greatness. The architectural idea of the pyramid was probably derived from the Tower of Babel. Its sides face the cardinal points of the compass. Its entrance is a long sloping passage, terminating in a room, from which an observer could always see the North Star. The degree of astronomical knowledge presented by the builders, and also the theological and moral truths supposed to be indicated by its peculiar structure, are fully treated in the works of Piazza Smith, Seiss, and other Egyptologists. The Great Pyramid was probably built B. C. 2170.

In front of the pyramids stands the colossal Sphinx. A man's head rises above the sands, which leave visible only the back of the body of a lion. The whole is much weather-worn. The temporary clearance of the sand by Captain Caviglia in 1880, showed the length of the body to be 140 feet; the fore-paws, which are constructed in masonry, project fifty feet farther. The height from the platform between the paws to the top of the head is 62 feet, the original elevation of the native rock.¹

The inner walls of the tombs show that the typical Egyptian had a reddish-brown complexion, a long, straight, or slightly aquiline nose, full lips, forehead not high, and that he wore a wig. A short kilt, sandals, and necklace constituted his costume. The leopard's skin, thrown over the shoulders was the distinctive dress of the priests. The complexion of the women was a yellowish pale olive; their dress, a single, close-fitting, elastic garment of brilliant scarlet, supported under the breasts by shoulder-straps, and falling—without a fold or wrinkle—to the ankles. Their wigs were larger than those of the men.

The social state of ancient Egypt was that of an aristocracy of land-owners, using with harsh oppression the labor of a servile peasantry and of domestic slaves. Four thousand years have brought little or no amelioration to the lot of the toiling peasants. Hunting, fishing, and fowling were the out-door amusements of the privileged classes. Concerts and dancing-girls gave them recreation indoors. Not until the conquest of the country by the Shepherds did the Egyptians possess horses. As mechanics, they were hand-laborers, and used no machinery. As artists, they were as true to nature as utter ignorance of perspective and absence of idealizing power would permit.

The first eight dynasties of Egyptian kings led lives as uneventful as those of their subjects. Building, farming, and engineering were their principal pursuits, and in each they proved themselves to be adepts. One queen only broke the continuity of kingly rule by 330 sovereigns, and that queen, according to Manetho, was the "rosy-cheeked Nitocris—the most spirited and most beautiful woman of her time"—who drowned her predecessor's murderers, and then destroyed herself. Of the ninth and tenth dynasties, the only notable occurrence mentioned is that Achthoës, an atrocious man, went mad, and was killed by a crocodile. The eleventh dynasty is just as barren of incident. Under the twelfth, about B. C. 2085, (*Hawes' Synchronology*, p. 9,) the *Hyksos*, or Shepherd Kings—perhaps the Hittites of the Bible—a mixed nomadic horde entered the Delta from the east, subjugated most of the Nile valley, and fixed their capital at Memphis. The thirteenth native dynasty reigned only in southern Egypt. The fourteenth, that of Xoïs, in Lower Egypt, was protected by the Shep-

herds; the 15th, 16th, and 17th figure in Manetho's lists both as *Shepherd* and *Theban*. Then came a great national uprising, headed by Aahmes, or Amosis, who expelled the Shepherds, and reunited all Egypt under the eighteenth dynasty, with its capital at Thebes, *Cir. B. C. 1530*. It was under Kames, the last Shepherd king of the 17th dynasty, whom the monuments style *Tsaf en-to*, or "nourisher of the world," that Joseph became premier. The testimony of the monuments, so far as it goes, agrees with "the express statement made in a fragment of Manetho, that *Joseph was brought into Egypt under the Shepherd King, APHOPHIS—the Apepi—whose monuments are by far the most numerous of this dynasty.*" *Philip Smith, Ancient History of the East*, p. 100.

Thebes, the capital of the conquering Amosis, was a magnificent city. Its site is now marked by the villages of *Karnak* and *Luxor* on the east side, and *Kurneh* and *Medinet Abou* on the west side of the Nile. Its grandest edifice is a temple, covering a space of nearly 1800 feet square, with its courts and propylæa. Trade, manufactures, and religion combined to raise it to the highest pitch of prosperity. "It lies to-day, a nest of Arab hovels amid crumbling columns and drifting sands."

Amosis, and his successors, Amenophis and Thothmes I and III carried their victorious arms into Western Asia. Under the latter, Egypt attained the climax of power, and boasted that "she fixed her frontiers where she would." Abyssinia, Soudan, and Nubia on the south, part of Libya on the west, Sinai and Semien on the east, Syria, Mesopotamia and Irak-Araby on the northeast, were all included in her empire. Carchemish, Naiharayn, and the Rot-n-no were her vassals. Nineveh and Babylon were among her subject states, and the Remenen (*Armenians*), reluctantly paid tribute to her. The fleets of Thothmes settled a colony of Egyptians in Colchis to work the mines, and carried his arms into Algeria and Cyprus. Captives from 115 conquered African tribes graced his triumphs. Amenhotep III, one of his successors, carried on those great slave hunting raids into Negro-land, which have disgraced Egypt from that day to this. His inscriptions scornfully speak of the captives as so many "living head,"—just as though they were cattle. This Amenophis was identified by the Greeks and Romans with Memnon, whose vocal statue, 47 feet high, was imagined to emit sounds of greeting to his father, the sun, as the latter rose in the morning. A concealed urchin, then as now, striking a sonorous stone in the lap of the statue, probably gave the greeting.

The kings of the 19th dynasty were defensive warriors, striving to hold their heterogeneous empire together. *Rameses II* erected splendid buildings at the expense of the oppressed Hebrews, and of the subject populations of the Delta. The Hebrews "built for Pharaoh treasure cities, Pithom and Raamses." *Exodus 1:11*. Both were near the sweet-water canal that joins the Nile to the Red Sea. In a papyrus preserved in the museum of Leyden, the scribe *Kautsir* reports to his superior, the scribe *Bakenphtha*, that in compliance with his instructions he has "distributed the rations among the soldiers, and likewise among the HEBREWS (*Aberion or Apuru*) who carried the stones to the great city of King RAMESSES MIAMUN, the lover of truth, and who are under the orders of the captain of the soldiers, *Ameneman*. I distribute the food among them monthly, according to the excellent instructions which my Lord has given me." Similar distinct references to the Hebrews are found in the long rock inscription of *Hamamât*. (*Brugsch, Aus dem Orient*.)¹ His own monuments demonstrate the truthfulness of the Mosaic narrative. His son, *Menephtha*, is identified by judicious Egyptologists with the Pharaoh of the Exodus, whose inscriptions and paintings on the monuments do not commemorate that event, any more than they chronicle his other disastrous defeats and losses. He held court, not only at Memphis, but at Tanis, or Zoan,

¹ Howard Vyse, "Pyramids of Gizeh," Vol. III, Appendix, pp. 109—119.

⁴ Philip Smith's *Ancient History of the East*, p. 125.

in the field of which "Jehovah did wondrous things." (Psalm 78:12, 43.) B. C. 1491.

The one great king of the 20th dynasty was Rameses III, whose defensive campaigns by land as far as the Euphrates, and by sea against Mediterranean invaders, are recorded in some of the most splendid of the Egyptian bas-reliefs, in the palace-temple of *Medinet Abou*, called the southern *Ramesseum*. But the declining force of Egypt was nearly spent, and under the monarchs of the 21st dynasty all claim to dominion in Asia was given up, as the price of an alliance with Assyria.

The 21st dynasty of priest-kings held court at Tanis in Lower Egypt, and one of its number bought the alliance of Solomon—then at the head of a powerful empire,—with the hand of his daughter, and with the present of the site of Gezer, between Jaffa and Jerusalem, (1 King 9:16) B. C. 992. Solomon also traded with Egypt in linen yarn and in horses and chariots. The latter were not only for his own use, but for sale to the Hittite and Syrian kings. What the average prices he received were we do not know, but the price of a chariot, as it came from Egypt, was six hundred silver shekels, which at seventy-five cents the shekel, would amount to four hundred and fifty dollars. Each horse at one hundred and fifty shekels, was worth a little over one hundred and twelve dollars. (1 Kings 10:28, 29.)

The dignity of the capital of Egypt was transferred to Bubastis by the 22d dynasty, of which *Sheshonk I*, or *Shishak*, was the founder. He is the first Pharaoh who is mentioned in Scripture by his personal name, and is also the first on whose monuments we read the name of the Jewish kingdom. He reduced Rehoboam to vassalage, carried off the treasures of the temple and the golden shields dedicated by Solomon, B. C. 971. (2 Chron. 12:2-12.)

After Sheshonk, Egypt fell into political confusion. The 23d dynasty established itself at Tanis. Military or priestly adventurers carved out thirteen petty states in Middle Egypt and the Delta, but were all swept away by the Ethiopian monarch of Napata. The 24th dynasty, at Saïs (*Sa' el-Hagar*) as the capital, had but a single king, Bocchoris, who, after a brief reign, was burned alive by Sabacos, the founder of the 25th or Ethiopian dynasty. War next broke out between Esarhaddon the Assyrian, and Tirhakah, the third of the Ethiopian kings, in the end of which Asshur-bani-pal sacked the city of Thebes, and reduced the rulers of the petty states below it to submission, B. C. 667-666. A second time did Asshur-bani-pal sack the city of Thebes to its foundations, in vengeance on Rut-amen. Tirhakah's successor, who had rebelled against Assyrian supremacy. The Assyrian annals show us the "king of Assyria" leading away the Egyptian prisoners and the Ethiopian captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt, just as Isaiah had prophesied. *Cir.* B. C. 714. Nahum vividly describes the downfall of Thebes, (C. 3:8-10), and denounces on Nineveh, in the very hour of her triumph, a fate akin to that she had inflicted on "populous No."

The Dodecarchy, or union of twelve petty princes in the Delta, followed the destruction of Thebes;—the Ethiopian monarchy still existing in Upper Egypt. Psammetichus, one of the twelve, re-united the Delta in one sovereignty, by the help of Greek mercenaries, at the end of fifteen years. He then formed a matrimonial alliance with the Ethiopian dynasty, and thus re-united the whole of Egypt under the 26th dynasty of Saïs, B. C. 666-664. Saïs lay on that branch of the Nile along which was the direct Greek route into Egypt. The Hellenic element was strong in it. Cecrops, the founder of Athens, was reputed to be a native of it. Pythagoras visited it in the reign of Amasis. There Solon learned the fable of Atlantis, and the primeval renown of Athens. There Psammetichus, who taught his children the Greek language, hospitably received the strangers who came to visit Egypt. By

the aid of his ^{which} Greek and Carian mercenaries he captured Azotus, (Ashdod), and aspired to further conquests. But jealousy of the foreigners incited the whole class of Egyptian warriors to the number, Herodotus says, of 240,000, to desert his standard, and emigrate to Ethiopia, where, under the name of Automoli, or *Eumymitæ*, they settled on the northwest of Meröe. This wholesale desertion weakened the monarchy by the loss of its native army, and by the following submission of the monarch to the priestly caste. The *renaissance* of religious art distinguished the whole period of this dynasty. Under Necho, or Neku II, the *Pharaoh Necho* of the Bible, the Saïte monarchy reached its acme, and received its death-blow. Neco set out to reconquer Upper Mesopotamia, defeated and killed the Jewish king Josiah, on the way, (2 Chron. 35:20), posted an Egyptian garrison in Carchemish, B. C. 608, and then returned home. But this was only the last flicker of an expiring taper. In B. C. 605 Nebuchadnezzar crushed the Egyptian army on the Euphrates. In B. C. 604 he received the submission of Jehoiakim, and stripped Egypt of all power in Asia by a single effort. Neco then turned his attention to internal improvements, and wasted 120,000 lives in attempting to finish the canal which connected the Mediterranean and Red Seas, by a circuitous route from the Pelusiac branch of the Nile, above Bubastis, to the head of the Gulf of Suez. The modern canal of M. Lesseps, opened in November, 1869, proceeds, not from the Nile, but southward from Lake Menzaleh, and joins the old canal near the Bitter Lakes. Neco maintained fleets both in the Mediterranean and Red Seas. One of his Red Sea fleets, manned by Phœnicians, performed the unprecedented feat of circumnavigating Africa in the space of three years, B. C. 610-607. His grandson, Pharaoh-Hophra of Scripture, and the Apries of Herodotus, proving unsuccessful against the Greeks of Cyrene, was dethroned and strangled by his subjects. He was a proud, arrogant, and cruel despot, whose specious promises induced Zedekiah to rebel against Nebuchadnezzar, *cir.* B. C. 590, but who did not dare to measure his strength against the Chaldeans in the field. His evil counsels were apparent after the fall of Jerusalem, in the retreat of the remaining Jews to Egypt, (Jer. 43:5, 7.) On these accounts, he and Egypt were threatened with chastisement by the Hebrew prophets. (See Jer. 43, 44, 46. Ezek. 29-32.) The threat was fulfilled in the conquest and devastation of Egypt by Nebuchadnezzar, who confirmed Amasis, the rebel successor of Apries, as his vassal on the throne, B. C. 569. Amasis proved to be a shrewd and successful ruler. He is said to have converted a golden foot-pan into the image of a god which the people flocked to worship. He compared the change in the condition and uses of the gold to his own fortune, and thereby won the respect which was due to his ingenuity, if not to his position. Genial, jovial, and business-like, he required all Egyptians to present themselves once a year before the governor of their nome, and to show their means of living, on pain of death. Solon copied this law, whose spirit and intent are certainly most admirable. The material prosperity of the realm was never higher than under his rule. He built a vast temple to Isis at Memphis, repaired the temple of Neith at Saïs, and placed there several immense man-sphinxes, and other colossal statues, among which was a recumbent colossus. To the shrines of the Greek gods he was not less liberal, and he also married a Greek princess named Ladice. His foreign policy was not entirely pacific. He reduced Cyprus to tribute, sent 120,000 Egyptians to the aid of Cræsus, king of Lydia, against Cyrus, king of Persia, and afterwards contracted friendship with the victor, to whose aid he sent one of the famous Egyptian eye-doctors. The resentment of the latter suggested a pretext to Cambyses for attack on Egypt. Amasis died just as the invasion began (B. C. 527 or 525), leaving his tottering throne to his son Psammetichus, who was defeated at Pelusium, and ignominiously put to death, after a nominal reign of six months.

The Persian kings, from Cambyses to Darius II, Nothus, are enrolled as the 27th dynasty of Manetho. Their history belongs to Persia. Amyrtæus restored the independence of Egypt, B. C. 414—408, and constructed the 28th (Saïte) dynasty. Of the 29th (Mendesian), and 30th (Sebennyte), dynasties it need only be said that they ruled prosperously, and left many beautiful monuments of art. The last king of independent Egypt was Nectanebo II, B. C. 408-353 who fled before the invasion of Artaxerxes Ochus into Ethiopia, B. C. 353. The last three kings of Persia, Ochus, Arses, and Darius Codomanus, form the 31st dynasty of Manetho. After the conquest of the latter by Alexander the Great, Egypt became a Macedonian province, B. C. 332. Alexander laid the foundations of his metropolis, Alexandria, on the coast of the Delta, and thus prepared the way for the three centuries of prosperity which Egypt enjoyed under the Ptolemies from B. C. 323 to B. C. 30, when the battle of Actium converted Egypt into a Roman province, and made it subservient to the interests of progressive Europe.

THE INSTITUTIONS OF EGYPT.

CLASSES OF THE PEOPLE.

The character and institutions of the ancient Egyptians partook of the regularity and unchangingness of the country itself. Both were grave and somewhat sombre, and yet both admitted of cheerfulness, and even more than that. Caste, in the strict sense of the term, was not an Egyptian institution. Exclusive devotion to the profession of the caste, abstinence from all other professions, and from intermarriage with other castes, was neither enjoined upon them nor practised by them. The nobility of an Egyptian consisted only in his high functions, for all Egyptians were equally well born. But, notwithstanding, it was the general rule that every man should be limited to his hereditary business.

Of the *classes*, rather than castes of the population, Herodotus enumerates seven, Diodorus five. Both make the priests and soldiers the two highest classes. The rest, or common people, were divided, according to Diodorus, into shepherds, agriculturists, and artisans; according to Herodotus, into herdsmen, swine-herds, tradesmen, interpreters, and pilots. The two latter classes were formed by the Saïte kings, who encouraged foreigners. Herodotus omits the agriculturists, probably because they were serfs, *adscripti glebæ*, and did not follow a calling of their own.

The land of Egypt was owned by the king, priests and soldiers. The peasants tilled the soil for their masters, paid a rent of the produce, and were in little better condition than the *fellahin* or peasants of to-day. Labor was largely divided and sub divided, and is fully illustrated in the plates and descriptions of Sir Gardner Wilkinson's *Ancient Egyptians*."

The office of the priests was strictly hereditary. The priests of Amun at Thebes, and of Ptah at Memphis, boasted of descent, the first through 345, and the second through 340 generations of priests. They claimed one-third of the land as the gift of Isis, but, in fact, they held the greatest part of it. Fish they were forbidden to eat, but not the flesh of sheep, oxen, and clean birds. Living in wealth and luxury, they were exemplary ritualists, and Pharisees of the straightest ceremonial sect. A famous sacerdotal college was established at each of the three religious capitals, Memphis, Heliopolis, and Thebes.

The military class ranked second to the priests; did not practice any trade, and the son followed the profession of the father. Foreign auxiliaries were stationed in separate "camps." To the native soldiery were entrusted the three great frontier garrisons of Elephantine toward Ethiopia, Pelusium towards Syria, and Barca towards Libya. The members of this hereditary standing army, together with the king and priests, owning the soil of Egypt, could use their leisure in cultivating it, but were interdicted from all handicrafts.

POLITICAL INSTITUTIONS.

The government of Egypt was an absolute monarchy, qualified by definite law, religious influence, and priestly rules. The king himself was first a sovereign pontiff, and next a visible god upon the earth. Hence his sublime title of Pharaoh—*son of the Sun-god Ra*. He is even seen worshipping his own image. The distance between him and the highest of subjects was immeasurable. In the morning he read letters from all parts of his realm, offered sacrifices to the gods, and prayed. His crimes and errors were all imputed to his ministers, and all his subjects held the doctrine that "the king can do no wrong." Succession to the throne was hereditary. "The king never dies," was a fundamental maxim of the monarchy. The absence of popular revolutions is in proof of the general observance of law and custom by the rulers. Legislative power was the prerogative solely of the king; but, in exercising it, he consulted the priests and respected the wishes of the higher classes. The criminal code, as described by Diodorus, was singularly severe. Perjury was punished by death; so was wilful murder. "A thousand stripes were inflicted on an adulterer, and mutilation of the nose on the adulteress, to spoil her beauty." Cheats, frauds, and forgers had both hands cut off. Forced labor in the public mines and on the public works was also mercilessly exacted from criminals.

Of the civil law comparatively few details have been preserved. Debtors were answerable to the extent of their property, but not in their persons, which were at the disposal of the state. Property was secured by strict forms and guaranties. Judicial administration was almost independent of the crown. *Nomarchs* and *Toparchs*,—the local officials—probably judged ordinary suits on the spot. In the supreme court of appeal, consisting of thirty judges, the pleadings were conducted in writing. The defendant had the closing argument, and the judges decided after due deliberation.

Egypt was the paradise of red-tapists. "The administration was conducted by vast numbers of officials, whose organization was of the most bureaucratic character. It was entrusted to the Scribes,—a branch of the priestly order. Written orders and reports were innumerable. The chief departments were those of public works, war and finance. Taxes and dues were collected in kind, for coined money was unknown. The governor of the nome, or district, of which there were 36 under the Pharaohs and Ptolemies, was called *nomarch*, and the local officials under him, *toparchs*, by the Greeks. The Egyptian titles are unknown. The whole of this system was in the hands of the privileged classes. The bulk of the people had nothing to do with the laws except to obey them.

RELIGIOUS INSTITUTIONS.

Religion was the great bond of the Egyptian system. Egypt had two religions—one of the grossest and most debasing idolatry, and the other pure and spiritual. The first was intended for the people who worshipped animals of different species; the second for the priests, who would not reveal it to any who were not sworn to secrecy. Modern science has at length "lifted the veil of Isis," and disclosed the secrets of the priestly theology. The Egyptian papyri teach the doctrine that Jamblichus quoted from the old Hermetic books: "Before all the things that actually exist, and before all beginnings, there is one God, prior even to the first God and king, remaining unmoved in the singleness of his own unity." His name, the sacred books tell us, is "NUK PU NUK," "I am that I am,"—the name which the initiated inscribed on a scroll as their confession of faith, and carried with them to the grave.

Moses was sent to proclaim the true God by this very title, (Exodus 3:14), to the Israelites and to Pharaoh, and to declare that the God of the highest Egyptian theology was the God of Abraham, Isaac, and Jacob. "The case is parallel to that of Paul at Athens." (*Smith's Ancient History of the East*, pp. 195-6.

The unity of God had been lost sight of in the multitude of His manifestations, each of which was personified and adored. Allegorical representations of divine qualities gave birth to hideous combinations of human and animal forms, and to the worship of animals themselves. Superstitious legends also abetted the monstrous apostasy from the living God. At each of the great religious centres, not one god alone, but a *triad*, consisting of *father, mother, and son*, was worshipped.

The Trinity of the Godhead seems always to have been obscurely known to the civilized nations of antiquity. Next to the dogma of the divine unity, that of the immortality of the soul and a future state of existence after death is most characteristic of the Egyptian religion. Numerous natural symbols were used to set forth this great truth.

The three great triads of Egypt were: First, that of Osiris, Isis, and Horus, whose worship was common to all Egypt. Second, that of Thebes, or of Amun, Maut, and Chons. *Amun* was the supreme god of Egypt. His name means *hidden*. He "was the highest personal embodiment of the invisible and inconceivable god, the creator and governor, not only of the world, but of all the other gods who personify his attributes." The Greeks identified him with Jove. *Maut* was the mother, and *Chons*, the son of Amun, and another form of him. Third, that of Memphis, which consisted of *Phtha*, *Pasht*, and *Month*. *Phtha* is the personification of the all working power of fire—an emanation from the first creative principle, Nouth or Knuphis. *Pasht*, the universal mother, was the avenger of crimes. *Month* was the Sun god. Animals were worshipped first, because the Olympic gods were fabled to have taken refuge in them from the pursuit of the Titans; second, because their heads were borne on the military standards; third, because of the benefits which mankind derive from them; A fourth reason may be added, and that is that each was regarded as typifying some good or bad moral quality. The Egyptians were infatuated by this debasing idolatry. When Cambyses invaded Egypt he put sacred animals in the front line, and the Egyptians suffered themselves to be vanquished rather than injure them. Their infatuation survived the contemptuous slaughter of the divine bull, *Apis*, by the same conqueror; and in the reign of one of the last Ptolemies showed itself in the infuriated murder of a Roman soldier who had killed a cat.

Their sacrifices and ceremonial worship resembled those of other nations. They practised the rite of circumcision, and also embalmed the bodies of the dead, because they believed in the resurrection of the body. They also believed in a future judgment, conducted by Osiris and forty-four assessors; in the annihilation of the wicked after a course of frightful tortures; and in the ultimate absorption of the good by Osiris, after they have passed through a purgatory.

EGYPTIAN ART.

"Give motion to these rocks, and Greek art would be surpassed," said an able judge. Pyramids, temples, palaces, tombs, are all the expressions of religious faith and of national character. So is their remarkable *sculpture*, which is symbolic, full of repose, and expressive of religious peace. The Egyptian artists knew "*when to let things alone*," and never marred their handiwork by over-doing. *Painting* with them was chiefly a decorative—rarely an ideal art. Only the primary colors were used. The only exception was that of green—a secondary one.

WRITING, LITERATURE. AND SCIENCE.

The inner pellicles of the reed, (*cyperus papyrus*) spread out flat, furnished them with a tough and almost indestructible writing material, on which they inscribed their hieroglyphic, hieratic, or demotic characters—each style being a simplification of the other—with a reed or goose quill, and a carbonaceous ink that has remained unchanged for centuries.

The sacred library of Thebes bore the inscription: "Dis-

pensary of the Soul." The most important of their religious books was the *Ritual of the Dead*, or the *Book of Manifestation to the Light*. It is the EGYPTIAN BIBLE. It is the product of every age of the national religion, and contains the doctrines already described. It contains the declarations made by the soul before Osiris and his assessors of the good it has done, and the evils it has avoided. "I have given food to the hungry, I have given the thirsty to drink; I have furnished clothing to the naked," the soul avers. This singular compilation proves that God has never left Himself without witness; that primitive revelations of His mind and will to men have remained with them, though in sadly corrupted and distorted form. The theological and moral knowledge of the Egyptians was doubtless directly derived from Noah and his predecessors. All their religious literature the priests traced to the celestial *Thoth*, the *Hermes Trismegistus* of the Greeks, who was inspired to write his books by the supreme god. His earthly counterpart, the *Second Thoth*, they affirmed to be the author of all the social institutions of the land. He organized the nation, established religion, regulated worship, taught men the sciences and the fine arts, and all the elements of civilization. Forty-two sacred "*Hermetic Books*," of which the priests were the custodians, embodied all this knowledge.

Romances, scientific treatises on medicine, astronomy, astrology, and geometry, and also historic annals, are found among their books. The fountain of ancient civilization was undoubtedly this wonderful Egypt. The eternal truths of religion and morality it possessed clothed it with marvellous power over the nations; but the fuller development of those truths to the Hebrews, whose were the oracles, and of whom, as concerning the flesh Christ came, who is God over all, blessed forever—gave to them a power of redemption from evil, and of elevation to the highest ideal of human holiness, compared with which that of the Egyptians is but as the ray of the rush-light to the splendors of the mid-day sun.

SYNCHRONOLOGY. B. C. 1300—1200.

EGYPT.	ISRAEL.	GREECE.	PHENICIA.	ITALY.
Occupied chiefly with internal affairs. Helen elopes with Paris, and arrives in Egypt, <i>etc.</i> 1263.	Delivered by Deborah and Barak, 1285. Tola, Judge of Israel, 1232. Jair judges Israel, 1210.	Edipus, king of Thebes, 1206. Argonautic expedition, 1261. First Pythian Games. Temple at Delphi built 1263. Theseus establishes a democracy at Athens 1235. Olympic Games 1222.	Tyre founded, 1259. Carthage founded by the Syrians, 1233.	Latinus reigns, 1239. TROY. Laomedon reigns, 1260. Troy taken by the Argonauts, 1240. Priam, king, 1224.

CHAPTER XXIX.

HAMITIC, AFRICAN AND ASIATIC NATIONS.

LIBYANS. Herodotus used the title of Libyans to designate all the African peoples outside of Egypt and north of the Sahara. Those living south of the Great Desert he termed Ethiopians. The name of Libya, the Greeks said, was the name of a native woman, whose sisters were Asia and Europe, all three being the daughters of Oceanus. West of Egypt were the Libyan *Adyrmachidæ*, whose customs were Egyptian, and whose long-haired women "when they catch any vermin on their persons, bite it and throw it away. In this they differ from all the other Libyans." (*Rawlinson's Herod. Vol. iii, p. 120.*) These were the *Lehabim* or *Lubim* of Gen. 10:13, Nahum 3:9, who were allied at different times with the Egyptian Shishak, and the Ethiopian Zerah, in expeditions against Judea. Afterwards they fell under the power of Cambyses, served in the host of Xerxes, were subdued by the Carthaginians, and then passed under the rule of the Greeks, Romans,

Saracens, and Turks successively. Five cities were erected on part of their territory, (the *Pentapolitana Regio* of Pliny), by the Greeks.

The GILLIGAMMÆ, in whose country the *silphium*,—an umbelliferous plant, three feet in height, resembling the wild carrot, and valuable for food and medicine—grew, were closely allied to the *Lubim*, if not a part of them. Next came the ASBYSTÆ, CABALIANS, (*Kabyles*) and AUSCHISÆ, in whose neighborhood were the fabled gardens of the Hesperides, from which Hercules obtained some of the golden apples with so much labor and difficulty. West of these the NASAMONES extended along the coast to the middle of the Syrtis Major. They were cruel, thievish, adventurous nomads, who dried locusts in the sun, ground them to powder, and then drank them in milk. Near this tribe was the country of the PSYLLI, of whom the greater part were overwhelmed by a sand storm and destroyed. The survivors, Hamilton thinks, are represented by the *Lifayah*, of the Oasis of Ammon, who dread a hot south wind. South of the Nasamones were the GARAMANTES, who lived in the wild beast district, and, like the modern Bosjesmen, avoided all intercourse with mankind. The LOTOPHAGI lived on the promontory of Zarzis, southwest of the Syrtis Minor, (*Gulf of Kabes*), and subsisted wholly on the fruit of the lotus tree, *Rhamnus Zizyphus* of the botanists, and the *Sidr* of the Arabs, who call the fruit *Nebk*. "It looks and tastes rather like a bad crab apple. It has a single stone within it." (*Raoulinson's Herod.* Vol. iii, p. 125, note.) To sailors it was attractive as the diamond of South Africa. Pliny thinks the tree was a species of *Celtis*, "the size of a pear-tree," its fruit very delicious, and causing strangers who ate it to forget their country (*Cf.* 22.1.)

MACHYLANS and AUSCANS followed in westward order. The maidens of the latter divided into two bodies once a year in order to fight with clubs and stones. The people lived together "like the gregarious beasts."

So far, the Libyans were wanderers on the fertile coast, and in the hill-region, south of it—called by the modern Arabs *Biledulgerid*, or "the land of dates." This was, and still is greatly infested by wild beasts. Thus, speaking in general terms, there were and are three tracts of land, nearly parallel to each other, stretching from Egypt to the Atlantic. The coast tract, Barbary, or the land of the Berbers, comprises the modern Morocco, Fez, Algiers, Tunis, Tripolis, and Barca, which are comparatively fertile. South of that is the hill-region; and south of that again, the Sahara, in the oases of which dwell the descendants of the GÆTULI, and MELANO-GÆTULI; who also occupy many districts in Central Africa, south of the Sahara, where they are known as Foulahs, Mandingoes, and Jaloffs. In Fezzan the Garamantians chased and enslaved the Troglodytes, who "feed on serpents, lizards, and other similar reptiles." This extract reads like a verse of present African history. The Libyans about Mount Atlas—the cloud-crowned "Pillar of Heaven," the earthly giant who bears up the sky—called themselves ATLANTES. The Libyan race was uncommonly healthy, and sacrificed "to the sun and moon, but not to any other god." The Ægis (goat-harness), of Minerva was the fringed leather garment of the Libyan women, worn over the dress. That, and the art of tanning, and of four horse charioteering, the Greeks derived from the Libyans.

West of the Syrtis Minor, in what was afterwards Africa proper of the Romans, were the MAXYANS, "descended from the men of Troy." The country beyond them abounded in game, predacious animals and huge reptiles. The reference to the "men of Troy," by the acute and inquisitive Greek, suggests the further historic fact that Greeks, Phœnicians, Romans, Celts, and other non-Hamitic peoples, subsequently had numerous settled representatives on the north African coast. These mingled with the Hamites, and modified their

physical appearance, manners, and customs, and greatly influenced the future of the country.

The GÆTULIANS were a nomadic people, living on the northern borders of the Sahara. They were splendid light-cavalry, served in and against the Roman armies, and are now represented by the *Tawarek*, and other interior Berber or Moorish tribes.

The NUMIDIANS occupied the country between Africa Propria and Mauritania—corresponding to the eastern part of Algiers. When the Romans made acquaintance with them, they were divided into two great tribes, the *Massæsyli*, of whom Syphax was king, and the *Massyli*, of whom Masinissa was king. The latter was educated at Carthage, and was enamored of Sophonisba, daughter of Hasdrubal, who promised him her hand. Beating Syphax in two great battles, he next united his army with the Carthaginians in Spain, helped to defeat the Romans under Cneus and Publius Scipio, in B. C. 212, by a decisive charge of his Numidian horses, the riders of which used neither saddles nor bridles. Rapid alike in the charge, the flight, and the rally, they were the Carthaginian Cossacks. The generosity of Scipio, and the faithlessness of Hasdrubal, soon afterwards induced him to desert to the Romans, whom he advised to carry the war into Africa. They did so; and in the campaigns that followed he defeated Syphax, captured Cirta, (*Constantine*) his capital, and also Sophonisba, whom he married at once to rescue her from slavery. Scipio severely reprimanded him for the latter act, and the Numidian sent his Roman hating bride a cup of poison, which she drank at once with the utmost heroism. He fought against Carthage in the battle of Zama, and was enriched by the gift of the territories of Syphax and Carthage, so that he reigned from Mauritania to Cyrenaica, over a great and powerful state. He introduced the arts of agriculture and civilized life, amassed wealth, and supported a standing army. His son, Micipsa succeeded him, and died B. C. 118, leaving the kingdom to his two sons, and his nephew, Jugurtha. The latter soon made away with his cousins, became sole monarch, and proved himself to be one of the ablest, worst, and most perfidious of rulers. By corruption and bribery he secured the favor of the Roman patricians. Detected in the crime of assassination at Rome, he was ordered to depart from it, B. C. 110. Casting many a silent look behind him as he left, he exclaimed: "*Ah, venal city, and destined quickly to perish, if it could but find a purchaser!*" (*Sallust, Jug. C.* 35.) In the wars with Rome that ensued on his return to Numidia, Jugurtha showed himself to be an ideal guerilla chief. Bold, hardy, skillful, ferocious, he taxed the skill of the best Roman generals to the uttermost. When surrendered to the Roman commander Sulla, by the perfidious Bocchus, king of Mauritania, he was forwarded to Rome, and with his two sons walked before the triumphal car of the consul Marius, January 1st, B. C. 104. On the slope of the Capitol, he disappeared from the procession, and was thrown into what he called the "ice-bath" of the Tullianum,—a cavern prison. "Some tore his robe off his back, and others, catching eagerly at his pendants, pulled off the tips of his ears along with them. When he was thrust down naked into the dungeon, all confused, he said with a frantic smile, 'Heavens! how cold is this bath of yours!' There, having struggled for six days with extreme hunger, and to the last hour laboring for the preservation of life, he came to such an end as his crimes deserved." (*Plutarch, Vit. Marius.*) Juba, *cir.* B. C. 50, one of the successors of Jugurtha, sided with Pompey against Cæsar, and lost his throne. Numidia was declared to be Roman territory, and Sallust, the historian, was sent thither as its governor.

The MAURITANIANS held the beautiful, fertile, and mountainous country on the west of Numidia to the Atlantic Ocean, now included in Morocco, and in western and central Algiers. In the time of Bocchus, the betrayer of Jugurtha its eastern boundary was the river Molochath (*Mulba*). Ptol

emy, son of Juba II, fell victim to Caligula's capricious cruelty, A. D. 40, and his realm became a Roman possession.

The COLCHIANS were a Hamitic people, who lived on the Black Sea, southwest of the Caucasus Mountains, in what is now called Mingrelia. Strabo says that the country was fruitful, produced bitter honey, and every material requisite for navigation. Colchis was famous in the annals of maritime enterprise, forasmuch as it was the country whither the legendary Jason and his heroic companions, sailed in the good ship *Argo* to recover the golden fleece, which had belonged to the ram that Mercury gave to Nephele, and on which Phrixus and Helle, the children of Nephele, escaped from Orchomenus. The ram carried both safely through the air, over sea and land, until they came to the sea between Sigæum and the Chersonese, when Helle fell off into the water, which was thenceforward named from her, Hellespontus, (*Helle's Sea*.) Phrixus arrived safely in Colchis, and there sacrificed the ram. Jason obtained the fleece through the love and magical art of Medea, the Colchian king's daughter. The linen manufactures, dark complexion, crisped locks, traditions, and circumcisional rights of the Colchians, led to the belief that they were the descendants of a military colony of Egyptians left in Colchis by the conquering Sesostris. Their history is similar to that of other tribes in Asia Minor.

The PHILISTINES (*emigrants*), who figure so prominently in the Old Testament history, may have been, and probably were, a Hamitic people. (Gen. 10:14.) Some writers hold that the Philistines from Caphtor, (Amos 9:7)—"the remnant of the maritime district of Caphtor," (*Crete*), (Jer. 47:4.) were Aryans who dispossessed the Semitic Avim, then blended with them, and finally adopted their language—just as the Normans adopted the language of the English. If Hamites originally, a similar miscegenation could as readily take place. Their language was certainly Semitic, and so were the names of their cities. As early as 1897, B. C., they were settled in the *Shephelah*, or great maritime plain of Palestine, and held doubtful relations to Abraham, (Gen. 20), and subsequently to Isaac, (Gen. 26.) When the Israelites came out of Egypt, the Philistines had formed a powerful confederacy of five cities—Gaza, Ashdod, Ashkelon, Gath, and Ekron. (Joshua 13:3.) The Canaanitish Anakim—of whom Goliath was one—were allied with them. (Josh. 11:22.)

The extraordinary fertility of their country was a source of great wealth. It lay in the direct route of commerce between Phœnicia and Syria in the north, and Egypt and Arabia in the south. Ashdod and Gaza were the keys of Egypt. The Philistines were slave traders, merchants and mariners, skillful as smiths, armorers, and builders, and acquainted with the founder's and goldsmith's arts. To the Israelites they were always unfriendly, and frequently raided their country. Warfare between the two nations was mainly of bitter and destructive guerilla character. Samson was one of the most distinguished Hebrew chieftains in that peculiar species of strife. In the time of Eli, the high-priest, the Philistines captured the ark, B. C. 1141, and subsequently oppressed Israel until their yoke was broken by the signal victory of Ebenezer, B. C. 1120. The ark was restored B. C. 1140, in consequence of the supernatural plagues sent upon them. The merciful chastisement failed to cure them of foul superstitions and idolatries. Incessant and harassing struggles with this hateful foe probably induced the Israelites to demand a king, who should unify the twelve tribes, and bring their entire force to bear upon the restless aggressors. In the end of David's reign they were subdued, and remained unwilling subjects throughout the whole of Solomon's administration—acknowledging his sovereignty by the payment of tribute. After his decease, and the division of the Hebrews into two nations, they again became formidable enemies. Philistia next became the battle-field of the Egyptians, Assyrians, and Babylonians, who in turn held its rich plains and cities. In B. C. 332, Alexander the Great cap-

tured Gaza on his way to Egypt. In B. C. 166, the Philistines, with ancient hatred, joined the Syrians, under Gorgias, in an attack on Judea. Effective reprisal followed, and in B. C. 97, Alexander Jannæus, the Jewish king, captured Gaza. In B. C. 63, Pompey annexed Philistia to the province of Syria, for it had then become part of the Roman empire.

CHAPTER XXX.

CANAAN—PHœNICIANS. CILICIANS.

Canaan, fourth son of Ham, was the ancestor of several nations mentioned in Gen. 10:15-18. Of these the *Sidonians* were the descendants of his first-born, Sidon. With them the other Canaanitish tribes were more or less closely allied. The *Arkites*, or citizens of *Arca*, near Tripolis; the *Sinites* of the town *Sin*, near Arca; the *Arvadites* of *Aradus*, and *Antaradus* still farther north; and the *Zemarites* of *Simyra*, a city in the same locality, united with the *Sidonians* to form the PHœNICIAN confederacy on the coast of the Mediterranean.

Delitzsch, the two Rawlinsons, and other ethnologists maintain the Hamitic descent of the Canaanites, notwithstanding their Semitic speech. Sanchoniathon, or rather Philo of Byblos, a Syro-Phœnician Greek—who wrote in the second century after Christ, and who professed to present his countrymen with a translation of the history composed by a Phœnician priest of that name,—claimed for Phœnicia the origination of science, art, and civilization. His people, he asserted, were *autochthons*, deduced from *Chaos*, through a succession of gods to CHNA, the first Phœnician. The truth is probably stated by the Arabian historians, and the book of "Nabathæan Agriculture." These assert that the Phœnicians were expelled from Lower Mesopotamia, in consequence of a quarrel with the Cushite kings of Babylon, of the dynasty of Nimrod. Herodotus reports that they emigrated from the shores of the Erythræan Sea, or Gulf of Persia; and other historians profess to have found in that locality, and in the Bahrein islands, names of places which afterwards reappeared in Phœnicia. It is quite probable that these immigrants from the lower part of the Euphrates valley, not only overran Palestine, but that a portion of them passed on into Egypt, and established their supremacy there as the Hyksos or Shepherds, whom the Egyptian priest Manetho expressly calls *Phœnicians*, that is *Canaanites*. These, on their expulsion from Egypt, brought with them Egyptian civilization, and Egyptian writing, which was adapted to the Phœnician language, and formed the *alphabetic* system that was soon adopted in Palestine, and was thence carried by Phœnician commerce to different parts of Europe, Asia and Africa.

The original Canaanitish entrance into Palestine preceded that of Abraham in B. C. 1921. The immigrants found the country sparsely populated by tribes who were probably Aramæan Semites from the Euphratean highlands. In rude ages it is a uniform habit to characterize obscure and almost forgotten predecessors as men of unusual stature, strength, and violence. Probably these were such—purely physical qualities being developed by necessary attacks on wild nature and wild beasts. The more cultured Canaanites over-matched their predecessors. The Amorites took Bashan from the *Rephaim*. (Gen. 14:5.) The *Emim* and *Zamzammim* were afterwards supplanted by the descendants of Lot. (*Deuteronomy* 2:20.) Other tribes were the *Anakim*, of whom the *Nephilim* were a branch—about Hebron; the *Avim*, on the maritime plain, near Gaza; the *Horim* in Mount Seir, and the *Kenites*, *Kenizzites*, and *Kadmonites* towards Arabia Petrea, (Gen. 15:19.) The country was large enough to accommodate them all. Even after the Israelitish occupation the sons of Anak (*giants*) lived side by side with intruded tribes, and the last of them did not disappear till the reign of David.

The language of the Canaanites was Hamitic or sub-Sem-

itic, and may have received further inflectional development from contact with the gigantic aborigines, and more particularly from the commercial intercourse with foreign nations upon which the Phœnicians immediately entered. The Hebrew and Phœnician languages differed merely as dialects. The former was doubtless expanded and improved by the latter.

The civilization, colonizing energy, commercial greatness and historic prominence of the Phœnicians, are strangely disproportioned to the size of their country. Phœnicia is only a narrow strip of coast—a broken shelf of land at the base of the Lebanon foot hills, which project as headlands and detached islands into the Mediterranean, and thus form excellent harbors. The average breadth of the country, including the slopes of Lebanon, was only twelve miles; its extreme length from Antaradus on the north to the White Cape, (*Ras el Abiad*), along the coast, only 120 miles. Its dimensions varied as different times, and these figures represent the average size. Numerous rivers, fed by the snows and springs of Lebanon, abundantly water and beautify it. An excellent coast road was carried across these streams by bridges and over the intervening promontories by zigzags—stairs or ladders—the most remarkable of which was the *Climax Tyrionum*, across the White Cape, which was three hundred feet high. Out of the great highways trodden by oriental armies, blessed with a climate and productions remarkable for excellence and diversity,—the usual summer heat at Berytus (*Beyrut*) being 90° Fahrenheit, the winter rarely below 50°—with copious rains for eight months, and with cloudless sunshine for four months of the year, Phœnicia afforded a delightful residence. The parching east wind and the enervating south wind, together with the excessive heat, could always be evaded by easy removal to the cool retreats of Lebanon, with its exquisitely grand and enchanting scenery. Oranges, lemons, almonds, peaches, pomegranates, bananas, grew in the orchards on the coast, the fertile lowlands bore enormous crops of corn; olive, vine, and fig-tree flourished in the foot-hills. Each inhabitant could “dip his feet in oil,” and “sit under his own vine and under his own fig tree.” The very name of the land, Phœnicia, is said to spring from the abundant date-palm.

Lebanon—from 6000 to 8000 feet high—furnished an exhaustless supply of pine, fir, cypress, evergreen oak, and “cedar of Lebanon.” One grove of about 400 cedars remains, in the valley of the *Kadisha*, or river of Tripolis, 15 miles from the sea, and at an elevation of 6172 feet above its level. Bears, wolves, panthers, find shelter in the rugged ravines of the limestone range. Fish abound on the coast. Most famous of all the fisheries was that for the *buccinum* and *murex*, the molluscs which supplied the famous “Tyrian purple.” The first was on the rocks, the second in the deep water. Each animal yielded only a small drop of the precious fluid, from the canal following the spiral convolutions of the shell. When first removed it was of cream color and smelt like garlic. Exposure to light changes it to green, blue, red, and deep purple. Fabrics steeped in it and then washed with soap, became of permanent bright crimson color. The molluscs and the secret of manufacture are both peculiar to the ancient Phœnicia.

Like the Greeks, the Phœnicians were accounted a nation, but never formed a complete political union. Sidon at one period, Tyre at another, obtained supremacy over the other cities. Tyre is not mentioned in Scripture till the time of Joshua. (19:29.) The Biblical writers use “Sidonians” for the Phœnicians in general. Homer, too, calls them *Sidonians*, and their country *Sidonia*. Sidon was the most ancient city. Arca (*Tel Arka*) was the birth-place of Alexander Severus. Gebal, or Byblus, (*Jebeil*) was the burial place of Adonis, and the seat of his mysteries. The Giblites (*Josh. 13:5*) were famous artificers in the employ of Solomon, (1 Kings, 5:18). They built Berytus (*Beyrut*.)

Tyre became the chief city of Phœnicia. Justin says that

the Philistines, under Ascalon, stormed and destroyed Sidon in the 13th century, B. C., that the citizens withdrew to Tyre, which thenceforward enjoyed the supremacy. Even after that event the people were called Sidonians. (1 King, 5:6). Sidon was rebuilt and regained more than ancient prosperity. Tyre was twenty miles south of Sidon. Old Tyre was in the mainland—Tyre on a rock a mile long, and half a mile from the shore. Tripolis was founded by colonists from Tyre, Sidon, and Aradus.

The Phœnicians early became the subject-allies of the Egyptians. Under the great Rameses they preserved local self-government, and their own traditional laws, worship, manners, and customs. Sidon especially rose to the highest commercial prosperity. She planted colonies in Cyprus, Crete, and Asia Minor, founded naval stations at Rhodes, Thera and Cythera; worked the silver mines of Siphnus and Cimolus, and the gold mines of Thasos. On the coasts of the Ægean, of the Euxine, and of the Mediterranean they carried on a lucrative trade. In Africa they founded the colony of Hippo, and also of Cambe, on the spot subsequently occupied by Carthage. The Canaanites, displaced by the Israelitish occupation under Joshua, are traditionally reported to have sought homes in those distant colonies about B. C. 1445.

Each Phœnician city up to this date seems to have been governed by a limited monarchy, controlled by a moneyed and official aristocracy. The king of Tyre was paramount sovereign. He regulated the general interests, commerce, and colonies of Phœnicia; concluded treaties with foreign powers, and commanded the naval and military forces of the confederation. Under his auspices the Phœnicians settled Utica in Africa, founded Cadiz, Gibraltar, Algesiras, and Malaga in Spain; Cagliari in Sardinia, and commercial factories on the coast of Sicily, and even in the southwest of Albion, (*England*.)

Menander of Ephesus traces the succession of the kings of Tyre for two hundred years, from Abibaal, *cir.* B. C. 1050, to Pygmalion, brother of Elisa, or Dido, by whom Carthage was founded, B. C. 871-824. Hiram is the second king in Menander's list. In B. C. 1014 he was in close alliance with king David; “for Hiram was ever a lover of David.” (1 Kings, 5:1.) The interests of the two countries were identical. Israel was the farm, Phœnicia the workshop and warehouse; and each nation shared the avails of both. The regard of Hiram for Solomon did not equal that he entertained for David. He had lavishly supplied Solomon with money and building materials, and indignantly characterized the twenty Galilean cities received in payment as “*Cabul*” *i. e.* “*dirty*” (1 Kings 9:13.) Hiram rebuilt the great temple of Melcarth, and the adjacent temple of Ashtoreth, (*Venus*), at Tyre with unexampled splendor. He also greatly enlarged the area, dockage, and fortifications of the city. The completion of these great works set himself and his artificers at liberty to aid Solomon in his vast architectural undertaking. Copies of the letters that passed between the two were kept in the archives of Tyre to the time of Josephus, who gives translations of them. Solomon married a daughter of Hiram, joined him in his maritime adventures, and reaped great profits from foreign trade.

In B. C. 918 Ahab, king of Israel, married Jezebel, daughter of Ethbaal, priest-king of Tyre. (1 Kings, 16:31). The migration of Dido, at the head of the Tyrian aristocracy, to the ruins of the Sidonian Cambe in Libya, is placed in B. C. 872 or 865. There Carthage (the *new city*) was established, and the foundation of a power that rivalled Rome firmly laid. The Assyrian monarchs began to extend their power over Phœnicia about the same time. Asshur-nasir-pal records on his obelisk the receipt of tribute from most of its cities. His son, Shalmaneser II, “the Black Obelisk king,” also received tribute, but probably gave more to Phœnicia in the benefit of his alliance than he received from it, for Greek tradition ascribes to it a *Thalassocracy*, or dominion of the sea, from B. C. 824 to

786. In B. C. 720 insular Tyre defied the Assyrians, who had no navy, and emerged from the five years' siege which followed, with safety and honor. She was now in the zenith of glory, and at the beginning of decline. The power with which she had been invested for the good of all, had been used selfishly, and the profits of common commerce doled out to her sister cities, had been the share of servants rather than of partners. Each of them in turn repudiated her leadership; her gold and silver mines were seized by covetous neighbors, and her fleet was lost in the service of her Assyrian oppressor, B. C. 708.

When the Phœnicians revolted against the Assyrians in B. C. 680, Sidon led the insurrection, and bore the brunt of Esarhaddon's fury. In B. C. 610 the Phœnicians welcomed the Pharaoh Neco as their deliverer from the Assyrian yoke, and put their fleets at his service. The decisive battle of Carchemish drove the Egyptians back to their river-land. The conqueror, Nebuchadnezzar, followed hard on their track, and imposed grievous burdens on their sea-faring friends. The wonderful description of Tyrus, in Ezek 37, imparts vivid ideas of her wealth and commerce at this period. She said, "I am of perfect beauty." Her pride and self-confidence were augmented by the failure of the terrible Babylonian to capture her B. C. 588. "Every head" in his army "was made bald and every shoulder was peeled, yet had he no wages, nor his army for Tyrus, for the service that he had served against it." (Ezek, 29:18). Sidon had submitted to his power, and profited by his generosity.

To their honor the Phœnicians refused to assist Cambyses in his designs on Carthage, so that he was forced to relinquish them. They were bound by oaths, they said, to their Carthaginian kinsmen. But they did serve in the Persian navy against other nations. Sidonians won the prize in a boat race before Xerxes, had the privilege of supplying the imperial flag-ship, and were accounted the best sailors in the service.

About B. C. 353, Phœnicia rebelled against Persia, allied herself with Nectanebo II, last king of Egypt, and performed some notable feats of valor. But when Ochus advanced against the rebels with an army of 300,000 foot, and 30,000 horse, Tennes, king of Sidon, turned traitor to his people, and betrayed some hundreds of Sidonian citizens into the Persian's hands. The splendid barbarian butchered them. The gallant Sidonian survivors then fired their own city, and perished in the flames, rather than surrender to the butcher, B. C. 350. Tennes lost his life, as well as his honor. The hatred created by this cruel atrocity threw open the gates of every Phœnician city to Alexander the Great, after the battle of Issus, B. C. 333. Tyre alone refused him entrance. He then sat down before the city, constructed a mole which joined the island to the main, used the Cyprian navy on the north side and the Sidonian on the south, brought up his newly invented engines to the walls, breached them, and stormed the city after a siege of seven months. The exasperated Macedonians put 8,000 people to the sword, and afterwards sold 30,000 into slavery, July, B. C. 332. Tyre never regained her former glory, though she, as well as Sidon, was a flourishing seat of learning, commerce and manufacture, under the Seleucid king, the Romans, and the Moslems. In the 12th century Tyre was famous for the manufacture of glass, which the Greeks believed to have been accidentally discovered by some mariners propping up their cauldron with lumps of *natron*, or native carbonate of soda, which formed their cargo, and from the fusion of which with the sand a stream of molten glass ran out. The Greeks were in error, for the Egyptians manufactured glass centuries before the alleged discovery.

In A. D. 1757, Tyre, the "queen of the sea," had fallen so low, that she had only ten inhabitants, Turks and Christians, who lived by fishing. The prophecy uttered 2340 years before:—"I will make thee like the top of a rock; thou shalt be a place to spread nets upon; thou shalt be built no more,"

(Ezek. 26:14) has been signally fulfilled. There has been some improvement since, both in Tyre and Sidon, (*Saida*), but no indication of returning glory. *Beirut* enjoys most of the commerce that once sought their harbors.

CILICIANS.

The Cilicians, who lived in the country on the northeast corner of the Mediterranean, opposite Cyprus, were largely of Phœnician blood. Some of their extant coins bear Phœnician inscriptions. Their country was mountainous, well watered, and very fruitful. In it, at Issus, Alexander defeated Darius Codomanus, B. C. 332. In it was the Greek settlement of Solæ, the birth-place of Menander, the comic poet, and of Aratus, the astronomical poet, both of whom were quoted by St. Paul, (1 Cor. 15:33, Acts 17:28). The great apostle himself was a native of Tarsus in Cilicia, which was the seat of a celebrated school of philosophy. The Cilicians were a proud, independent people, famous as robbers, pirates and slave merchants. Pompey and Cicero brought them under the Roman yoke in the last century before Christ, *cir.* B. C. 52. Judaism flourished among them, and afterwards Christianity, under the labors of St. Paul. Both were well nigh extinguished, when the country fell into the hands of the Saracens, and afterwards of the Turks.

SYNCHRONOLOGY. B. C. 351—330.

PHœNICIA.	EGYPT.	GREECE.	MACEDON.	ROMANS.
Burning of Sidon, 350. Destruction of Tyre, 332.	Nectanebo, last king, flees to Ethiopia, and does not return, 350.	Plato dies, aged 80. Is said to have seen, studied, and appropriated much of the Old Testament, 348.	Philip wins the battle of Chæronea, 338. Is killed by Pausanias, 336. Battle of Granicus, 334. Battle of Arbela 331.	Twelve cities in Campania buried by an earthquake, 345. P. Decius devotes himself for his country 340.

CHAPTER XXXI.

CARTHAGINIANS.

Carthage, the renowned rival of ancient Rome, lay on the coast of Africa, and was about 400 miles distant from the mouth of the Tiber, on the opposite shore of the Mediterranean. Carthage is said to have been founded by Dido, (*the fugitive*), and a large colony of aristocratic Phœnicians, *cir.* 872 or 865. The colonists were of mixed blood, and soon amalgamated with the native Africans.

The religion of the Carthaginians was the same as that of the Sidonians, which, under Queen Jezebel, corrupted the worship of the Israelites. Their supreme deity was *Baal-Hammon*, the sun. To him, whom the Israelites called *Moloch*, the Carthaginians offered human sacrifices. At one time, when their country was in danger of being conquered, "a great sacrifice was offered of 200 children of the highest rank." (*Smith's Ancient History*, Vol. 2, p. 382.) They also worshipped *Ashtoreth*, "the Queen of Heaven," or the moon; and a deified hero named *Melcarth*. Their religion was productive of lust and cruelty.

Carthage soon prospered as a commercial city, and extended her power over north Africa, as the mistress of its cities and nations. In B. C. 509, she made a treaty with Rome. After that she conquered Sardinia, Corsica, part of Sicily, and Spain, where she built New Carthage, (*Carthagera*) in B. C. 229-8.

Her government had two chief magistrates called *Suffetes*, (*Judges*), at its head. A Council of Elders, consisting of 30 members, all of whom were elected annually by the whole body of citizens from their chief houses, constituted their legislature. In times of war, the supreme command in the field was entrusted to a general or *dictator*, appointed by the council. In case he failed to win the victory, they were wont to torture and then crucify him. Hamilcar, who was defeat-

ed at the great battle of Himera, in Sicily, B. C. 480, killed himself to avoid his certain doom. Hanno, a powerful traitor, who aimed to make himself king, had "his eyes put out, and his hands and legs broken—as though, says the historian, to exact the penalty of his crime from each member that had aided its perpetration—his body, torn with scourges, was fixed upon the cross." In the last days of the republic the people were a corrupt and lawless mob, in which boys were conspicuous as ring-leaders. They had no rich middle class, but only the *very rich*—the great merchants, planters, and noble governors—and the *very poor*, the rabble, that had no property, and lived from hand to mouth.

The Carthaginians had some excellent laws. One maxim of their husbandry was that *no man should possess more land than he could properly manage*. Carthage was to Africa what New York is to America, and London to Europe. It was the great market for all kinds of natural and manufactured products. Polybius called it "the wealthiest city of the world." Wealth corrupted the owners. They hired mercenary soldiers to fight their battles, and would not render that personal service in active warfare without which a republic must perish. In the army of Spain, consisting of 15,000 men, there was not a single Carthaginian foot-soldier. Only the officers were Carthaginians. The people at large had not that "sense of serving one's country" which "is at once a bond of discipline and a source of strength." Their armies had no patriotism, no enthusiasm. Carthage was a great naval power. The great sea-fight with the Roman Regulus was fought by a fleet of 350 ships, carrying 150,000 men, B. C. 256. The ships were small, and could be built wherever there was wood, iron and water.

Carthage and Rome eyed each other across the sea with very unfriendly glances. Both could not be mistress of the Mediterranean. A quarrel was inevitable. When it broke out they were equally matched. Neither could subdue the other without invading her country. Carthage sent Hannibal into Italy, and Rome sent her generals into Africa. Livy says that the Romans were nearer destruction than their enemies. But the courage and perseverance of the Romans triumphed. Carthage was destroyed, and Rome became the queen of the nations. Three wars, known as the Punic Wars, accomplished this result.

The *First Punic War* lasted from B. C. 263 to 241. It was brought on by an appeal for help to the Romans from a horde of Italian adventurers and plunderers who had invaded Sicily, and who were in danger from the Carthaginians and King Hiero. The Romans responded and hostilities began. In sixty days the Romans built a fleet of 120 ships—practising the rowers on scaffolds like ships' benches, until the fleet was completed. The Carthaginians were the better sailors, but the Romans were the better mechanics and fighters. Each of the Roman vessels was provided with a plank boarding bridge, hinged up against the mast in the fore part of the ship, and containing a long spike at the upper end. This bridge was let fall on the enemy's vessel. The spike held it fast, and the Roman soldiers poured across the bridge, and captured the ship. At the battle of MYLÆ, B. C. 260, the Romans, under their admiral, Duilius, won a stunning victory. A column was erected in the Forum, ornamented with the beaks of the captured ships. The Romans then invaded Africa, but were wholly defeated by the Carthaginians under the Spartan general Xanthippus, B. C. 255. Regulus, the Roman commander, was made prisoner. Defeated at Panormus, B. C. 251, the Carthaginians sued for peace, and sent Regulus, B. C. 250, to ask for it. The stern old patriot advised the Roman Senate not to grant it, and on his return to Carthage was put to death with cruel tortures. Another crushing naval defeat followed in B. C. 242. The Carthaginians crucified the admiral, but they were compelled to cede Sicily and the smaller islands to the Romans, and to pay a large portion of the expenses of the war.

Carthage was now the lamb to the wolf. Rome accused her of soiling the waters—in other words of perfidy—in order to have a pretext for devouring her. Carthage, weakened by African insurrections, was obliged to yield Sardinia and Corsica, and to pay 1200 talents. (\$1,800,000,) to defray the expenses of her enemy's warlike preparations. Hamilcar now resolved to conquer Spain, and to march into Italy from that country. He took with him his "lion's brood" of children, including Hannibal, whom he had sworn as a boy, upon the altar of Baal, to be the undying enemy of the Romans—Hasdrubal, and Mago, to train them under his own eye for the contest. No king, said the bitter Roman, Cato, was worthy to be named by the side of Hamilcar Barca. Hannibal succeeded him, B. C. 221, at the age of twenty-six. He became the greatest general of antiquity. The storm of Saguntum, in Spain, by him in B. C. 219, brought on the next struggle.

The *Second Punic War* lasted from B. C. 218 to 201. The Romans sent Fabius to Carthage to inquire whether she or Hannibal was responsible for the sack of Saguntum. He gathered up the bosom of his *toga*, or cloak, as if he held something in its folds, and said, "Here we carry for you peace and war; take which you please." "Give which you like," replied the Carthaginian senators. "I give you WAR," he answered, shaking out the folds. Then followed one of the most memorable of all wars ever waged. Hannibal, at the head of a great army, left Spain, and crossed the Alps, by the Little Mount St. Bernard, through the snows and avalanches, into Italy in 218. At the battle of TREBIA, the charge of the Carthaginian Sacred Band, 2000 strong, under Mago, routed the Roman army. In the year after that, Hannibal lost an eye from ophthalmia, and many soldiers from disease. At the TRASIMENE LAKE, (*Lago di Perugia*) he again defeated the Romans, who left 15,000 soldiers dead on the field, and as many more in the hands of the invader. The rivulet which ran blood into the lake on that day is now called *Sanguinetto*. Fabius Cunctator (*the delayer*) now took the field against him, and tried to wear him out by harassing annoyances. At CANNÆ, B. C. 216, he once more crushed the Romans, of whom 70,000 were left dead on the field. A basket, containing 10,000 of the gold rings worn by the slain knights, was sent to Carthage.

Hannibal encamped within five miles of Rome, but was not strong enough to capture it. In the long contest the best and bravest generals of the Romans were slain, together with about 300,000 soldiers. Had Carthage seconded Hannibal as she might have done, the Roman republic would have perished. But she foolishly refused to do so. The Romans carried the war into Africa. Hannibal was recalled to repulse them, and did everything an able general could do, but was defeated by Scipio at the battle of ZAMA, B. C. 202. He afterwards met his conqueror at the court of Antiochus the Great in Ephesus. Scipio, who greatly admired him, asked "whom he esteemed the greatest of generals." Hannibal replied, "Alexander the Great." "But who was the second," asked Scipio. "Pyrrhus," was the tantalizing answer. "And who the third?" "Myself." Surprised at having found no place as yet, Scipio rejoined, "What then would you have said if you had conquered me at Zama?" "Then," exclaimed Hannibal, "I would have ranked myself above Alexander above Pyrrhus, above every other general."

Carthage was overpowered, obliged to give up her ships of war, to pay within fifty years 10,000 talents, (\$15,000,000,) to abandon Spain, and all her foreign possessions, and to descend into the position of a defenseless mercantile town. Hannibal was hounded to death by the enmity of the Romans, who could not feel safe while he survived. He poisoned himself in B. C. 183, at the age of 76, and thus rid the Romans, as he said, of their fear of an old man.

The *Third Punic War*, from B. C. 150 to 146, began with the resistance of the Carthaginians to the brutal injustice of

the Romans, whose fear of them revived in presence of the marvellous prosperity of their city. Forbidden to make war without permission of their masters, who allowed Masinissa, the Numidian king, to worry and plunder them with impunity, they at last nerved themselves to resistance. Cato the Censor, who had been the head of the Roman mission to Carthage, and had seen her 700,000 citizens, her wealth and power, was obstinately bent on her ruin. He threw a bunch of ripe figs upon the floor of the senate, and exclaimed: "Those figs were gathered but three days ago at Carthage, so close is our enemy to our walls." Whenever he voted, no matter on what subject, Cato always added, "I vote, moreover, that Carthage should be destroyed." Destroyed she was, and that in a manner as wickedly inexcusable as it could well be. When the inhabitants heard the wolfish sentence, although they had given up their armaments and 300 of their noblest youths to purchase peace from the malignant foe, they resolved to die rather than yield. In a frenzy of despair they manufactured fresh arms,—the women giving their hair to complete the weapons—built new ships, cut a new passage to the sea, and defended themselves for three years. Carthage died by inches fighting savagely at each step. A miserable remnant of 30,000 men and 25,000 women marched out of the citadel through the burning ruins, over the heaped up corpses of their fellow citizens. Scipio Nasica sent public property to the value of \$7,500 00 to Rome, sold the captives into slavery, and at the command of the Senate, levelled Carthage with the ground, and devoted the site to perpetual desolation. That murder of a nation was one of the greatest crimes of history, and Rome eventually suffered from its commission. The comediant Terence, one of her great classic masters, and a native of Carthage, was but a poor compensation for her own willful loss of magnanimity and justice.

Augustus Cæsar, B. C. 19, sent out a body of 3000 colonists to found the Roman city of Carthage, which was made the capital of Africa. It vied with Rome and Constantinople in wealth and magnitude, during the empire. Afterwards it became the seat of a Christian bishopric; then the capital of Genseric, king of the Vandals, A. D. 439. It was finally destroyed by the Arabs, under Hassan, A. D. 647.

SYNCHRONOLOGY. B. C. 202-116

CARTHAGE.	ROME.	GREECE.	JUDÆA.	EGYPT.
Battle of Zama, 202.	First war with Macedonia begins, 200.	Athens in the hands of Rome, 201.	Submits to Antiochus, 200.	Death of Ptolemy, 202.
Hannibal in Africa, 203-201.	War with Macedonia, 200-196.	Against Macedonia, 198-197.	First mention of the Jews, 198.	Ptolemy dies, 197.
Antiochus, 197-190.	Antiochus, 197-190.	Antiochus, 197-190.	Antiochus, 197-190.	Antiochus, 197-190.
Scipio Africanus, 193-190.	Scipio Africanus, 193-190.	Scipio Africanus, 193-190.	Scipio Africanus, 193-190.	Scipio Africanus, 193-190.
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CHAPTER XXXII.

CANAANITISH NATIONS.

Heth, progenitor of the HITTITES, is mentioned in Gen. 10:15, as the second son of Canaan. The Hittites, near Hebron, from whom Esau took wives, (Gen. 26:34, 35) and of whom Uriah was one, (2 Sam 23:39), were only a branch of the great original Hittite family. After the settlement of Canaan in Palestine "were the families of the Canaanites

spread abroad." (Gen. 10:18.) The Hittites were a warlike power in the valley of the Orontes, and extended from thence toward the Euphrates. They were a distinct tribe in Palestine as late as the time of Ezra, who urged the returned Jews (c. 9:1) to do what Nehemiah compelled them to do, (c. 13:23-30) namely, to put away their strange wives.

The JEBUSITES held the hill country around their capital, Jebus, which was wrested from them by David, who named it Jerusalem. The AMORITES living east of the Jordan under Sihon and Og, were conquered by Moses. Joshua afterwards annihilated another Amorite confederacy, "as the sand upon the sea-shore in multitude, with horses and chariots very many" (c. 11:4) at the waters of Merom. The locality of the GIRGASITES, perhaps that of the Gergesenes, (Matt. 8:28) has not been precisely ascertained. The HIVITES were an unwarlike but crafty tribe, who over-reached Joshua, (c. 9), and were made tributary by Solomon. Part of them lived at Shechem, and another part at the foot of Lebanon and Hermon. The word CANAANITE, in the broad sense, as used in the Scriptures, included all these tribes—except the HAMATHITES, (Gen. 10:15-18.) The latter occupied Cœte-Syria, (Hollon Syria) between Mount Lebanon and Mount Anti-Lebanon, also the upper and central valley of the Orontes. Hamath, afterwards call Epiphania by the Greeks, and still a large town, is one of the oldest cities in the world. The valley between the northern end of Mt. Lebanon and Mt. Nusain-eyeh, is believed by many to be "the entrance of Hamath."

CHAPTER XXXIII.

SEMITIC FAMILY—ELAMITES.

Elam, eldest son of Shem, (Gen. 19:22) settled in the district east of Chaldea, known to the Jews as Elam, to the early Greeks as Cissia, and to the later Greeks as Susiana. It is a rich and fertile tract, partly mountainous, but mainly bottom land, refreshed by cool streams, frequent rains, and pleasant breezes. Over this country Chedor-Nebo reigned B. C. 1917, and was also lord paramount over other peoples. He was the first great Oriental conqueror known to history. His invasion of Palestine, subjugation of the nations in it, capture of Lot, and rout by Abraham, are recorded in Gen. 14. Chaldean inscriptions speak of him as Kudur-Lagamer.

Shushan was "in the province of Elam," (Daniel 8:2) which had probably been subdued by Nebuchadnezzar, and was afterwards merged in the Persian empire. The ELAMITES, whose Semitic blood was mixed with Hamitic, were skillful archers, (Isa. 22:6, Jer. 49:35,) and fought both on horseback and from chariots. Tenacious of their nationality—of which we find tokens as late as the Day of Pentecost, (Acts 2:9,—they revolted twice in the reign of Darius Hystaspes; but at length consented to subjection, and followed the fortunes of the Persian empire.

See PERSIANS.

CHAPTER XXXIV.

ASSYRIANS.

Genesis 10:11 states that out of the land of Shinar went forth Asshur, second son of Shem, and builded Nineveh, with other cities. He was the founder of the Assyrian nation. G. Rawlinson, (*Ancient Monarchies*, Vol. i, p. 236,) also affirms that the language, physical type, moral characteristics, manners, and religious customs of the ASSYRIANS prove that they were, as Moses asserts, of Semitic origin.

Assyria comprehended the upper part of Mesopotamia. As its power grew, its limits were greatly enlarged. Its capital cities were all situated on the middle of the river Tigris. The

country is flat, but has some ranges of hills. The names of Padan-Aram, Aram-Naharaim, Gozan, and Halah, designate in Scripture particular portions of it. The climate is pleasant and healthful; the storms, fierce but brief; the plains, which in spring are "carpeted with the tenderest verdure, and thickly strewn with the brightest and loveliest flowers," are "yellow, parched, and almost herbless" at midsummer; the lands along the rivers are remarkably fertile. Fruit trees and vegetables are abundant. Stone, together with the useful and precious metals, was extracted from the hills. Domestic and wild cattle, beasts of prey, birds, and fishes, were numerous.

The Assyrians, by their own literary and artistic remains confirm the truth of the Biblical statements concerning them. They were fierce, cruel, and treacherous: always at war with animals or men. Quarter was rarely given in battle. The heads of the dead and dying were cut off, and carried to camp. "We see on the bas-reliefs, (sculptured figures and scenes on the walls of the temples,) the unresisting enemy thrust through with the spear, the tongue torn from the mouth of the captive accused of blasphemy, the rebel king beheaded on the field of battle, and the prisoner brought to execution with the head of a friend or brother hung around his neck. We see the scourgers preceding the king as his regular attendants, with their whips passed through their girdles; we behold the operation of flaying performed either upon living or dead men; we observe those who are about to be executed first struck on the face by the executioner's fist." Nineveh was "a bloody city," (Nahum 3:1). Of marked intellectual power, but proud and drunken, the principal redeeming feature in their character was comparative kindness to women and children. Their females, however, were secluded with as watchful and rigid a jealousy as that of the modern Turks or Persians. They richly deserved the character and doom pronounced by the prophet Nahum.

The wedge-shaped writing of the Assyrians contained, according to Oppert in 1858, about 318 forms. Each character corresponds, not to a letter, but to a syllable. This peculiar system of writing is well—but not thoroughly—understood by scholars. Their language was more like that of the Hebrews than any other. Assyrian life is portrayed by the sculptures which stand out from flat surfaces on walls. There are—1. War scenes, including battles, sieges, devastations of an enemy's country, naval expeditions, and triumphant returns from foreign war, with the trophies and fruits of victory. 2. Religious scenes, either mythical or real. 3. Processions, generally of tribute-bearers, bringing the produce of their several countries to the Great King. 4. Hunting and sporting scenes. 5. "Scenes of ordinary life." The kings were great hunters and often slew lions, single-handed. Red, blue, black and white colors are principally used on these bas-reliefs.

In scientific attainments the Assyrians were nearly equal to the Egyptians. One of the later kings, named Asshur-bani-pal, formed a sort of *Royal Library*, and put it in certain chambers of his grandfather's palace. There Mr. Layard found it. The books were piled on the floors more than a foot deep. Some of them crumbled into dust—for they were only clay tablets, covered with writing—but many remain entire. These contain comparative vocabularies, lists of deities and kings, records of astronomical observations, grammars, histories, and scientific works of various kinds. The amount of writing they contain exceeds, as Mr. Layard remarks, "all that has yet been afforded by the monuments of Egypt." (*Nineveh and Babylon*, p. 347.)

The Assyrians mustered enormous armies for their foreign wars, and supported them by agriculture, domestic manufactures, foreign trade, and the spoils of conquered peoples. Their religion resembled that of the primitive Chaldeans. "Asshur," "the great god," and possibly their deified ancestor, they worshipped as "the king of all the gods." Beside him, they had many others. Full of religious feeling, they believed

"in the actual power of [their] idols to give protection or work mischief." They could not conceive of a purely spiritual deity. They prayed much, and were great ritualists.

Their morals were as bad as their religion was impure. Nahum justly denounced "Nineveh as a well-favored harlot, the multitude of whose harlotries was notorious."

For 500 years Assyria was the most powerful known empire on earth. From B. C. 1250 to 745, or from the conquest of Babylon to the accession of Tiglath-Pileser II, we have many records of the country. These relate the conquests of Shalmaneser II, (B. C. 858-823) who warred with Ben-Hadad, Hazael, and Ahab, and received tribute from Jehu. From Tiglath-Pileser to the fall of Nineveh, the records are still more abundant. Sargon, a usurper, who ascended the throne B. C. 721, took Samaria, and settled the captive ten tribes of Israel in Gauzanitis and Media. Sennacherib, his son, succeeded him, B. C. 705, and left on record an account of his campaign against Hezekiah, part of which reads as follows: "Because Hezekiah, king of Judah, would not submit to my yoke, I came up against him, and by force of arms and by the might of my power, I took forty-six of his strong, fenced cities, and of the smaller towns which were scattered about, I took and plundered a countless number. And from these places I captured and carried off as spoil 200,150 people, old and young, male and female, together with horses and mares, asses and camels, oxen and sheep, a countless multitude. And Hezekiah himself I shut up in Jerusalem, his capital city, like a bird in a cage, building towers around the city to hem him in, and raising banks of earth against the gates, so as to prevent escape. . . . Then upon this Hezekiah there fell the fear of the power of my arms, and he sent out to me the chiefs and the elders of Jerusalem with thirty talents of gold and eight hundred talents of silver, and divers treasures, a rich and immense booty. . . . All these things were brought to me at Nineveh, the seat of my government, Hezekiah having sent them by way of tribute, and as a token of his submission to my power." The proud and boastful monarch said nothing about his defeats. Recording losses was not to his taste, and he is silent about the miraculous destruction of his army of 185,000 men, in one night, B. C. 710.

Esar-haddon, his successor, colonized Samaria with Babylonians, Susanians, and Persians. Under his son, Assur-bani-pal, the glory of Assyria culminated. Egypt and Cyprus were conquered, Asia Minor, Armenia, and many Arabian tribes felt its power; magnificent palaces were built, and art reached its greatest perfection. But untiring justice was at hand. Scythians and Medes attacked the empire, the Babylonians revolted, and Nineveh itself was besieged. Diodorus Siculus reports that the city was a quadrangle, whose sides were 150 stadia long, and its ends 90,—the entire circuit of the walls being 480 stadia, or about 60 miles. This agrees with the statement of the book of Jonah that it was an "exceeding great city" of "three days' journey"—a day's journey being twenty miles. Diodorus further says that the earth-walls, faced with masonry, were 100 feet high, broad enough for three chariots to drive abreast upon them, and defended by 1500 towers, each 200 feet in height. Strabo says it was larger than Babylon. The population in Jonah's time has been estimated at 600,000. Vain, however, were walls and towers, skill and valor, to avert its destruction. Cyaxares, the Median monarch, blockaded it for two years. An extraordinary and unexpected freshet of the Tigris came to his assistance, and swept away part of the walls. The Medes entered. Sardanapalus, the king, burned himself in his palace. The conqueror then fired the city, and leveled its magnificence with the ground. The neighboring cities were also burnt. Layard and other explorers have found evidences of the conflagration in charcoal and charred wood, and in slabs and statues split with heat. The date of its destruction is not certain. G. Rawlinson fixes it in B. C. 625. Thus perished Nineveh. For

centuries it was forgotten, until the mighty mounds on the east side of the Tigris, opposite Mosul, were excavated, and the ruins of its former grandeur brought to light. Its works of art and its wedge-shaped inscriptions have found their way to the principal cities of Europe, and also to America. They, as well as the desolate and buried city, attest the precise fulfilment of the inspired prophecies of Nahum (3:12-15) and of Zephaniah (2:13-15).

SYNCHRONOLOGY. B. C. 1150-650.

ISRAELITES.	GREECE.	ROME.	EGYPT.	ASSYRIA.
Samson wars against the Philistines, 1136.	Govern-ment of the Decennial Archons at Athens be-gins, 1068.	Amulius, king of Alba Longa, 794.	Shishak, plunderer of Jerusalem, and the temple, 971.	Perhaps (on the whole) the greatest power in the world from B. C. 1150 to B. C. 650—five centuries.
David kills Goliath, 1062.	Homer and Hesiod flourish 950.	Rome founded on the 20th of April, 753.	Sculpture first mentioned in profane history, 772.	Tiglath-Pileser on the throne, 747.
Temple of Solomon finished, 1004.	Homer's poems brought into Greece, 886.	Romulus murdered by the Senators, 716.	Sebacus, 737.	Shalmaneser ascends the throne, 728.
Elijah sacrifices on Carmel, 907.	Era of the Olympiad begins, July 23d, 776.	Tullus Hostilius king, 672.	Invasion of Egypt, and captures Azotus, 679.	Besieges Samaria, and carries off the greater part of the remaining Israelites, 721.
Death of Elisha, 841.	Second war between Messenia and Sparta begins, 685.	Alba destroyed, 665.	Memphis becomes capital of Egypt, 660.	Sennacherib invades Judah, and loses language of his army, 712.
Western and northern tribes carried away captive, 739.	Tyrtæus and Evander, the poets, flourish.	Latins conquered by Romans, 640.	Attempts made to dis-cover the primitive language of mankind, 657.	Holofernes, an Assyrian general, 676.
R-mainder of tribes deported, 721.	Code of Draco adopted, 623.			Ninevah destroyed, 625.

TO BE CONTINUED.

ORIGIN OF NATIONS.

ON THE CIVILIZATION OF THE ETRUSCANS.

Etruria the source of early Roman civilization—Supposed date of the commencement of Etruscan power, B. C. 1000 or even B. C. 1400—Real date probably not before B. C. 650—Most flourishing period from B. C. 620 to B. C. 500—Character of Etruscan civilization—Architecture—Its massiveness—Walls—Towers—Gateways—Sewers—Vaults—Tombs—Æsthetic art—Statues—Bas-reliefs—Paintings—Bronzes generally—Candelabra—Engraved mirrors—Vases—Figures in clay—Etruscan music—General mode of life—Higher elements of civilization wanting—Characteristics of the government—Low morality—Small progress in science and literature.

Among early civilizations, one of the most remarkable is that of the Etruscans. At a time when the Romans and the Latins generally were in a condition but little advanced beyond that of savages, when Rome itself was a collection of mud huts, surrounded by a palisade, the Etruscan nation—spread over the greater part of Northern Italy—was in possession of fine cities, handsome buildings, richly-ornamented tombs, elegant dresses, music, painting, sculpture, and most of the useful arts, and even many of the refinements of life. "Rome," it has been well said,¹ "before her intercourse with Greece, was indebted to Etruria for whatever tended to elevate and humanize her, for her chief lessons in arts and science, for many of her political and most of her religious and social institutions, for the conveniences and enjoyments of peace, and the tactics and appliances of war—for almost everything, in short, that tended to exalt her as a nation, save her stern virtues, her thirst of conquest, and her indomitable courage, which were peculiarly her own." The Romans them-

selves, notwithstanding their intense national vanity, acknowledged this debt to some extent, and admitted that they derived from the Etruscans their augury, their religious ritual, their robes and other insignia of office, their games and shows, their earliest architecture, their calendar, their weights and measures, their land-surveying, and various other elements of their civilization. But there is reason to believe that their acknowledgments fell short of their obligations, and that Etruria was really the source of the *whole* early civilization of Rome, until the time came when—during the second Samnite war (B. C. 323-303)—she was brought into contact with the luxury and refinement of the Greeks.

It is difficult to fix exactly the date at which Etruscan civilization commenced. Some of the most distinguished of modern historical critics¹ have maintained that the great power, and with it the artistic eminence and social progress of this people, is to be carried back to a period anterior to B. C. 1000, and that, consequently, their civilization is to be regarded as parallel with that of the Phœnicians, of the Assyrians, of the early Iranians, and of the early or Vedic Indians. A theory has even been started recently² which would require us to enlarge this date considerably, and to regard the Etruscans as already one of the most powerful of European nations in the century between B. C. 1400 and B. C. 1300. But, on the whole, it seems to be most probable that the people did not greatly distinguish itself or come prominently into notice among the nations of the earth before the sixth, or at furthest the seventh, century B. C. There is no mention of the Etruscans in Homer. The earliest Greek writers in whose works the name occurs are Hesiod and Pindar among the poets,³ and among the prose writers, Hecataeus, Hellanicus, and Herodotus.⁴ In Hesiod (about B. C. 750) the use of the term is vague, designating the inhabitants of the Italic peninsula generally rather than any particular nation.⁵ It is not until about B. C. 550 that the Greeks become familiar with the real Etruscan people, who at that time hold, and had held for perhaps a century,⁶ a species of maritime supremacy in the Western Mediterranean, where they had become celebrated for their naval skill and their piratical habits. With the conclusions which we thus derive from Greek literature agree fairly the Roman traditions, which place the great development of Etruscan power in the second and third centuries of the city, or about B. C. 620-500.

The general character of Etruscan civilization has been already indicated; but the reader will probably expect a more detailed account of it. The standard works which describe it

¹ K. O. Müller, in his "Etrusker" (iv. 7, 8, and "Einleitung," 2, 2), makes the commencement of the Etruscan era B. C. 1044. Niebuhr, in his "Roman History," carries back the date to B. C. 1188 (vol. i. p. 138, E. T.). Mr. F. Newman, in his "Regal Rome," while abstaining from any mention of a date, lays it down that "the Etruscans, in all civilizing art, were exceedingly in advance of the other nations of Italy," and "belonged to the era of Phœnicia and of Egypt." (p. 97).

² See the "Revue Archéologique" for 1867, and compare Lenormant, "Manuel d'Histoire ancienne de l'Orient," vol. i. p. 429, and the "Contemporary Review" for 1870, pp. 92-94.

³ See Hesiod, "Theogon," l. 1015; Pind., "Pyth." i. 72 (Ed. Mommsen). Simonides, writing about the same time as Pindar, also mentions the Tyrsenians or Etruscans (Fr. 93, Ed. Gaisford).

⁴ See Hecat. Fr. 25; Hellan. Fr. i; Herod. i. 94, 166, etc.

⁵ Agrius and Latinus "rule over all the illustrious Tyrsenians." Compare Dionys. H. "Ant. Rom.," i. 25, who says that the Greeks confounded the Etruscans, Latins, Oscans, and Bruttians, under the general name of Tyrrhenians.

⁶ See Ephorus, Fr. 52.

¹ Dennis, "Etruria," vol. i. pp. xxi., xxii.

fully,¹ are not very accessible; nor do our museums enable us to form a very exact notion of its nature. Beyond a copious display of what are called, somewhat loosely, "Etruscan vases," they contain little that bears upon the subject. The main monuments indicative of its character are in fact irremovable. They consist of massive walls, gateways, sewers, subterranean tombs, rock-sculptures, and mural paintings inseparable from the stone-work which they decorate. They exist mainly on the sites of the ancient cities of Etruria, or in the cemeteries of the Etruscan people, and have, in comparatively few instances, been torn from their natural resting-places to adorn the museums of Europe.

Etruscan architecture is remarkable for its massiveness. The chief remains of it are found in the walls and gates of cities, in sewers, bridges, vaults, and tombs. Etruscan town walls are of extraordinary strength and grandeur. They are of two kinds.² In the more northern parts of the country, where the rock is difficult to be hewn, being limestone, hard sandstone, or travertine, they are composed of huge blocks, tending to be rectangular, but of various sizes and irregular arrangement, with small pieces often inserted into the interstices of the larger blocks. This is the case at Volaterræ, at Populonia, at Rusellæ, and elsewhere. The blocks of stone in this style of building³ are often eight or ten feet in length by three, four, and even five feet high. In the more southern districts, where the common material is *tufo*, a volcanic rock very easily worked, the masonry is of squared stone, and is very regular, but not particularly massive. Two styles are used. Sometimes the courses are similar, the blocks all exposing one of their long sides to the view; sometimes the wall is built in alternate courses, in the style which has been called *emplecton*,⁴ the ends of the stones being exposed in one course, and the sides in the other. The blocks in this masonry have commonly a length of nearly four feet, with a height and width of two.⁵

Etruscan walls are occasionally flanked by towers,⁶ which are of square construction, and project externally to a distance of twelve or fifteen feet. The walls are sometimes, even at the present time, forty feet high.⁷ In thickness they vary greatly. Where they are built throughout of solid stone, their width is commonly not more than six or seven feet; but in cases where the solid masonry is confined to an internal and an external facing, the intervening space being stuffed with rubbish, the width is sometimes as much as sixteen or seventeen feet.⁸ The circumference is not, commonly, great, but in one instance has been calculated to exceed four miles.⁹

In the earlier times Etruscan gateways were mere square openings in walls, guarded on either side by a stone doorpost, and covered in at top by a flat stone or wooden lintel; but after a while the use of the arch was introduced, and the gateway became an imposing feature. The arch was carried to a height of above twenty feet; the voussoirs and key-stone were massive; an external moulding, in some instances, added dig-

nity and richness, while an ornamentation by means of human heads in bold relief introduced an element of interest or mystery. At the same time, for greater security, gateways were doubled. A short passage, of a very solid construction, led from a first archway to a second, where a second gate impeded the entrance of assailants; and a *cataracta*, or portcullis, could be lowered immediately behind the first gate, so that their retreat was cut off, and they were made prisoners. Interesting specimens of gateways thus guarded remain at Volaterræ, in the Porta all' Arco, and the Porta di Diana, which have been well described by Inghirami.¹

The remains of sewers are found on the sites of almost all Etruscan towns; but the most perfect specimen of Etruscan skill in this respect is the Cloaca Maxima at Rome, which is still in an excellent state of preservation.² This is a culvert formed by a triple arch of the most massive character, the inner diameter of the innermost arch being fourteen feet, and the outer diameter of the outermost arch thirty-two feet. It was carried from the site of the old Forum to the Tiber, in a slightly circuitous course, a distance of about seven hundred yards, and may be ascended by a boat when the Tiber is low, the distance from the level of the water to the crown of the inner arch being at that time about six feet.

It is doubtful whether Etruscan bridges were ever arched. Most probably they consisted of simple piers of stone, carried up a certain height from either side of the stream to be crossed, and then united by planks stretched from pier to pier, and by others connecting the piers with roadways upon either bank. A specimen, believed to contain Etruscan work,³ still exists at Vulci, where three projecting buttresses of red *tufo*, much weather-worn, are embedded in masonry of a different age and material, and united by arches of Roman construction. It is thought⁴ that these buttresses, or piers, originally stood alone, and sustained a horizontal, and perhaps movable frame of woodwork, like that which is known to have existed for many ages at Rome, in the case of the Pons Sublicius.

Etruscan vaults are of two kinds. The more curious, and probably the most ancient, are *false arches*,⁵ formed of horizontal courses of stone, each a little overlapping the other, and carried on until the aperture at the top could be closed by a single superincumbent slab. Such is the construction of the Regulini-Galassi vault at Cervetri, the ancient Cære, which is twenty yards in length, though less than five feet in breadth, and only a little above six feet high. But it is far more common to find in Etruria vaults perfectly arched in the ordinary way with voussoirs, or wedge-shaped stones.⁶ These are neatly fitted to each other, and are generally uncemented. The blocks composing them vary from seven or even eight feet in length to two or three feet, and from a width of ten inches to a foot and a half.

It is probable that these vaults were in most instances intended for tombs; but the more ordinary tombs of the Etruscans were chambers, hewn out of the rock, often of a considerable size, so as almost to resemble houses, and sometimes with external façades of a highly ornamental character. The "temple-tombs" at Norchia are especially remarkable.⁷ A wall of rock is hewn into a representation of two temples—Doric in general character, but with peculiar features. Each

¹ Such as Inghirami, "Monumenti Etruschi," 7 vols. 4to; Micali, "Storia degli antichi popoli Italiani," 3 vols., and "Monumenti Inediti;" Abeken, "Mittel-Italien;" Dempster, "De Etrur. Reg.," 3 vols. folio, etc. Even Dennis, "Cities and Cemeteries of Etruria," 2 vols. 8vo, 1848, is a book not found in all libraries.

² See Dennis, vol. i. "Introduction," p. lxiii.

³ Ibid. vol. ii. pp. 151, 249, etc. One block measured by Mr. Dennis was 12 feet 8 inches long by nearly 3 feet broad.

⁴ Vitruv. ii. v. 8. § 7.

⁵ Dennis, vol. i. p. 88.

⁶ Ibid. vol. i. pp. 133—135; vol. ii. pp. 271—273.

⁷ Ibid. vol. ii. p. 151. Thirty feet seems to be a common height. (Dennis, vol. ii. pp. 154, 249, 272, etc.)

⁸ This is the case at Volaterræ (Dennis, vol. ii. p. 155).

⁹ See Micali's "Antichi popoli Italiani," vol. i. p. 141, and vol. ii. p. 209. Compare Gori, "Mus. Etrus.," vol. iii. p. 32.

¹ See the "Monumenti Etruschi," vol. iv. pp. 160, *et seq.*

² For representations, see the article on the Cloaca in Dr. Smith's "Dict. of Antiquities," p. 299; and that on Rome in the same gentleman's "Dict. of Greek and Rom. Geography," vol. ii. p. 815.

³ Dennis, vol. i. p. 401.

⁴ Lenoir in the "Ann. Inst." for 1832, p. 261.

⁵ Dennis, vol. ii. p. 46.

⁶ Ibid. pp. 376, 441, 488, etc.

⁷ For a representation, see Dennis, vol. i. p. 243; and for a full description see the same writer, vol. i. pp. 249—255.

rose up into a pediment, which was richly adorned with sculpture, while below, on the entablatures, were *guttæ* and triglyphs. The entablatures were each of them supported by at least six square pillars, detached from the rocky face behind them; and this rocky face was—at least in one instance—decorated with a splendid bas-relief (representing a procession of strange figures decidedly archaic and Etruscan), the effect of which was heightened by a delicate coloring, still to be traced upon the background, and, in places, upon the figures. The interiors of the Norchia temple-tombs are mean; but elsewhere the sepulchral chamber had often considerable magnificence. In some the plan of a house was closely followed.¹ A flight of descending steps gave entrance into a vestibule, on either side of which were chambers (*triclina*); beyond, a doorway led into the principal chamber, or *atrium*, out of which opened further *triclina*. The ceilings were carved into an imitation of beams and rafters crossing each other; arm-chairs, with footstools attached, stood against the walls, from which weapons or other articles were suspended. In other cases the tomb consisted mainly of a single large chamber, which was ornamented with paintings or with inscriptions. The “tomb of the Tarquins,” at Cervetri, is thirty-five feet square, and supported by two massive pillars in the middle;² that of the Cæcinæ, at Volaterræ, is circular, supported by a single pillar, and with a diameter of forty feet.³ The paintings in the tombs most commonly represent banqueting scenes; but encounters with wild beasts and other hunting scenes, representations of fabulous animals or of games and sports, and scenes from the mythology, are not uncommon. The colors are in some instances faded, but in others as vivid as when first laid on. Occasionally, but very rarely,⁴ sculpture takes the place of painting, and reliefs, representing men and horses, and wild beasts in combat or devouring their prey, cover the walls of the sepulchral chambers, extending from the floor to the ceiling, and giving great richness to the apartments.

The æsthetic art of the Etruscans comprises statuary, painting, engraving, modelling in clay, and casting and chiselling in bronze. Except in the case of recumbent figures on tombs, their statuary is not often “in the round.” Some ten or a dozen erect figures, in stone or marble, mostly mutilated, have been found, which, with more or less probability, may be pronounced Etruscan. They have seldom much merit. Some are exceedingly quaint and archaic in character, as the lady figured by Mr. Dennis in his first volume;⁵ others have not much to distinguish them from Roman work. Recumbent figures on sarcophagi are common. They are in general stiff, and have a conventional air; all lean on their left elbow, and have the right arm stretched along the body; the right hand commonly holds a goblet. The execution is for the most part somewhat coarse, and there is evidence of a want of artistic feeling in the fact that originally the figures were wholly covered with paint. On the other hand, we are told that in some cases the heads are in excellent taste, the faces being “full of character,” and the features occasionally “Grecian.”⁶

The bas-reliefs are of a higher order than the statues. They are almost always vigorous, and though sometimes quaint and even grotesque in portions, are never wanting in life, spirit, and action. The subjects represented seem to be most commonly Greek; but there is no close imitation of Greek models,

and the beauty and grace which characterize the productions of the Hellenic artists are never reached. The reliefs, moreover, like the statues, appear to have been disfigured by a coarse, unnatural, and inharmonious coloring, which must have greatly detracted from their merit as works of high art.

Etruscan paintings are said to fall into four classes.¹ Those of the earliest period present Egyptian and Babylonian analogies. They are wholly religious, deities or mythological emblems being the only subjects represented. The drawing is stiff and rigid; the drapery adheres closely to the form; the figures are in bad proportion, limbs and bodies being unduly elongated; and the artist seldom ventures to represent his figures otherwise than in profile. Quaint and strange animals, chimeras, sphinxes, gorgons, griffins, centaurs, belong especially to this stage; four-winged deities are common; the flowers and foliage are of unnatural shapes, and the coloring is strange and unpleasant. In the second period, “Etruscan art stepped out of the conventionalities which confined it, and assumed a more energetic character—more like the Greek than the Egyptian, yet still rigid, hard, and dry, rather akin to the Æginetic than the Attic school, displaying more force than beauty, more vigor than grace, better intention than ability of execution, an exaggerated, not a truthful representation of nature.”² This second period was followed by a third, in which the Etruscan artists became the servile imitators of the Greeks, whose works they copied, and whose entire manner they adopted, so that it is difficult to distinguish between the productions of the two peoples. Finally, there was a period of decadence, in which drawing became careless, composition over-complex, attitudes affected, and ornament too much sought after. Art “forgot her sublime and godlike simplicity, to trick herself out in meretricious embellishments.” Purity and chasteness of design and delicacy of execution disappeared. The time of perfection was gone by, and Etruscan painting entered upon the period of corruption and decay.

Among the most curious and artistic of all the productions of Etruria are the bronzes. These include a great variety of articles, such as couches, tripods, caskets, cauldrons, shields, censers, helmets, cuirasses, daggers, spear-heads, arrow-heads, vases, ewers, and the like; but the most remarkable are the statues, the candelabra, and the engraved disks or mirrors. The bronze bust of an Etruscan lady, found in a tomb at Vulci, and figured by Dennis twice,³ is among the most curious specimens of their early art which has come down to us. It is not cast, but formed of thin plates of bronze hammered into shape, and finished with the chisel. The features are repulsive, the right arm is ill modelled, and the bust is too small for the head; but the archaic and native character of the whole is most interesting, and the pedestal is exceedingly handsome. It is adorned with figures in three rows, the top and bottom rows containing processions of lions, while the intermediate one exhibits sphinxes, human figures, and bigæ. Altogether, the work is one of the most characteristic that we possess. It shows traces of Egyptian, and perhaps of Assyrian influence,⁴ but is manifestly a genuine native product, and must belong to an early period. The bronze statues of the later times are very different. Ordinarily they are cast in clay, and imitate Greek models, but have very little merit.

Ancient art has produced few things more elegant than

¹ Ibid. vol. ii. p. 32.

² Dennis, vol. ii. p. 43.

³ Inghirami, “Monumenti Etruschi,” vol. iv. p. 85.

⁴ As at Tarquinii on the tomb called “La Mercareccia” (Gori “Mus. Etrusc.” vol. iii. p. 90), at Cervetri in the “Grotto del Triclinio” (Dennis, vol. ii. p. 35), and at Chiusi (ibid. p. 375, note).

⁵ Page 422.

Dennis, vol. i. pp. 446, 447.

¹ Dennis, “Introduction,” pp. lxxviii-lxxxiii.

² Dennis, “Introduction,” p. lxxviii.

³ In vol. i. p. 423, and vol. ii. p. 536. A very quaint bronze statuette of a somewhat similar character is figured by Micali (“Antichi Monumenti,” p. xv.)

⁴ Compare Layard, “Nineveh and Babylon,” p. 190, where the resemblance of the figures on the pedestal to those on bronzes found at Nineveh is noted.

Etruscan candelabra. The Athenians are said to have imported them in the time of Pericles,¹ and the museums of Europe contain several of extraordinary beauty.² The base is commonly a tripod, composed of three legs of animals, or of three human forms bent backwards. The stem rises to a great height, and is twisted or fluted; sometimes it springs from one statuette, and is surmounted by another; frequently it is ornamented by figures of animals, which seem to be climbing up it. At the top there is a cup for a lamp, often decorated with figures of birds.

The engraved mirrors of Etruria are curious, but less interesting than the paintings on vases and tombs. They are either pear-shaped or circular, and contain, generally within a wreath of leaves, some scene from the Greek or the native mythology,³ or some representation of Etruscan life and manners. Occasionally the drawing has an elevation and perfection which leaves nothing to be desired; but more commonly the style is mediocre, being either rude and coarse, or affected and negligent; belonging either to the infancy of art, or to its decay and decrepitude.

In fictile art the Etruscans equalled, if they did not even excel, any other nation. Granting that a very large number of the vases discovered in the country, which are to be counted by hundreds, or even thousands, in all the great collections of Europe,⁴ were importations from Greece, or from the East, yet still there can be no reasonable doubt that many—the majority probably—were of native manufacture. Peculiarities of style attach to the vases of each locality; many have Etruscan inscriptions; where the inscription is Greek, it is often misspelt in such a way as to indicate that the artist was a foreigner. Add to this that many varieties of form are found in Etruria which do not exist elsewhere, and the conclusion is inevitable that, however large the importation, there was also a native manufacture; and that, in fact, wherever originated, the art of making and painting vases was carried to a higher pitch of development in Etruria than in any other locality. If then we regard the vessels found in the tombs as mainly, or, at any rate, as largely Etruscan, we cannot fail to admire the skill and taste of the people as exhibited in their production. The varieties are almost infinite, the forms always tasteful, sometimes exquisite, the patterns charming, the paintings spirited. If, as is probable, the most meritorious are pure Greek, still, in the remainder there is enough of taste and skill to indicate a very high degree of artistic excellence, and to excite our surprise and admiration.

Besides their vases, the Etruscans modelled figures in clay, which have often considerable merit. One of Adonis, in the Museo Gregoriano, is greatly admired.⁵ Figures of gods—especially the *Noṽensiles*—are common. There are others of women, of children, and even of infants, all beautiful in their way, modelled with good taste and carefully finished. The animal heads, in which the *rhyta*, or drinking cups ordinarily terminated, are also excellently rendered.⁶

We are told that the Etruscans had considerable skill in

music. The trumpet was generally regarded by the ancients as of their invention;¹ and the vases often represent bands of trumpeters, fifers, and harpers, who play apparently in concert. The double-pipe is also common in the paintings; the tambourine, flute and Pan's-pipe appear occasionally; and castanets are frequent. Dancing usually accompanied the music, and in this both sexes participated; but the dancers seem, in all cases, to have been professionals, whose services were hired, the employment being deemed a low one, in which those who wished to be thought respectable must not participate.

In physical comfort and luxury, in the elegance of their houses, the richness and variety of their dress, the magnificence of their personal ornaments, the beauty and taste of their furniture, the grandeur of their processions, the splendor of their banquets, the multitude of their sports and games, the Etruscans can scarcely have been surpassed by any contemporary, or, indeed, by any ancient nation. The paintings show us banqueting scenes, where figures, male and female, clothed in richly embroidered garments, recline on elegant couches under flowered coverlets, feasting to the sound of lyres and pipes; a multitude of handsome slaves, magnificently apparelled, stand around, some waiting their master's orders, others replenishing the silver goblets from the wine-jars on a sideboard hard by; while a train of dancers, male and female, clad in gauzy robes, and wearing chaplets of myrtle, or rich jewels, entertain the feasters with their lively steps and graceful movements, some of them piping as they dance.² Ancient authors tell us that the Etruscans indulged in banquets of this description twice a day.³ It was characteristic of the Etruscan manners that women took their place at the board by their husbands' side, and shared the banquet, unless it was one where the drinking was to be carried to excess.

In the higher elements of civilization, in religious ideas, in law and government, in morality, and again in science and literature, there is no reason to believe the Etruscans ever made any great advance. Their religion was a low form of nature worship combined with Shamanism, or a belief in the magical powers of their diviners (*haruspices*), and with a cult of the deceased spirits of each man's family.⁴ It was disgraced by gloomy rites, extreme superstition, and the iniquity of human sacrifice.⁵ The divinities worshipped were viewed as maleficent rather than beneficent, as objects of fear rather than of love. The priests, as their ministers, were regarded with an awful dread; they "wielded the double-edged sword of secular and ecclesiastical authority;"⁶ crushed all free thought and imposed upon the people the tyranny of a minute and all pervading ceremonialism. Even the strong belief in a future life which was a leading feature of the religion, did little to elevate it; for the Etruscan's thoughts upon the subject were divided between a dread of the malignant demons, who would delight in torturing his soul, and the hope of a paradise of mere sensual enjoyment.

In government, Etruria was a narrow oligarchy of a theocratic character. The *Lucumones* were at once the civil rulers, the landed proprietors, and the priests and augurs of the nation, alone acquainted with the will of heaven, and

¹Athenæus, "Deipnosophist," i. 22, p. 28, and xv. 18, p. 700.

²Two in the Museo Gregoriano at Rome, and one in the Museum of Volaterræ have special merit. They are figured by Dennis, vol. ii. pp. 204 and 514. (Compare also vol. i. "Introduction," p. lxx.)

³See Mr. Isaac Taylor's "Etruscan Researches," p. 104, and the Frontispiece to Mr. Dennis's "Etruria." On the general subject of Etruscan mirrors the standard work is Gerhard's "Etruskische Spiegel," which is richly illustrated.

⁴The Museo Gregoriano at Rome contains four rooms of vases; the Museo Campana is also rich in them; the Volaterræ Museum has above four hundred; but it may be doubted whether the British Museum collection is excelled by any foreign one.

⁵Dennis, "Etruria," vol. ii. p. 496; Abeken, "Mittel-Italien," p. 367.

⁶For a representation, see Dennis, vol. i., "Introduction," p. xcix.

¹Æschyl. "Eumenides," l. 570; Sophocl. "Ajax," l. 17; Virg. "Æn.," viii. 526; Diod. Sic., v. p. 316; Strab., v. p. 220; Sil. Ital., ii. 19; Athen., "Deipn.," iv. p. 184; Pollux, iv. 11, etc.

²Compare Dennis's "Etruria," vol. i. pp. 282-293.

³Diod. Sic. v. p. 316; Athen. "Deipn.," iv. 13, p. 153.

⁴See Mr. Isaac Taylor's "Etruscan Researches," pp. 86-93.

⁵Human sacrifice is represented on the remains in a way that shows it was practised. (See Dennis, vol. i. p. 447; vol. ii. p. 97, note.) There can be little doubt that the Romans took the custom, which they certainly practiced in ancient times, from the Etruscans.

⁶Dennis, vol. i. "Introduction," p. l.

alone able, by appeasing angry gods, to avert disaster, and prevent national calamity. Under such a government class interests were of course solely considered; and the condition of the bulk of the population was rude and depressed, not to say wretched. There was no separation of the various functions of governors. The same men made the laws, imposed the taxes, administered the state, decided causes, and commanded armies. In one respect only did the Etruscans show any germ of real political intelligence. At a time when the rest of Italy was divided up among a number of petty states, continually at war one with another, they formed a wide-spreading confederacy, which, though perhaps rather religious than civil,¹ yet succeeded in holding together the several communities, in preventing them from wasting each other's strength by internal struggles, and in uniting them under the pressure of external danger into a body possessing considerable strength and coherence. The federal idea, which in Greece scarcely bore any real fruit until after the time of Alexander,² was appreciated in Italy many centuries earlier, and, though not confined to the Etruscans, was apparently recognized by them more distinctly, and at an earlier period, than by any other Italic nation.

But little can be said in favor of Etruscan morality. The men bore a reputation, not merely for self-indulgent and luxurious habits, but for actual gluttony;³ and the women are said to have been almost universally profligate.⁴ We see by the representations in the tombs that dances of a licentious description were witnessed without a blush by assemblages comprising both sexes. Nor was this looseness of manners compensated for by softness of temper or gentleness of behavior towards others. The Etruscans were proverbially harsh in their treatment of their serf population⁵, and often drove these wretched dependants into rebellion; and the cruelties of which their pirates were guilty towards their unhappy captives are but too notorious.⁶

What progress the Etruscans made in science and literature it is somewhat difficult to determine. They certainly possessed letters from a very early date, and seem to have derived them straight from Asia, not mediately through the Greeks.⁷ We hear of their having produced a native literature, comprising, besides religious and ritual books, histories, tragedies, and poems;⁸ but the character of these works is unknown to us, and we can form no judgment of their merit. The drama, which the Romans derived from them,⁹ was evidently of a rude and coarse character; nor is it probable that their other literary efforts were much superior. Their engineering science was, it is clear, respectable. They constructed arches of a fair size, tunnelled through rocks, gave their buildings vault-

ed roofs, raised into place vast masses of stone, and thus were able to form edifices of a most solid and permanent character. But it is not certain that they possessed any other science worthy of the name. Such astronomical knowledge as they enjoyed was probably obtained from Asia,¹ and was empirical rather than scientific. Their meteorology was vitiated by being accommodated to superstitious fancies. It is their art, not their science, which is their true glory, and which, almost alone, gives them their high place among the pioneers of civilization.

TO BE CONTINUED.

DESIGN IN NATURE.

"All things are full of God," said the father of Greek philosophy. "We have no need of the hypothesis of God," said a modern French astronomer. It is with the latter saying, which is descriptive of the attitude of modern science at this time, that the present address will have to do. Atheism no doubt exists; but far more common is the mode of thinking which would dispense with all questions about the Divine nature in dealing with the world and its phenomena; which considers that the introduction of the name of God into scientific research, complicates what is simple, obscures the rules of observation, introduces controversies that are useless to science, restrains the free course of inductive reasoning by an apprehension of consequences, and entangles physical inquiry which leads to sure and clear results, with mental and with spiritual inquiry which have produced nothing but disputation. Those who hold such views would think it unphilosophical to deny, just as they would regard it to affirm, the existence of God. But the popular mind is not equal to nice distinctions; and it seems almost the same thing to most people to deny the existence of God as to exclude the thought of Him when exploring His creation.

I am not without hope that a few words delivered here upon "the argument from design," as it is called, may tend to diminish the growing estrangement between science and religion, and at the same time to revindicate for religion her legitimate share in matters of scientific interest.

I may undertake that the subject, however unworthily treated in other respects, shall be discussed without bitterness, and with a fitting respect for those who have done so much for physical science during the present generation.

It is necessary to sketch in a few sentences that field of creation with which the argument from design has to do. The world presents to us four kingdoms or classes of facts. One of these, and the first in point of order, is the mineral kingdom. A few so-called elements, as metals, earthy bases, and the like, acted upon by certain forces, known to us as gravitation, motion, heat, electricity, magnetism, chemical affinity, have formed the mountain and the valley, the wind and the clouds, the sea margin and the cave; in a word, all the grand substructure on which the higher kingdoms are to take their places. Modern science has discovered however, that these physico-chemical forces are interchangeable or convertible; that retarded motion turns to heat, as in the railway brake, that heat generates electricity, and the electric current magnetises the iron round which it passes. Not only this, but each force generates a certain equivalent of another—so much and no more; and no force is lost, though a force may pass from an active to a potential state. For example, two tons of water are raised by evaporation from the sea, and one of them falls in rain in a valley drained by a river, and in its downward motion back to the sea it will turn the water-wheel, lift

¹See Mr. Bunbury's article in Dr. W. Smith's "Dictionary of Greek and Roman Geography," i. v. ETRURIA; vol. i. p. 804. (V. Political Constitution.)

²In the Achæan and Ætolian Leagues the true federal idea was carried out, not so in the earlier Boeotian, Thessalian, Ionian, Delian confederacies. See Mr. Freeman's useful work on "Federal Governments," (When will he give us another instalment of it?)

³Compare the "*pinguis* Tyrrhenus" of Virgil ("Georg.," ii. 193), and the "*obesus* Etruscus" of Catullus (xxxix. 11).

⁴Plaut. "Cistell.," ii. 3, 20; Theopomp. ap. Athen. "Deipn.," xii. 3, p. 515; Horat. "Od.," iii. 10, 11.

⁵Martial, ix. 23, 4.

⁶Servius ad. Virg. "Æn.," viii. 479.

⁷This has been denied (Müller, "Etrusker," iv. 6, 1; Bradbury in Smith's Dictionary, etc.), but seems to me almost certain. (See Fellows' "Lycia," p. 442.)

⁸Polyb. ii. 17; Verro ap. Censorin. xvii. 6, and "Ling. Lat.," v. 55; Dionys. Hal. i. p. 17; Serv. ad Virg. "Æn." vii. 285; Lucret. vi. 381, etc.

⁹Liv. vii. 2.

¹Niebuhr asserts the contrary ("History of Rome," vol. i. p. 137, E. T.), but adduces no grounds for his opinion. He even assigns to the Etruscans a native "medicine" and native "physics."

the tilt-hammer, bear the barge swiftly in its current, leap over the rocky ledge a foaming cataract, and in all these it is only sending back a portion of the force which was spent upon its evaporation; and the real source of all this work is, and must be, the sun's heat. And ere the water rests again in the sea it will have accounted for the whole of the force, neither less nor more, that had operated upon it; part of it in friction on its bed and in consequent heat; part of it in tasks imposed by human skill. The other tun of water shall fall into some land-locked tarn, high in the hills, where it cannot at once render back its force in work or duty, but the force is there, held in suspense or in reserve. Water lifted from the sea level to the valley of the Engadine, a mile higher, has used much of the sun's heat; it will restore that heat or some equivalent force, as soon as you make a way for it to the sea level again; and it will have parted with all the force, neither more nor less, which raised it to that height. That forces are convertible, and that whether converted or not they are conserved, so that nothing is lost, are propositions demonstrated. It is not, I believe, demonstrated, but it is a probable supposition, that all forces are but one force manifested in different modes.

Then as to the material elements on which these forces work—the hydrogen, carbon, iron, lime, and the like—the name of elements must be held to mean no more than that they have not as yet been resolved into simpler substances. Of their ultimate composition we know nothing. They may be so many modifications of an ultimate matter; but whether this ultimate matter exists, whether it be, as modern materialists tell us with such confidence, eternal and indestructible, whether impenetrability be one of its properties, whether it be not a kind of polar opposite to the physico chemical forces, and engendered with them, so that in a different universe, with other forces at work, there must have been different elements, these are all questions of mere speculation, incapable of proof. The physical enquirer has bound himself to consider only the facts which he can observe; and when he tells us that matter is eternal, and that therefore creation is impossible, he is deserting the ground where alone he is strong. Bishop Berkeley's and Collier's denial that matter truly exists is quite as probable as this affirmation. But both alike are speculative guesses and not science.

There is a second kingdom to add to the first. The world is not a mere agglomeration of rocks and mountains, seas and lakes. Before the physical forces had completed their work, a new force had been added to them; that of life. The bare rocks became clothed with living moss. In marshy places, warm and moist, a rich vegetation grew and decayed. Along the slopes the interlacing roots of grasses detained the particles of soil which would otherwise have been washed down to some lower bed. The vegetable world, with thousands of varieties, clothed and adorned the stony earth. England's greatness in the present was taken order for in those ages when her coal measures were formed out of the forests which grew rank and died in a climate different in all respects from that which forms the subject of our daily animadversion.

Third in order comes the Animal Kingdom. I do not attempt to define life, whether animal or vegetable, with exactness. Every one has failed in that attempt. As a rough description of animal life, it may, perhaps, suffice to say that the living being is one endowed with sensation and spontaneous motion, of which each of the parts contributes something to the continuance of the whole, and is in turn preserved or defended by the whole. If those who find fault with this, look for another definition in Dr. Whewell's comprehensive work,¹ they will find my excuse in the variety and the inadequacy of the definitions there collected. The animal life spread out over the globe from the first is profuse, is beauti-

ful and various. The oölitic limestone and the white chalk are almost wholly made up of shells of Foraminifera. On the river Columbia is a bed of clay 500 feet thick, which consists largely of the shells of Diatoms, if, indeed, these are to be ranked in the animal kingdom. The shells of the Foraminifera, which can only be examined by the microscope, exhibit wonderful variety and beauty. Still more remarkable in this respect are the Polycystina, whose shells, as figured in Mr. Ponton's book, recall censers and vases, jewelled crosses and stars, pendants and tripods, such as a London goldsmith would do well to reproduce. Until the microscope was invented no eye can have explored this wonderful dust. The shells of both these humble tribes, the Foraminifera and Polycystina resemble the shells of other animals much higher in the scale of organization; but nearly as they are related in organization to each other, the forms are very different, and each in itself presents a wonderful diversity of forms. In higher families of animals there are the same characters. The globe teems with life in earth, and air, and water. If you will permit me, so early in my argument, to speak of the Maker of them all I will say that the creative power is inexhaustible in invention, both of useful and beautiful parts. And in the ceaseless activity of these creatures, great and small, we recognize the physical happiness which accompanies so much life. It is a chorus of thanksgiving and praise, from pool and jungle, from tree-top and soft grass, from the creatures that revel in the life that God has given them.

In demanding the right to regard man as the fourth kingdom of nature, I am aware that some may demur to the claim. No doubt he must take rank in the kingdom of the animals, by reason of his identity with animals in all the vital functions. Disparaging things have been said of his brain; and Mole-schott has remarked, I think, that all its finest things are but modified phosphorus after all. "No phosphorus, no thinking!" The slight projection on the outer margin of the ear has lately assumed portentous proportions. The possession of that precious relic, which has turned up suddenly like the locket of the long lost child in a stimulating novel, proves our kinship to the Simian race, from some balder specimens of which we are supposed to have descended, and gives us a place on an unsuspected family tree. But, after all that has been said by the naturalists to teach us humility, there do remain some facts, which entitle man to a separate place, to one at least of which the modern school have given greater prominence than before. They are these. Man can control nature. He can read nature and understand it. He has a power of self regulation, which we call conscience. And he can and does think much about God.

As to the power of man to control nature, I prefer to employ the words of Mr. Wallace, one of the first to put forward what is called "the law of natural selection," who will not be suspected of claiming any transcendental place or privilege for man. "With a naked and unprotected body," he says, man's intelligence "gave him clothing against the varying inclemencies of the seasons. Though unable to compete with the deer in swiftness, or with the wild bull in strength, it has given him weapons wherewith to capture and overcome both. Though less capable than most other animals, of living on the herbs and the fruits which unaided nature supplies, this wonderful faculty taught him to govern and direct nature to his own benefit, and to make her produce food for him when and where he pleased. From the moment when the first skin was used as a covering, when the first rude spear was formed to assist in the chase, the first seed sown or root planted, a grand revolution was effected in nature, a revolution which in all the previous ages of the world had had no parallel, for a being had arisen who was no longer necessarily subject to change with the changing universe, a being who was, in some degree, superior to nature, inasmuch as he knew how to control and regulate her action, and could keep himself in harmony with

¹ "Philosophy of the Inductive Sciences."

her, not by a change in body, but by an advance in mind. Here, then, we see the true grandeur and dignity of man. On this view of his special attributes we may admit that even those who claim for him a position and an order, a class or a sub-kingdom by himself, have some reason on their side. He is indeed a being apart, since he is not influenced by the great laws which irresistibly modify all other organic beings. Nay, more, this victory which he has gained for himself gives him a directing influence over other existences. Man has not only escaped natural selection himself, but he is actually able to take away some of that power from nature which before his appearance she universally exercised. We can anticipate the time when the earth will produce only cultivated plants and domestic animals; when man's selection shall have supplanted natural selection; and when the ocean will be the only domain in which that power can be exerted, which for countless cycles of ages ruled supreme over the earth."¹

Thus eloquently and forcibly speaks Mr. Wallace; and I do not stop now to criticise the exaggeration of language which treats the law of natural selection as supreme ruler of the earth. Let me say a few words next upon man's power to reflect on, and to understand nature. For this was the second mark by which man was distinguished from the animal creation, with which he has so much in common.

Man alone is capable of an unselfish interest in the world around him; that is, an interest that does not bear immediately on his bodily wants. How far he has carried this interest, let modern science bear witness. The common feat of foretelling all the eclipses of sun and moon for a given year, is performed for our almanac yearly, without exciting surprise or gratitude. Yet it means that man can so follow the heavenly bodies in their path, for years and years to come, for all the years that are gone, that he can tell, without fear of error, on what day the cone of shadow thrown by the sun-lighted earth into space, shall sweep over the face of the moon and blot out her light, completely or a little. But this is an old triumph, hardly worth quoting, but for its aptness to impress all kinds of minds. A clerk in one of our public offices, using only such leisure as official work allowed, has told us lately wonders about the composition of the sun; and here in London, armed with a little instrument (the spectroscope), this distinguished man has been able to ascertain that in yonder photosphere the same elements are found which the chemist seeks and finds in the crust of our little earth. What proofs can be more convincing of the fitness of man to play his part in the scene in which he is placed? His senses are adapted to the facts he is to observe; his eye to light, his ear to sonorous vibrations, his touch to resistance and to weight. But the naked organ soon falls short of his wishes. And soon the microscope unfolds the beautiful forms of the *Polycystina* shells, the minute fibril of the muscle, and the components of the blood of life. The telescope brings near the world of stars, and resolves the bright mist into clusters of distinct orbs. The balance weighs quantities of matter too small for the touch to appreciate. And lastly, the spectroscope takes the picture, so to speak, of chemical phenomena too distant to be realized by these means; and so the composition of the heavenly bodies, about which the most sanguine observer twenty years ago would have admitted that we should never know anything firmer than conjecture, is already the subject of exact observation.

The names of Homer, Plato, and Shakspeare remind us how marvellously the world is imaged and reproduced in the minds of some great men, and of the share which we smaller men can take in their work by an admiring sympathy. A production of art, whether literary, pictorial, or plastic, is a creation. The things of Troy were not so touching nor so grand in their

reality as they became in the form which the poet gave them. Legend enters largely into the stories of Macbeth and Hamlet. The histories are shadowy, but the plays are substantial; they contain some touch of truth. Old and young read them, and lend to the author all their feelings to work on as he will. Weigh this fact well. It seems to me to show so plainly that man's constitution has been fitted by foresight and preparation for the place in earth that he was to fill.

Supposing that Moleschott was right in his startling aphorism, "Without phosphorus there is no thought," what a wonder are we forced to recognize here. The rage of Achilles, the death of Socrates, the resolute wickedness of Lady Macbeth, the character of her husband, so weak in his crime, so grand in his remorse and ruin; the refined and gentle Hamlet, forced by a preternatural command to assume the character of an avenger; to all these the presence of phosphorus in the brain is indispensable. How comes so small a cause to work such grand effects. It is sufficiently wonderful to hear Joachim discourse eloquent music upon the simplest of instruments, a violin; take away the violin and substitute a bit of wood; if the music still continues, what was before a wonderful exercise of skill is now miraculous. If great thoughts are but phosphorus burnt in the closed stove of a poet's brain, I am more ready than ever to admire that creative wisdom which could bring this out of that, which could so dispense with ordinary means in His highest productions. But the aphorism is not true as it stands. I believe there is no free phosphorus in the brain. "Without time, no thought; without oxygen, no thought; without water, no thought." All these are true, and they import a well-known fact, that man who thinks is a creature in a material world, and that certain forms of matter are needful to his existence as an organized being.¹

"Two things are awful to me," said Kant, "the starry firmament and the sense of responsibility in man." In his "Metaphysics of Ethics" he has treated this sense of responsibility with singular logical power. It is one of the marks that separate man from all other creatures. No doubt this principle has allowed men to come to very wrong and absurd conclusions. Because the savage practices cannibalism, and knows no rules of chastity but those which flow from the husband's right of property in the wife, it is inferred that the savage has no moral sense. It would be as fair to infer that because England once traded in slaves, fought cocks, baited bulls, and oppressed the native races in India and her colonies, therefore there was no sense of right and wrong in England. It is for the existence of the principle that I contend, and not for its perfect education and enlightenment. The principle is that something is right to will and to do, and something is not right. The existence of the principle is proved if the poor savage of whom I spoke would consider his manhood disgraced by fleeing, even for his life's sake, before the foe, or by suffering one cry to escape him under the tortures wherewith his captors are doing him to death. The education of this principle is a different matter; no one could say that even now his conscience was completely educated. "So act that your principle of action would bear to be made a law for the whole world,"² is a noble maxim; but it requires knowledge and light, as well as right intention. If you twit us with the fact that men have been cruel, impure, capricious, and absurd in their conduct, we answer that they had still a right and a wrong. One who has the sense of sight may find himself compelled to live in some narrow cleft or ravine, where there is little to see, but the sense is there still. The bathing-men at Pfeffers, with the earth closed almost over their heads, see little of the scenery of Switzerland; but they have eyes not

¹ Mr. Wallace, in the "Anthropological Journal," 1864; see also Lubbock's "Prehistoric Times," last chapter.

¹ Moleschott, "Circulation of Life;" Letter XVIII., with Liebig's opinion there quoted.

² Kant, "Metaphysics of Ethics."

the less. We are claiming for men now, not the fine sweep of moral prospect, but the moral sense of sight; and this is never wanting. Upon this sense every artifice has been used to make it look like something else;¹ for until it can be so transformed, it is a powerful witness for another world than this. The commonest explanation is that it is only a principle of enlightened self-interest. Study it for yourself in the savage, in the little child; you will find that these two principles run on different lines.

The last mark of man that distinguishes him from all animals is, that he believes in God. One half the human race at this moment profess some creed in which God is the great first cause, the Creator and Governor of the world. Of the other half, hardly any are quite without religion. "Obliged as I am," says M. Quatrefages, in words which I have had occasion to quote elsewhere,² "even by my education, to pass in review the races of men, I have sought for atheism in the lowest and in the highest, but nowhere have I met with it, except in an individual, or at most in some school of men, more or less known, as we have seen in Europe in the last century, and as we see at the present day. Everywhere and always the masses of the people have escaped it." But for my present argument it is not necessary to insist that a right belief in God prevails. There is a belief in God, and it cannot have come from experience or observation of visible facts. You may lower the position of man, by comparing him to the apes, and by chemical analysis of his brain; all the more wonderful is it that a creature in such sorry case should pretend to hold communion with the divine. His feet are in the earthy clay, but his head is lifted up towards heaven. Heir to a hundred maladies, the sport of a hundred passions, holding on this life, so chequered in its complexion, but for a few days, this creature cries out of his trouble: "God exists; and he can see and hear me."

Man, if I have proved my position, stands quite alone at the head of the kingdoms of nature, alone in his power of controlling it, alone in his appreciation of its beauty, alone in the self-government of conscience, the first of all the creatures of God, to pronounce the name of Him who had made all things, in a world which for ages had been blind to its Maker, and thankless because blind.

Now it has become, and will probably continue to be a question of the deepest interest to mankind, how these four kingdoms came into being. And at present there is a tendency towards a theory purely material and mechanical. It is so in Germany, the country of Büchner, Vogt, and Moleschott; it is so in France, where Comte and Littré have written; it is so here in England, where it is needless to quote distinguished names. I propose in the remainder of this lecture, to attempt an interpretation of the facts before us, quite different from this prevalent notion; and also to show how vicious and how inadequate in a scientific point of view the system known as materialism appears to be. The time is all too short for such a purpose; but any address like this can only aim to scatter germs of thought, not to present a system.

That the creation was gradual, appears alike from the account of the Bible and from scientific observation. Matter and motion must have existed before the ball of earth was formed; and the physico chemical forces must have been in full play when the first lichen clothed the rocks, or the first plants were formed in the sea. The first appearance of life on the globe was a mighty step in creation, and from this point the question of design becomes a very urgent one. Observe: the plant world is a new world, with a series of wonders all its own. There was nothing in the heat of the sun, nor in the earth's motion or magnetic currents, to give any promise or presage of the marvels of the forest. Supposing that we ad-

mit that these were evolved by law, that is to say, that as a matter of fact plants only appeared where certain conditions of light and heat and moisture combined to favor them, and that wherever these conditions were combined they never failed to appear. The question next arises whether matter and force evolved them from their own inherent nature, or force and matter were created with the intention to produce them, so that the plant was intended and prepared then when the other forces began to stir the formless void. Is the plant world the accidental or necessary outcome of the forces that made the mineral world? or must we say that it bears marks of design? Here we must observe that it is a wider and richer world than that which preceded it, more full by far of forms of beauty and grace, each of them sustained by a vascular system of which the mineral world affords no parallel. You stand before the gnarled and twisted oak that rises out of the feathering ferns; you never think that this giant of two centuries, endued with a certain power of self-protection against the storms of two hundred years, is an accidental product. It is so grandly strong, so richly clothed with a myriad leaves, alike but yet in something different each from each. The cattle count upon its friendly shade; the fowls of the air make it their resting place. This a result of certain motions in the universe and certain properties of matter, not designed at all, foreseen by no eye? To no one would such a thought naturally occur. The world, full in its first stage of marks of order and purpose, shows more of the same marks in its second and more complicated state. The change that has taken place is not towards confusion and exhaustion from unforeseen defects in mechanism, but a higher development. The mineral kingdom was wonderful; that it should be able to clothe itself with a mantle of verdure, and pass into another kingdom much more complex, heightens the wonder. But then comes the further change, the pouring out of animal life upon the globe. Was this too an inevitable consequence of physical forces? All the animal creation teems with marks of purpose. Consider only some of the contrivances by which the fowls of the air are fitted for their peculiar life. Describing a night of extreme coldness, the poet says:

"The owl, for all her feathers, is a-cold."

That warm covering of the bird must be portable as well as warm; it weighs about an ounce and a half. But the covering of birds would be useless to them if the showers to which they must be exposed were absorbed by the plumage, so that it became a heavy clinging mass. An oily secretion makes it waterproof; we have all seen the duck free itself by one shake from every trace of its recent bath. The heavy skeleton that befits pedestrian creatures, would disable the bird from flight; so it is provided with tubes of thin bone, surrounding a cavity filled with air. Its pinions must be light as well as strong; observe how the light barbs of the feather have roughened edges so that they form one strong continuous surface, almost impervious to the air which they strike. The air in the bones of birds and in other cavities of the body, heated too by an inner warmth much greater than that of man, contributes something to their buoyancy. Their speed and endurance are enormous. It is said that the swallow's flight is ninety miles an hour. One long stretch across the North Sea brings the sea-fowl from Norway to Flamborough Head; they rest for a short time after this flight, and pass inland, not the worse for their exploit. You may infer from the beak of a bird its habits and its food. The bill of a woodpecker is a pointed tool, tipped with hardest horn, to break open the bark of the tree for insects. The flat bill of the duck has plates of horn at the side; an excellent instrument for straining off the water and retaining the food. The bill of the snipe is long, and narrow, and sensitive, to pierce the marshy ground, and feel after its food. We might go on for hours multiplying such instances, and from every part of the field of creation.

¹See, for example, Renouvier, "Science de la Morale," 1869.

²"Limits of Philosophical Enquiry," 1868.

Now, any mind in its natural state knows that in human works such adaptations could only proceed from contrivance, and is willing to regard these in the same way as proofs of design in creation. The physicist has to tutor himself to a different view. All these things are evolutions, under pressure of circumstances, of the original forces of creation. For example, out of certain birds tenanted marshy places, one has a somewhat larger beak, and this gives him an advantage in piercing the ground for food; and so his share of food is larger, and his strength and courage greater, and he has a freer choice of a mate; and so the long beak grows longer in the next generation, and the grandson's beak is longer than the son's, from the same causes; and thus the law works, until in course of time there stands confessed a new species—a perfect snipe. Is the scientific theory better in this case than the popular? It is not. It does not account for the facts so well. But is not our belief that God made the fowl of the air with fitting instruments for a peculiar life because he saw that it was good, and wished all portions of His varied earth to be the scene of the joy and energy of appropriate tenants, a mere hypothesis? The worship of God is universal, and exists without any explicit opinion that He is the Creator, the first Cause. Because you are able to conceive of Him, and are willing to accept Him as the Ruler of your will and conscience, He must exist. Does this seem too rapid an assumption? Consider the alternative. If He exists not, the sound of worship has gone up from all lands in vain, and in vain have all good men consecrated their lives to an obedience to the law of duty. Were such deceit felt to be possible, a darkness that might be felt would settle upon our spirits, and the hands would indeed hang down, and the feeble knees be paralyzed, and a strict silence on all moral subjects become us best. But we must see with such eyes as God has given us; and scepticism about faith and conscience is perhaps as unprofitable as scepticism about touch and sight. God exists then, it is assured to us by the common faith of mankind, by the highest law within ourselves. And as He exists, to Him and to no other, must we assign the place of Creator. There cannot be two Gods. I cannot give my conscience to one as its guide, and adore another for the wisdom of the universe. God exists then, and His existence is not merely assumed in order to account for marks of design in nature. And we maintain that the easier supposition is also the truer. These marks of purpose are what they appear to be, tokens of the wisdom of God. "Thou hast made heaven, the heaven of heavens with all their host, the earth and all things that are therein, the sea and all that is therein, and thou preservest them all."¹

If I were to venture to express in a few sentences the belief of a man of ordinary education upon this subject I should say that God alone is and can be the first cause of this universe, the mover of its motion, the giver of its life. The wise purposes which shine forth for us in nature, were in the mind of God from the first act of creation. In saying that He has wrought by laws, we do not detract from His power; we seem rather to enhance it to our minds in attributing to Him constancy as well as wisdom. A law is not a restraint; it is a fixed manner of working. To say of a painter that he never produces any but fine works, does not affirm that he is less free than an inferior artist; just because producing bad work is no power or privilege but a defect. And so, when we admit that God works by law and expect to find the same spectrum from the sun's rays, which we have once made with our own prism, at every time and in every place where the sun's light shines, and so on, we do not narrow the power of the Great Artificer, unless it can be shown that caprice is a privilege and a good. The subject of miracles is not here to be discussed; I will only observe that they are pre-

sented to us as parts of a great purpose for the good of man; and that our Lord refused, when He was tempted, to work wonders out of wilfulness, or only to astonish. The extreme jealousy of scientific men of admitting any allusion to theology in connection with the course of nature, proceeds from erroneous conceptions of God. Mr. Wallace, whom I have already quoted with respect, is ready to admit that the Creator works in the beginning as the founder of the laws on which the world is to proceed; but he is afraid of admitting that there has been continual interference and re-arrangement of details.¹ But this eminent naturalist attributes to us a conception of the Most High which we do not hold, nay, which we energetically reject. If the laws were wise and good, whence would come the need of interference or re-arrangement? Who are we that we should bid God speak once, and forbid Him twice to speak? The laws of nature are God's laws, and God's laws are his utterance of Himself through the speech of nature. God is the same yesterday, to-day, and forever; and so His laws remain the same. They are, if I may say so without irreverence, the veil and vesture over the form of God, too bright in itself for us to look on; they take their outline from Him who is beneath them. You may continue your researches in full confidence that the laws will stand sure, not because you have the slightest guarantee as a man of science that these laws will never be interfered with; such a guarantee you have on your own principles no right to ask. You are to observe that the facts are so; that they shall eternally be so is not for you, for that is all beyond experience. But the wisdom that made the laws needs not to revise its work, and erase and insert and amend its code. In the days of creation God saw that it was good; the eye that so approved it changes not.

Until the purpose that runs through the ages is completed the laws will stand sure. But each new kingdom of nature has introduced a change amounting to a revolution, which neither the theologian nor the naturalist regards as an interference or a caprice. When the principle of plant-life was introduced, the mineral world became the material on which the plant-life worked; it gathered into itself the lower elements, carbon, silica, nitrogen, and used them as means of its own organic life. The plant partook of the nature of the class below it, whilst it dominated and used that class. This same took place when animal life was introduced. The beautiful plants became the material whereon the animal life worked, the food whereby it sustained itself. It was the same when man was added, in whom instinct is replaced by reason, and ethical action supervenes over action by impulse and appetite. Each of these kingdoms has much in common with that which is below it. The animal is in many respects a plant; for the diatomaceous creatures one knows hardly in which kingdom to find their place. The man is an animal in much, and perhaps his animal instincts play a larger part in the world's history and in his own development than we are wont to allow. But each higher step brings in something wholly new. "An animal," says Hegel, "is a miracle for the vegetable world." Each step is a revolution in one point of view; but then the lower state prepared itself for the higher, prophesied, so to speak, of its coming, and the higher seated itself so easily on the throne prepared for it, that we do not wonder to find it there. You call it evolution; we call it a creative act. We think that God exists, and if he acts anywhere it must be in this, the universe of things. "All things arise from one," is an old saying long before Christianity. But you and we may work by the same calculus and rules of observation. The facts are the same, the interpretation of what is behind them is different. Nor need we deny that the principle of which Mr. Wallace spoke as "supreme in the world," has its truth and its use in explaining the facts of creation. It never raised an inert mineral mass into a

¹ Nehem. ix. 6.

¹ See Duke of Argyll's "Reign of Law."

vegetable organism; it never raised a plant into an animal. It never raised an ape into a man. No facts have yet been produced that go to prove any such leaps, and if our logic is to be improved in anything by the light of experience, it is in this, that facts should be recorded and generalized, but not assumed. But that climatic conditions, and the struggles for life, have modified species, and worked out new varieties, or new species, we may fearlessly admit; it is one more proof, perhaps, that the world is a meet school and training ground for the creatures placed in it for discipline. But a law is not a god; it never ruled supreme; never was other than one precept out of many in the divine code of the world.

It has become the fashion with some naturalists to speak of God as "the Unknowable." Mr. Martineau has finely observed, somewhere, that this name is self-contradictory; for we affirm by the use of it that we know so much, that he cannot be known. I go much further. It assumes the existence of God, and in the same breath separates us from Him forever. Theologians have ever been ready to confess that God cannot be known in His own essence to creatures such as we. "Lo! these are parts of His ways; but how little a portion is known of Him? but the thunder of His power who can understand?"¹ An uninspired writer speaks the same language as the inspired. "For us that are men to talk about divine things is as when the unmusical discourse of music or civilians of strategy."² But shall we then sit down in despair, and no more look up to God? We shall be untrue to our own best instincts; we shall not have used all our means of enlightenment. I grant that the mere contemplation of God in nature is not enough. Like the pillar of cloud of old, it is at once light and darkness; a light to us in contemplating the book of nature, a darkness to our hearts, shut in with their own sins and sorrows. Naturalists have never done justice, as it seems to me, to the most important facts of man's nature. Not only can he study nature, but he can act in it and upon it. And this power of action assures him of his freedom. Possessed of this gift, that places him a little lower than the angels, he knows that he can use it either way. He may follow his own foolish vanity, his own evil wishes, and set up for his own law, and be his own God; or he may return to him, whence he came out, and offer to God the homage of his own will, of his love, and his obedience. To one who has performed this great act God is no more "the Unknowable." In the mutual commerce of two wills, two spirits, the finite and the infinite, the finite rises more and more, and sees more and more of Him who has manifested Himself to us in His creation of the world out of free love, in His creation of a free being to rule in the same world, crowned with glory and honor, in His giving that free being a law of duty wherewith to rule himself, in His having planted in him hopes and longings that will be satisfied only in eternity.

Yes, man is humble and low. By every organ, and by every fibre he is mated with some analogous creature in the brute world. He surpasses them in the variety of his ailments, and the profundity of his pains. He is part of a system, which naturalists tell us is hastening towards night and death;³ the motion of the power of nature tending plainly towards universal rest. But

"Placed on this isthmus of a middle state,
A being darkly wise and rudely great,"

he has that in him which unites him to another sphere. To be able to convince of God at all; to have within him a will and a power of worship, these make him one with God, and assure him against death and darkness. To deny oneself this privilege of viewing the earth in its relation to God, to shut out

God artificially from that sphere where the natural understanding has always found Him without assistance, is a pedantry for which we shall surely suffer. God will find us out. There is often a certain irritation in those who would exclude Him from their sphere of view. They lose their philosophic calmness when they speak of religious things. These are the tokens of past conflicts and past quarrels, of a soul that might know more of God if it had not refused. God is reflected in the world, in the man's intelligence, in his conscience, in his will. "Whither shall I go from His presence?" we seem to be saying. It is better to be able to say, "Whom have I in heaven and earth but Thee?"

CONVERSATIONS ON CREATION.

CHAPTER I.—INTRODUCTORY.

A small party were gathered, one Friday evening, round the supper-table of Mr. Whiteley, a tolerably wealthy manufacturer residing in one of the suburbs of Workstone. There had been an amateur concert that evening on behalf of the Hospital, in the noble school-room belonging to Willerslee Congregational Chapel. Mr. Whiteley was the principal deacon of the Church; both his son and daughter had taken part in the performances; and the whole family had naturally taken great interest in the affair, and were in high spirits that the room had been crowded to the doors. As naturally, one or two of those interested had come to sup with the deacon's family, and to chat over the events of the evening.

There was Mr. Ralph Marsden, a gentleman about forty, of considerable scientific attainments, who had recently been appointed to a lectureship in the college, and come to live in the neighborhood, but who had been formerly well known to Mr. Whiteley; he had first proposed the affair, and had acted as conductor. Another guest was the minister of the chapel, the Rev. Isaac Moreton, a somewhat elderly gentleman, and rather old-fashioned in all his notions, but pleasant enough, and much liked, especially by the elder part of his congregation, though (if the truth was known) not quite so popular among the younger. An old retired merchant, Mr. Cameron, made another of the number. Very old fashioned and somewhat narrow was he, both in his religious opinions and other matters, having been trained in the strictest Presbyterian school. He had not, to say the truth, felt quite comfortable in his mind even about the concert; but as governor and treasurer of the Hospital, the benefit to the charity had overcome any little scruples he might at first have felt, and he had spared no pains in working the business part of the affair in conjunction with the host. A young and very popular minister of the same denomination as Mr. Moreton, but whose "sphere of usefulness" lay right on the other side of the town—Mr. James Lightfoot—was also present, having been invited to stay the night owing to the distance from his own lodgings; and the circle of guests was completed by the parish clergyman, the Rev. Robert Lowther, D. D. Such a friendly meeting as this is only too rare, unfortunately; but Mr. Lowther, though a strict churchman enough in many things, was a cultivated and, upon the whole, a liberal minded man, and had in past years known both Mr. Whiteley at Eton, and Mr. Moreton at Cambridge. The concert itself, also, had been heartily co-operated in by all denominations, the Willerslee school-room being only selected on account of its superior accommodation; and the clergyman, an earnest worker in his large parish, had learnt to feel a real regard for the dissenting merchant, and was glad, on such occasions as this, to meet his old acquaintances upon neutral ground. As for the family, it was a small one. Mr. and Mrs. Whiteley might be about fifty. John, who had played an excellent flute solo, was twenty-five, and Jean, who had accompanied him, and also sung a song for her own share, was and is an uncommonly nice girl of about twenty-two.

¹Job xxvi. 14.

²Plutarch, "De Justitia."

³Buchner.

The conversation had been cheerful and animated for some time, when there came one of those curious pauses which will occur in the strangest way in such cases; perhaps the truth was that the engrossing subject had been pretty well talked out. After a few moments, and more to break the silence than anything else, Mr. Moreton turned to John Whiteley with the remark,

"By the way, John, I have not seen you on Sunday afternoons for some weeks now: what is the reason? We want you rather badly."

John flushed uncomfortably; certainly the minister might have taken a better opportunity for looking up his stray sheep. He was evidently rather embarrassed, and at a loss for a reply; but at length he said, with some hesitation: "The fact is I have hardly felt lately as if I could teach in a class."

Mr. Moreton looked at him attentively. "Why not?" said he.

John flushed still more painfully. But Mr. Whiteley had taught his children, whenever they were directly appealed to, to answer simply and directly, and he did so now, though with evident reluctance. "The fact is," said he, slowly, "I can't think about some things exactly as you do, and just at present I don't know what to do."

Mr. Moreton looked concerned, but would willingly have dropped the subject, feeling that a more private occasion was the fittest for pursuing it. Mr. Lowther, however, carried on the conversation.

"It is strange, Moreton," said he, "that I have just lost a most promising curate for the same reason, or very near it. I hope to get him back yet, but I dare not press him; he must fight his battle out in his own way. I was talking to him the other day, and amongst other things he said that he could not reconcile the account of creation in Genesis with what he had learnt at Cambridge, and, till he had come to some conclusion on the subject, he dared not teach what he could not say he altogether believed."

John looked up eagerly; in fact, all were now listening intently. "That is just my feeling," said he. "At the very time I first left off teaching at Willerslee we had just had a lesson on the Sabbath, and the superintendent in his address had spoken a great deal about the creation being finished in six days. One of our next lessons was to have been the creation itself, and soon after came another about Adam. Now, at school we were taught a little about geology, and I grew fond of it, and worked at it a bit myself, until I had to go all day to business. I cannot believe the world was made in six days; in fact, I do not know what to think about the whole story in Genesis just at present, and what was I to do?"

"Do?" said Mr. Cameron. "Why believe the Bible, to be sure. These doubts are sinful, and should be fought against. If it comes to what God tells me, and what a lot of geologists tell me, I know which I ought to believe; but all the young men of the present day seem to think they know so much more than their fathers. For my part, I agree with that old woman, who said, in her simple faith, that if the Bible told her Jonah swallowed the whale instead of the whale swallowing Jonah, she should believe it."

"Well, I don't agree with you," said Mr. Lowther; "I shouldn't; and if you will pardon me, I think she spoke in that way simply as you might expect from—an old woman."

"What! would you not believe what God said?"

"Certainly. But that is not the point. The question with me would at once be, whether God did say it. When any revelation comes to me with such claims as that of the Christian religion, I have a right to ask on what grounds faith is demanded of me. I am not to give up my whole heart and life simply to whoever makes the first or most positive demand for it; there is too much at stake. When you call on a man to believe he has a right to ask you why; and anything that makes your message ridiculous or incredible to him, is a very

serious argument against your evidence. You must surely see that."

Mr. Cameron sniffed. "It seems to me blasphemy to question God in this way," said he.

"Pardon me," answered Mr. Lowther, "but unless I do question God, as you call it, how am I to distinguish between the true God and a false one? Not to urge that in many places God actually calls upon us to judge of Him and His ways, there are other alleged revelations which claim from men as implicit faith as ours. Take the Mohammedan for instance; the Koran is as positive and dogmatic as our Bible. Now, Christian evidence is a very large subject; but surely one great difference between our Bible and the Koran is, that much of the Koran's teaching is immoral, and much of its alleged miracle ridiculous. It does not, on the face of it, to us, appear worthy of God. And if you affirm of our alleged revelation anything of the same sort, so far you put it on the same level."

"I am glad to hear you say that," said Mr. Marsden, who had not before spoken. "I lately read a tract entitled 'Geology or God, which?' and I happen to know some of the mischief it has done. The writer contradicts all the teachings of geology, because he conceives them to be contradicted by Scripture; and the matter is all the worse because in one particular branch of practical science, that of popularizing microscopic work, he has really done some good service. It is, as you imply, not a question at all of geology or God; but simply how much of God there is in the geologic, and how much in the Scripture record; and how far we have rightly understood either. Mr. Gosse, to do him justice, faces the question squarely enough by saying the geologic records 'are false,' but people who talk like that forget one very important thing. In the great Stone Book we have absolutely no human intervention whatever; while in the Scripture records we have some human element, whose place and proportion it is difficult clearly to define. If we admit both to be from God, the fact still remains that in the one we have God alone—His records written by his own works; the other book has at least come to us through human hands. And it is as much a blasphemy against One, who is nothing to us if not the *Truth*, to affirm that He has or can have deceived us in the *strata*, as to suppose that the other book is wrong or mistaken. Of course, we may be mistaken in interpreting both."

Mr. Marsden had spoken with energy, and John had listened to him with marked attention. Before the projected concert he had only once before heard him speak, at a lecture on physical science in Workstone, when he had been impressed by the lucidity and thoroughness with which Mr. Marsden expounded his subject. He knew him well by reputation, however; and he also knew that his father regarded him as one of the most valued of his friends, which went a long way with him. He was about to speak again when Mr. Moreton interposed.

"That is just the point," said he, "and it seems to me that the geologists are constantly misinterpreting the *strata*. They are so glib with their millions of years, as if they were nothing at all; why, our own common sense tells us how much might be done in thousands of years—a great deal more than they will allow in the time. I have read some of their books, and it seems to me you may just as well allow fifty times the speed they do for what you call Nature's operations."

"There is your mistake," said Marsden; "you judge of the case by what you call common sense, and the notions you form from reading a few books, and while you confine yourself to that, you are incapable of fairly appreciating the evidence. Excuse my rudeness, but to understand a geologic argument it is not enough to sit down and read a few books, even good ones. The greatest difficulty we have to contend with now is this abundance of shallow, merely book knowledge. I think, myself, that geologists have made far too vast demands upon time, and that the modern few of certain causes only having

operated gradually, as we see them now working round us, is inconsistent with the phenomena in many cases. There are signs of a reaction already from this view in some very influential quarters. But these points do not touch the main body of facts, to fairly understand which you must study geology, if only a little. And by study, I mean work at it, as well as read."

"I can't do that; I have neither time nor means to go all over the world in this way," said Mr. Moreton.

"Nor need you do so. Go out of your own town to the foot of Carse Hill after a heavy rain, and observe carefully how the water has cut through the gravel, even by the side of the road, and how it has sifted and deposited the finer and coarser particles at the bottom. Compare this deposit carefully with the strata in the railway cutting on the other side. Observe the action of the water in cutting through the rock at Black Falls, and try to form an idea of the time this sort of work must occupy. Go and see for yourself how long the petrifying springs at Calston take to do their work. Get a piece of limestone yourself from the crag up yonder, and get some friend to cut a section, and show you in his microscope how it is built up—what it is made of. Try to get a clear idea of the formation of the sea beach, and the gradual operation of the waves upon the rocks, as you can trace them in Blunt Bay. Such simple things as this are all that I mean; but when you have thus studied from Nature herself the very simplest of them, you will read your books with new interest, and the words will at least give you true and real ideas of what is meant."

"I can bear witness to that," said John. "Even a little real work makes all the difference in the world to what we read."

"It is so, and if you intend to express any opinion on the geologic aspects of this question—if you wish indeed to have any that shall be worth a straw, you surely owe it to yourself, in a matter of such importance, to deal with it seriously. Otherwise your efforts may do more harm than good, like the tract of which I was speaking; and you may injure the very cause you seek to defend."

"I cannot see, for my part," said Mr. Lightfoot, "why we need trouble ourselves with these questions at all. I have quite made up my mind that the Bible was never intended to teach science, and that we ought not to expect to find a true and actual account in it of the creation, or anything else of the sort. I was very pleased to hear B the other day take this very view in relation to the fall of man. He made it quite clear, to my mind, that whatever reality there was in that narrative probably represented simply the conscious development of conscience, and was, in fact, a distinct advance in the moral scale of being. But, as he very justly said, all this in no way affected the grand moral truths taught in the Bible; and if we rightly understood this, we should feel that the most extreme claims of the evolutionists could never make the slightest difference to orthodoxy."

Mr. Whiteley looked uneasy. Mr. Lightfoot's advanced views were no great secret in Workstone, and it was understood that he was one of the "more thoughtful" young preachers of the day. Jean looked distressed, and there was on John's face something very much like a sneer. Mr. Lowther, who had never met Lightfoot before, looked at him as at some curious phenomenon. But it was John who again took up the conversation.

"I am sorry," he said, "I cannot agree with you. It is true enough in the strict sense of the words, that the Bible was not intended to teach science; no one supposes it was. But when you imply that if we find the most serious Bible statements false, or mistaken, it is all no matter—to orthodoxy, I cannot help wondering whether you would feel so sure about the matter if you had not a vested interest in it. I have read of an amiable young man who, no matter what happened to him, would always affirm it was 'of no consequence.' He lost at last even the one supposed to be the cherished object of his af-

fections—it was still 'of no consequence.' But I never read that Mr. Toots ever came to anything, or ever did much good in the world. And I have read of another wretched man who, to save his life, flung his children one after the other to the wolves. Well, he saved his own pitiful life, but he *lost his children*; and it strikes me, the church that flings away Bible statements in this easy way may find she has done the same." John had spoken rather bitterly, and Mr. Lightfoot colored; it was tolerably well known that his church had furnished more than one recruit to Unitarianism, if not to Deism. Jean looked half frightened, but with evident sympathy, at her brother, whose mental conflicts were no secret in the family. But old Mr. Whiteley was the next to speak after this explosion. "I think John is right," said he, "though I am sorry he has expressed himself so strongly. I own to difficulties myself that I cannot solve, and which I probably never shall solve. I am not afraid for myself; I have a long experience to fall back upon, and am sure there will be a solution somehow, though I may never know it. But I tremble for some of our young friends, who meet the difficulties without the same experience or personal faith, and I cannot feel that the way these questions are settled is at all a light matter. John has put it very rudely, for which I am sorry; but I think he is right."

"I am not sorry at all," said Mr. Marsden. "Your son has simply dealt with the matter as a great reality, which it is. Let us welcome anything that savors of honesty and truth; for this question is no mere child's play. Suppose scientific men really prove that man rose unaided from an ape, instead of falling from some thing little lower than an angel; how can your orthodoxy possibly remain as it is, based as it is from first to last upon a Fall of some sort, and a Redemption therefrom? Let us, at least, be honest men, and if the Lord be God, follow Him; but if Baal, then follow him! Do you know what Dr. Martineau says about this? I was reading him the other day, and on a sentence I shall never forget: 'The new book of Genesis, inasmuch as it dissipates the dream of paradise, and removes the tragedy of the fall, cancels at once the need and the scheme of redemption, and so leaves the historical churches of Europe crumbling away from their very foundations.' You never read truer words. If the extreme statements of the Evolutionists are to be received as true, people will assuredly begin to feel that a Bible so totally mistaken about the beginning may not be more accurate concerning the end. Such arguments only make people reproach you with dishonesty. They may leave you with a bare shell of religion, but that will be all. Doubtless, even if all our old-established beliefs are to be overturned by fuller knowledge, it is still better to know the truth than to go on believing a lie. Let us have *the truth* at any risk, and at all hazards. But the new belief, however much better it may be than the old, will not be the same; and it is just as well to see where you are being led by such wholesale concessions. No; if I am compelled by the stern majesty of truth to give up what I used to hold so dear, I will admit what I have lost, and that I *have* lost it. I shall, you will tell me, get hold of higher and better truth, and it may be so; but till I have hold of higher and better than is taken from me, I will not cheat myself with mere phrases, or pretend it is no matter, when it is just all the matter in the world."

Marsden had begun calmly enough, but he ended with flashing eyes. There was a hush when he had done, which no one seemed inclined to break; and after a few moments, Mr. Moreton and Mr. Cameron, who had furthest to go, rose and took leave of the rest, Mr. Whiteley himself attending them into the hall. The old Scotchman seemed much put out; and as Mr. Whiteley helped him on with his coat, he observed, "If I were you I would not let John see too much of this Mr. Marsden. With his infidel and scientific notions he will lead him further wrong than he seems to be already."

"Gently, gently, my friend," said the minister. "I did not

like some of it myself, but it will hardly do to put him down as an infidel for what he said to-night. I suppose, however, he is lax enough in his notions; and he is quite a scientific man, is he not, Whiteley?"

Whiteley smiled. "Yes, I am afraid I must say he is," said he. "But excuse me, if you mean to imply a really scientific man can't be a Christian, it makes our case more desperate than I ever thought it was. Do you know anything of him before to-night?"

"No. I must admit that. But I confess I don't like such free handling of these matters, and the authority of the Bible; as if it could be questioned."

"Well, I do know him, as one of my best and dearest friends; and if any man can send John back to your Sunday School, or something else better, he is the man to do it. As to the free handling you complain of, it seems to me some of you ministers make a great mistake. The authority of the Bible is questioned very much now, and real difficulties will never be removed by mere assertions. But you will do Marsden full justice before you have known him long; and even Mr. Cameron here will find out in time that he is mistaken."

"Hope so, hope so," grunted the old merchant, "but I must be off."

"And so must I," said Mr. Moreton. "I put great faith in your judgment, Whiteley, and I hope all may be as you say, though I did not like his quoting Martineau. Perhaps I am too old fashioned; but I feel keenly any assault on the Word upon which I have fed for fifty years. I know it is true; and this scientific unbelief is taking it away from our children."

"I know it, I know it, my friend," said Mr. Whiteley, and his eyes moistened. "But Marsden does not assail the Bible, believe me. You will be thankful for meeting him yet."

"Well, if he sends John back to me, as you say, I shall be. But good night." And the worthy minister was gone.

On returning to the dining-room, Mr. Whiteley found them still discussing the subject. Mr. Lowther had endorsed the view so vigorously expressed by the two laymen, and Lightfoot had asked in reply how he would deal with such matters. The clergyman had confessed himself at a loss. "The fact is," said he, "I have not time to deal with the matter at all as I should wish. Like my friend Whiteley here, I feel sure in the main that all will be found harmonized somehow; but as for my own doubts and difficulties, I find my best remedy where Jamieson found his. I was talking with him one night two years before his death, and we were confessing our peculiar temptations and difficulties. To my utter surprise, he said that his worst temptation was downright, rank infidelity. I asked him how he fought with it. 'Well,' he replied, 'when I can do nothing else, I go amongst the very worst and most wretched of my poor people, and preach them the Gospel with all my soul, though my own heart be starving. It is strange, but I never preach as I do at those times; and as I see and feel how it goes home to their hearts, and does lift them—God be thanked—or, at least, some of them, out of the mire they are in, body and soul, the grace of God reaches even me also, and I go home believing in it again, as though no doubt had ever crossed my soul.' I was never tempted like him, but in a measure my experience has been the same.* I feel, however, that this does not help me much to assist others, and I wish my curate could talk with you, Marsden."

Marsden's eyes were glistening. "It has done me good to hear of Jamieson," said he. "I never dreamt such a thing of him, of all men; but his experience has been my own exactly."

*The above is as literally exact as memory can give it. The conversation took place between the writer and an honored Presbyterian minister, now also gone to his rest, at about three o'clock in the morning, and the relation by him referred to one whose praise was in all the churches, and at whose funeral all the shops in the great city of his ministry were closed.

'He that will do His will shall know of the doctrine,' or, at least, as much of it as it is good for him to know. I held on to that myself for five weary years."

"Then you do not yourself yield up the authority of the Bible to scientific claims?" said Lightfoot, rather wistfully John thought. Perhaps he, too, had had his conflicts, lightly as he seemed to have spoken.

"Certainly not. I felt indignant the other day at what went on in your own annual Union meeting. Perhaps your chairman was right in speaking of doubts and difficulties as the necessary portion of the 'more thoughtful'; but when one after another got up and seemed to imply distinctly that if people read the *Nineteenth Century* and publications of that class they must become sceptics, it made my blood boil. I know one of those men—have met him, and he knows absolutely nothing in reality of any branch of science whatever; and yet he talks like that! Then another spoke of himself as one who could not reconcile his 'scientific instruction or historical knowledge' with the external framework in which his faith had been embodied; and still another referred to that speaker as one whose 'intellectual position and attainments required him to differ from his brethren,' who, of course, it was implied, knew so much less than he did. Whereas one of them—you know Parkes—has more solid knowledge both of science and history than both the others put together."

"But surely you must admit that as a rule, the most intellectual are the most sceptical."

"Excuse me, that is just what I do not admit. If you picked out from the crowd of more or less distinguished scientific men the most distinguished, you would not say so. Newton, Thomas Young, Faraday, Owen, Agassiz—these are the real giants, and were believers as you know."

"But how about to-day?"

"In judging of to-day you will be greatly deceived unless you take into account the effect of prejudice. You ministers have been guilty in the past, if not even the present, of an *odium theologicum* which has done untold mischief; and you in your turn suffer for it now. I cannot shut my eyes to the fact that there is at present an *odium philosophicum*—if I may use such a barbarous word—quite as real; and owing to this, scientific men who believe in the Bible do not just at present get fair play. To give just two examples of what I mean. Prof. Huxley is undoubtedly an honorable, fairminded man, and means to be fair. But I cannot help a very strong personal conviction, that if Dr. Lionel Beale had been an unbeliever, instead of a Christian, and a remarkably successful opponent of Professor Huxley's own views, his work, which has been distinguished, would have received some notice in the article on Biology in the last edition of the "Encyclopædia Britannica." From what I know, I have no hesitation in saying that it is a serious disadvantage to a scientific man to be known as a believer in Christianity. I do not say the feeling is wilful, any more than Christian ministers or their fathers meant to do injustice but it is real. As to the other case, two men have recently been lost to our ranks, as you know—Professors Clifford and James Clerk-Maxwell. Observe the different feeling shown towards them. Clifford was an unbeliever; and every scientific, and even daily journal was full, not only of praise, but of enthusiastic praise; both of his work, and especially of his genial, kindly disposition. His natural disposition was kindly, whenever this wretched *odium* was not aroused; but that fact only throws into still stronger relief the sheer brutal insolence of his reply to Dr. Elam in the *Nineteenth Century*, and the bitter malignity and misrepresentation of his attack upon Christianity in the *Fortnightly Review* of June, 1875. However, such was the feeling exhibited towards him. Clerk-Maxwell, on the other hand, could not but be praised also; but there was not half as much about him, and the difference in cordiality was very marked. And yet his work stands far

above the other's; and he has really left a mark on the science of his time, which the other, talented as he was, failed to do. He was head and shoulders above him in every way. But—he was a Christian."

"I never thought of that: indeed I never noticed it. But pray let us hear how you yourself regard this question?"

"Well, I must be going directly, and cannot say much now. I am not anxious to claim for myself the rank of 'one of the more thoughtful among us,' nor do I, like Herbert Spencer on the one hand, or the Rev. Joseph Cook, of Boston, on the other, pretend to know everything. A few subjects I try to learn something of; as to others I have to take much on trust and sit at the feet of better men. I do not think that all the materials for a final reconciliation of the Bible with modern scientific knowledge are yet collected. But so much has been done by research—and especially physical research—during the last fifteen years, that I do think it is possible to see the lines on which such a reconciliation will probably be effected much more clearly than we could that short time ago. Many details remain to be filled in, but the chief outlines can, I think, be discerned; and the result of scientific discovery, during the period I have mentioned, has been, I think, to bring Scripture and science much nearer together than once appeared possible. It is becoming apparent that many former difficulties—and some present difficulties too—were simply due to ignorance of the facts of science, and not to the statements of the Bible. That is my opinion; and if I could have spoken to the young minister who uttered those words at your Union meeting, I would have said to him, 'My friend, your difficulty does not arise so much because you know such a great deal about science, but because you do not know enough. The very best thing you can do is to learn a little more. Learn thoroughly, if you are capable of learning, at least the special branch in which you meet your special difficulties; and it is probable many of them will disappear, and that you may see possible solutions even of the rest. Meantime, be content to wait a little while, till you can really judge for yourself, and not have to accept blindly the opinions of others who are strongly biassed against you; and all may yet be well.' That is what I would say."

"Do you apply that to the story of Creation we began about?" asked John.

"Yes; in fact that was chiefly in my mind, as it seems the chief point of attack at present."

"But have you read Professor Huxley's three American addresses on Evolution?" replied the young man. "They seem to me to make any real faith in Genesis impossible."

Marsden smiled. "I have of course read them, and a great deal more of the same sort. They well deserve reading, too, for many reasons. But I maintain my ground, for myself at least. Indeed, those addresses would supply as good a basis as any for discussing the matter; and if you like we will, on some other occasion, take Genesis and those addresses, and see what we can make of them together."

"Thank you," said Mr. Whiteley. "You cannot tell how thankful we shall be. I know your arrangements pretty well, I think; will Tuesday evening suit you?"

"Yes; it is the only evening I can spare, in fact, just at present. I will look in then if you like."

"May I come too?" said Mr. Lowther.

"And I also?" added Lightfoot. "I fancy Mr. Moreton will want to join as well, if only to look after our heterodoxy."

Marsden looked up with rather a comical expression. "I don't mind," said he, "if our host will find us all room. But it must be on one condition—that our discussion is to be free and open, and that each one who has any thought on the matter others have not expressed, speak it out as friend to friend. That is the only way to do any good. Believe me, I know it by experience."

"Agreed," said Lightfoot, "though I don't know what Moreton will think of me."

"I fear your character is gone with him already," said their host. "However, we are all agreed, and so it shall be."

Mr. Lowther departed, and Mr. Lightfoot soon retired. As the home circle was about to separate, the merchant put his hands affectionately upon his son's shoulders, and said:

"Well, my boy, you seem to have done it to-night. But I am not sorry; it is always well to drag one's thoughts into the light of day, and half the battle is fought then. All spoke their honest minds, too, and that is a good thing. Marsden hit poor Lightfoot hard, didn't he?"

"It was fairly between the eyes, though, as we used to say at school," replied John, "and I think it told. It did on me, anyhow."

"You like him, then?"

"Yes, and I feel I can trust him. He spoke up like a man about these things, and I feel there will be no shirking about what he says. If there is a difficulty he really cannot meet, he will, I am sure, say frankly just how it is and what it is. I feel differently even to-night, merely to know that a man like that believes in what so puzzles me. They were brave, noble words, were they not, father?"

"Yes, and Marsden is a brave, noble fellow; I am thankful you know him at last, John. I will let Mr. Moreton know about our arrangement, and I am sure he will come on Tuesday if he can; but it is late now, and we must say good-night."

Thus ended the first conversation.

[TO BE CONTINUED.]

End of Required Reading for January.

BY THE SAD SEA WAVES.

Last eve the wind was low and sweet,
The sun went down in amber light;
I heard the long wave softly beat
Upon the sandy beach all night;
"God grant," I sighed, "it sings to me
No mournful message from the sea!"

I watched the silver dawning creep
Out of the darkness (as a dream
Breaks through the quietness of sleep);
The sky was full of gloom and gleam.
"Thank God," I sighed, "the night is past;
Will morning bring him home at last?"

We saw the good ship near the land,
And heard the cheers ring o'er the bay:
The sun shone on the yellow sand—
Ah me, it was a golden day!
Our voices were the first to greet
The sailor in the village street.

* * * * *

Last night I lay awake in fear,
To-night for joy I cannot rest;
I toss and murmur, "He is here,
And God is good, and life is blest!"
But ever, as in nights of yore,
The long wave beats upon the shore.

And then I think of hearts in woe,
Of ships gone down in sight of land;
"Dear Lord, why wilt Thou have it so?"
I ask, and cannot understand.
"Oh, soothe the pain, and still the doubt—
Thy ways are past our finding out!"

ONE HUNDRED QUESTIONS ON THE HISTORY OF ALEXANDER.

The catechism given below is an outline of Abbott's History of Alexander the Great. It can be made useful in testing the grasp the memory has on the principal events in his career. It will also be found helpful in reviewing that portion of the required reading.

1. Q. In what year was Alexander the Great born, and at what age did he commence, and at what age end his career? A. He was born 365 B. C.; commenced his career when about twenty years old, and died at thirty-two years of age.

2. Q. What has the combination of mental and personal attractions he possessed given in every age to those who exhibit it? A. A mysterious and almost unbounded ascendancy over all within their influence.

3. Q. Where was his native country. A. On the confines of Europe and Asia.

4. Q. By what people was the Asiatic side occupied and by what the European? A. The Asiatic by the Persians, Medes and Assyrians; the European by the Greeks and Romans.

5. Q. How were they separated from each other? A. By the waters of the Hellespont, the Ægean sea, and the Mediterranean.

6. Q. What were some of the characteristics of the Asiatic civilization? A. Wealth and luxury; vast cities and splendid palaces; enormous armies magnificently equipped.

7. Q. What of European civilization? A. Energy, genius and force; strong citadels and military constructions; compact bodies of troops thoroughly disciplined.

8. Q. What were the names of Alexander's father and mother? A. Philip and Olympias, the latter being the daughter of the king of Epirus.

9. Q. What was the name of the kingdom over which he reigned, where situated, and how large? A. Macedon, in the northern part of Greece, about twice as large as the State of Massachusetts, or one-third as large as the State of New York.

10. Q. With the productions of what author was Alexander especially pleased in his youth? A. Homer.

11. Q. What do Homer's tales narrate? A. The exploits and adventures of certain great warriors at the siege of Troy, which lasted ten years.

12. Q. What great philosopher had charge of the education of Alexander, and of what school may he be regarded the founder? A. Aristotle, the founder of the modern scientific school.

13. Q. What celebrated war horse did Alexander possess? A. Bucephalus.

14. Q. In what great battle did Alexander take a successful part when eighteen years of age? A. The battle of Chæronea in Bœotia.

15. Q. What was a result of a quarrel between the father and mother of Alexander? A. They separated, his mother going to Epirus, Alexander soon following her, and Philip in the mean time marrying a young woman named Cleopatra.

16. Q. At this time what was Philip planning? A. A great expedition into Greece.

17. Q. How did Philip effect a reconciliation between himself and his wife, Alexander and the king of Epirus? A. By arranging a marriage between one of his daughters and the king of Epirus.

18. Q. In what manner was the wedding celebrated? A. With great pomp and splendor.

19. Q. As the military procession was moving towards the theatre what happened to Philip. A. He was stabbed to the heart by Pausanias, an officer of the guard, and immediately expired.

20. Q. What celebrated orator was Philip's greatest enemy among the Greeks, and what can you say of his orations? A. Demosthenes; many of his most powerful orations were made for the purpose of arousing his countrymen to resist Philip's ambitious plans and curtail his power.

21. Q. What were these orations called? A. They were called his Philippics, and the same term is still used to denote any strong denunciatory harangues.

22. Q. What were three of Alexander's plans upon ascending the throne as successor of Philip? A. 1. To carry out the projected invasion of Asia. 2. To punish his father's murderers. 3. Not to make any changes in his father's appointments to the great offices of state.

23. Q. Who were two officers Alexander retained in particular upon whom Philip had mainly relied? A. Antipater, who had charge of the civil, and Parmenio, who had charge of military affairs.

24. Q. What four great and influential cities were south of Macedon in Greece, and for what was each celebrated? A. Athens, as being the seat of literature, philosophy and the arts; Corinth, for the gayety and pleasure which reigned there; Thebes for its wealth and power, and Sparta for the courage, hardihood and physical strength of its inhabitants.

25. Q. What course did Alexander pursue to obtain the allegiance of these and other southern cities of Greece that had been given to his father? A. He marched at the head of an army into Southern Greece, for the purpose of presenting his claims in person, and enforcing them if necessary.

26. Q. What general congress of the states of Greece that met near the pass of Thermopylæ now assembled and received Alexander favorably? A. The Amphyctyonic council, to decide questions and disputes between the different states.

27. Q. What event had rendered the pass of Thermopylæ famous? A. 150 years before Leonidas, a Spartan General, with three hundred followers, contended against an overwhelming force of Persians, under Xerxes, until all the Spartans except one were slain.

28. Q. What was the result of another assembly held at Corinth? A. The command of the great projected expedition into Asia was conferred upon Alexander.

29. Q. What did Alexander next do? A. He returned to Macedon in triumph, and commenced at once to prepare for the career of conquest he imagined was before him.

30. Q. What chain of mountains north of Macedon extending from the Black Sea to the Adriatic? A. The Balkan, anciently called Mount Hæmus.

31. Q. What country east of Macedon, and separated from it by a spur of Mount Hæmus? A. Thrace.

32. Q. What character did their enemies give the people occupying the country north of these mountains? A. They were described as nations and tribes of a wild and half-savage character, who could be kept in check only by the most vigorous exertion of military power.

33. Q. What course did Alexander take to check the symptoms of a revolt among them? A. He immediately marched into their country.

34. Q. How did they attempt the defeat of Alexander in the mountain passes? A. By rolling loaded wagons down upon his army.

35. Q. What instructions did Alexander give to his soldiers by which they overcame this danger? A. Where the path was wide enough, to separate and permit the wagons to pass between them; and where it was too narrow, to fall to the ground, lock their shields over their heads, and allow the wagons to roll over them.

36. Q. How far north did Alexander go on this expedition? A. To the north side of the Danube river.

37. Q. What was the result of the battle there fought? A. The barbarian army was beaten, the neighboring nations were over-awed, and treaties effected with them.

38. Q. In the mean time what city in Southern Greece revolted against Alexander, and how were the people incited to revolt? A. The city of Thebes, incited by the eloquence of Demosthenes, and hearing that Alexander had been killed in the north.

39. Q. What followed Alexander's march from the north to Thebes? A. The assault and capture of Thebes, the sack of the city, and the massacre of many of its inhabitants. Alexander caused the entire city to be razed to the ground, except the house of the poet Pindar, and sold about thirty thousand of the people into slavery.

40. Q. Upon his return to Macedon what festival did Alexander hold with great display? A. The annual national festival in honor of Jupiter and the nine muses. The latter were worshipped as goddesses of music and dancing, and in later times particular sciences and arts were assigned to them respectively, as history, astronomy, poetry, &c.

41. Q. How large an army did Alexander have on the expedition he now undertook into Asia? A. Thirty-five thousand men, five thousand being cavalry.

42. Q. What was the route of Alexander before crossing into Asia? A. Along the northern coast of the Ægean Sea to the Hellespont.

43. Q. After crossing into Asia the ruins of what city made famous by Homer did Alexander visit? A. The ruins of Troy.

44. Q. At what place did Alexander first encounter the Persian army, consisting of how large a force, and by whom commanded? A. At the river Granicus. The force is stated to have been from two to six hundred thousand, under the command of Memnon.

45. Q. What was the result of the battle? A. The army of Alexander crossed the Granicus in the face of the enemy and entirely routed the Persian army.

46. Q. In what direction did Alexander now march, and how was he received? A. He turned to the southward and marched along the eastern shore of the Ægean Sea, the country generally surrendering to him without opposition.

47. Q. Give a reason why there was so little opposition to Alexander? A. The inhabitants of the country were of Greek extraction, had been sometimes under Greek and sometimes under Persian rule, and the conquest of the country resulted simply in a change of the executive officer of each province.

48. Q. What policy did Alexander pursue towards the conquered provinces? A. He protected all private property, took possession only of the citadels and such government property as he found there, and continued the same taxes, laws and tribunals as existed before.

49. Q. When winter came on what portion of his army did he permit to return to their homes? A. The officers and soldiers that had been married within a year, to spend the winter with their brides and return to the army in the spring.

50. Q. During the winter in what direction did Alexander continue his march? A. Along the southern coast of the Mediterranean to Mount Taurus, marched his army through the sea under the cliffs, and then turning north went into the very heart of Asia Minor.

51. Q. What city did he make the place of rendezvous for the commencement of his next campaign? A. Gordium.

52. Q. What is related of his manner of unloosing the Gordian knot? A. He cut it to pieces with his sword.

53. Q. After leaving Gordium in what direction did Alexander go? A. In a southeasterly direction, subduing the entire country through which he passed, until he reached Tarsus.

54. Q. What event here occurred that nearly terminated his career? A. From the effect of a bath in the river Cydnus he was taken with a violent and protracted fever.

55. Q. After his recovery in what direction did he advance? A. Towards Syria and Palestine.

56. Q. Thus far with what class of officers had Alexander had to contend? A. Only the lieutenants and generals of the Persian monarchy.

57. Q. Who now advanced to meet him? A. Darius, the king of Persia, with a vast army, equipped in great splendor.

58. Q. Where did the hostile armies meet, and how did the battle that ensued result? A. On the plains of Issus. The result was the defeat and rout of the Persian army, the king saving himself by precipitate flight.

59. Q. What effect had this defeat of Darius upon the smaller kingdoms or provinces? A. They yielded, without resistance, one after another, and Alexander appointed governors of his own to rule over them.

60. Q. Where did he meet his first obstruction in his march along the eastern shore of the Mediterranean? A. At the great and powerful city of Tyre.

61. Q. Where was Tyre situated? A. On a small island, three or four miles in diameter and about half a mile from the eastern shore of the Mediterranean.

62. Q. How was the city fortified? A. It was very strongly fortified, and was said to have been surrounded by a wall one hundred and fifty feet in height.

63. Q. What was the character of Tyre? A. It was a very wealthy and powerful commercial city.

64. Q. What word did Alexander send to the authorities of Tyre with a view to taking military possession of it? A. That he would come to the city to offer sacrifices to Hercules, their tutelary god.

65. Q. What was the reply of the Tyrians? A. That it would not be in their power to receive him in the city itself, but that he could offer the sacrifice on the mainland in a temple that had formerly been erected there to the god.

66. Q. What plan did Alexander pursue to capture the city? A. He built a broad causeway from the mainland to the island, and after a siege of seven months he gained an entrance through a breach made in the wall.

67. Q. A. What followed the taking of Tyre? A. The slaughter of the inhabitants, and it is said that Alexander crucified two thousand of them along the seashore.

68. Q. According to Josephus where did Alexander next go? A. To Jerusalem, where the priests and the people received him with great pomp and ceremony.

69. Q. What statement did Alexander make about the high priest Jaddus, who met him? A. That before leaving Macedon he had a dream in which this very priest appeared and advised him to push forward into the heart of Asia, and that God would march at the head of his army and give him the victory over all the Persians.

70. Q. At what place did Alexander next meet with opposition and what followed? A. At Gaza. After two months resistance the city was taken by storm, the garrison cut to pieces, and the inhabitants sold into slavery.

71. Q. Into what country did Alexander now march, and how was he received? A. Into Egypt, and the governors of the cities surrendered to him as fast as he summoned them.

72. Q. What temple to a heathen god did he visit? A. The temple of Jupiter Ammon, in the oasis of Siwah.

73. Q. What did he induce the priests to declare in regard to himself? A. That he was the son of Jupiter Ammon, the god of the temple.

74. Q. What celebrated city did he found in Egypt near the mouth of the Nile? A. Alexandria.

75. Q. To what place did Alexander return from Egypt? A. To Tyre, where he spent a time in feasting and rejoicing, and then began to prepare to march eastward against Darius.

76. Q. On the march east from Tyre what noted captive died? A. Statira, the wife of Darius.

77. Q. What two rivers had Alexander to cross? A. The Euphrates and the Tigris.

78. In what manner did he cross them? A. He bridged the

Euphrates, and forded the Tigris, though with great difficulty, and with the loss of a large quantity of arms and clothing.

79. Q. After crossing the Tigris, and while encamped on its bank, what phenomenon greatly terrified the army? A. An eclipse of the moon, which they considered the manifestation of the displeasure of Heaven at their presumptuous daring in crossing such rivers, and penetrating to such a distance to invade the territories of another king.

80. Q. What did the soothsayers say the eclipse portended which allayed the excitement and fear of the army, and inspired them with new confidence? A. That the sun was on Alexander's side, and the moon that of the Persians, and that this sudden waning of her light foreshadowed the defeat and destruction which the Persians were about to undergo.

81. Q. Where did Alexander encounter the Persian army, and with what result? A. On the plain of Arbela, where fifty thousand men under Alexander defeated and routed the army of Darius of from five hundred thousand to a million men, leaving the bodies of three hundred thousand of the slain on the field.

82. Q. To what three cities did Alexander now march that surrendered on his approach? A. Babylon, Susa, containing the treasures and winter palace of the king, and Persepolis, the capital of the Persian empire.

83. Q. How did he enter Persepolis? A. Although the inhabitants made no opposition he marched in with the phalanx formed, and gave the soldiers liberty to kill and plunder as they pleased, and subsequently caused the palace to be burned.

84. Q. After the battle of Arbela to what city did Darius escape? A. To Ecbatana, the place of his summer residence.

85. Q. When Alexander advanced towards Ecbatana in which direction did Darius retreat with the remnant of his army? A. Eastward, through the great tract of country lying south of the Caspian Sea.

86. Q. What conspiracy was formed and carried into execution during the retreat of Darius? A. A general named Bessus conspired with some other officers, made Darius a prisoner, and Bessus took command of the army himself.

87. Q. How long and how far had Alexander pursued Darius? A. For two years since he left Macedon, and a distance of eighteen hundred miles.

88. Q. When by forced marches Alexander overtook the Persian army what befell Darius? A. Darius refused to leave his chariot and attempt further flight on horseback. Rendered desperate by their situation, and exasperated by the reply of Darius that he would rather trust himself in the hands of Alexander than in those of such traitors as they, Bessus and his confederates thrust their spears into his body, and he died from the effect of the wounds soon after falling into the hands of the pursuing army.

89. Q. What was the fate of Bessus? A. He was captured, his face mutilated, and then sent to the mother of Darius as a present. She inflicted upon him extreme tortures, which finally ended in his death.

90. Q. To what position did Alexander now find himself elevated at the age of twenty-six? A. To the summit of his ambition. Darius was dead, he was the undisputed master of western Asia, his wealth was almost boundless, and his power was supreme over what was, in his view, the whole known world.

91. Q. In what respects had his character changed? A. The energy, sense of justice and self-denial of earlier years disappeared; nothing now seemed to interest him but banquets, carousals, parties of pleasure, and whole days and nights were spent in dissipation and vice.

92. Q. What three officers of his army were killed, and how, through his means? A. Philotas, who was put to the rack and a confession extorted from him implicating himself, his

father and others in a conspiracy against Alexander, and then stoned to death. Permanio the father of Philotas, who had served both Philip and Alexander through all their campaigns, was assassinated; and Clitus, who had once saved the life of Alexander, was killed by the latter in the heat of a discussion when under the influence of wine.

93. Q. For the following two or three years where did Alexander continue his expeditions and conquests? A. In Asia, meeting with a great variety of adventures.

94. Q. How far did he penetrate into India when his soldiers refused to go further east? A. He crossed the western and central tributary of the Indus, and reached the river Ghara, its eastern tributary.

95. Q. What occasioned the refusal of the soldiers to go further in that direction? A. They were alarmed at the stories which they heard of the Indian armies, with elephants bearing castles upon their backs, and soldiers armed with strange and unheard of weapons.

96. Q. By what route did Alexander return to Babylon? A. He descended to the mouth of the Indus, sailed into the Indian Ocean, and returning to Babylon entered the city with great pomp and splendor.

97. Q. How did he spend his time? A. In forming vast plans one day, and utter abandonment to all the excesses of dissipation and vice the next.

98. Q. What was the immediate occasion of his death? A. A prolonged carousal was followed by a violent fever which soon terminated fatally.

99. Q. What disposition was made of his body? A. Before his death he instructed his followers to inter it in the temple of Jupiter Ammon. It was embalmed, and taken in great state to Alexandria, where it was buried and a temple erected over it.

100. Q. What became of the empire of Alexander after his death? A. It was for many years subjected to protracted civil wars, which resulted in its separation into numerous small kingdoms.

GOING HOME.

Heimgang! So the German people
Whisper when they hear the bell
Tolling from some gray old steeple
Death's familiar tale to tell;
When they hear the organ dirges
Swelling out from chapel dome,
And the singers chanting surges,
"Heimgang!" Always going home.

Heimgang! Quaint and tender saying
In the grand old German tongue
That hath shaped Melancthon's prayer
And the hymns that Luther sung;
Blessed is our loving Maker,
That where'er our feet shall roam,
Still we journey toward "God's Acre"—
"Heimgang!" Always going home.

Heimgang! We are all so weary,
And the willows as they wave,
Softly sighing, sweetly, dreary,
Woo us to the tranquil grave.
When the golden pitcher's broken,
With its dregs and with its foam,
And the tender words are spoken,
"Heimgang!" We are going home.

C. L. S. C. ROUND TABLE.*

A voice: Is it always a breach of etiquette to carry a lunch into a railroad car? Did Dr. Vincent's stricture on cheese refer to cheese alone? "Yes, to cheese, and peanuts, and all other bad smelling things." [Laughter].

"A brother on these grounds used the expression 'he goes into his room and did the entire lesson before his class re-rites.'"

In repeating the Lord's Prayer, many say: "Our Father who art in heaven;" will it be changed to read that way in the new version? "In the ritual of the Methodist Episcopal Church, by order of the General Conference, the *which* was changed to *who* years ago; in the Protestant Episcopal Church I think it is *which*."

Is a man properly subject to criticism for writing catalog? "It looks like an abbreviation; it is the reformed way of spelling the word."

Is it "bas relief" or "bah relief" or "bass relieve?" "I think it is bas relief in Webster, anglicized. Bah relief is proper."

Where are we to refer the reading done after July 7th, if we send our last postal as requested before July 7th? "The theory is that the reading is to be done the first of July, where you have not done the reading, retain the postal until the reading has been completed."

How do you pronounce the word Cincinnati? "I pronounce it Cincinna'ti [ah] usually; but it is generally called Cincinna'ti."

A distinguished gentleman from Boston said ex'quisite. Which is not correct. Exquis'ite is correct.

A Chautauqua scientific lecturer says Charlestown, S. C.

Is it dy'nasty or dyn'asty? "A majority of the Circle favor the former pronunciation."

A distinguished speaker says *pronunsheation*, is that correct? "Yes, sir."

Is it proper to say "I am going to stop?" "Not unless you do stop." [Laughter.]

What has become of the questions that were pickled last year? "I have an envelope containing fifty questions whose answers were postponed. I have been so busy that it has been impossible for me to find that envelope, especially as there were so many questions coming here at every session."

How shall we count our pages in reading THE CHAUTAUQUAN and Hypatia? "What do you think?" (A voice): "slowly;" [A voice]: "Every five minutes reading a page."

Does Dr. Vincent authorize the pin advertised in the *Assembly Herald*, or is it a presumptuous private venture? "I would not use the term 'presumptuous.' It is a private venture. I have been approached sometimes on the subject of a pin or badge for the C. L. S. C., and have always said we are not old enough to wear a badge, but there are individuals who like to wear a badge, and there is nothing against it, no law against it. Some persons have provided badges, and at their own risk advertise and sell them. If I were to go through a railway train and see a C. L. S. C. badge, I should be glad to see it, because of the C. L. S. C. member whom I should recognize by it. To adopt a general badge I think would be premature."

How do you pronounce last, class, branch? "I say, from my early training, last; I suppose that is not correct."

In some localities people say "wait on" instead of "wait for." A lady remarked the other day, referring to some friends from whom she was separated: "I thought they knew to wait on me."

A lady, a member of the C. L. S. C., said, "I had the

pleasure of seeing my name on the roll of the Chautauqua Alumni." Which predominate, alumni or alumnae?

Prof. Holmes: "The English pronunciation is alumni. I think with regard to this as was said with regard to the word *his*; his has become a general term. You cannot divide and say 'Chautauqua Alumni or Alumnae'; it is a general term. I think it perfectly proper to say such a person is a member of the Alumni Association, and not improper to say, 'she is an Alumnus.'"

A voice: Will there be any opportunity of discussing the best methods of conducting local Circles?

Dr. Vincent: "Yes, this is an opportunity. How many here belong to large Circles, Circles of over fifty members? [A number representing such circles stood up.] How many are from Circles of over twenty-five but under fifty? Those from Circles of between ten and twenty-five? From Circles smaller than ten? Those who have no Circle whatever to attend? [Representatives of these various classes of students stood up each time.] I am glad to see that so many are prosecuting the course alone; for if we wait for the organization of Circles we shall fail to accomplish what we have aimed at from the beginning. Individual Circles at home is the work we are ambitious to promote. The local Circle is valuable as it facilitates personal work at the home; but the large outcome of the Chautauqua Literary and Scientific Circle which will give me more satisfaction than any other is the outcome in personal, in individual private study at home without reference to any Circle. The Circle is valuable as I have said before very often. We do not desire to give the local Circle any power, any power from the center; it is a meeting of individuals under an organization having a constitution of their own, deriving no authority whatever from the central office. The creation of a large number of centers with power from the central office might create disturbance and make individuals feel that they were not in close connection with the Circle unless they were members of some local Circle; so I rejoice to see so many individuals belonging to this Circle. 'I and myself' make a good Circle; you and your wife, you and your children."

"How many of you here, when the Circle is in operation, meet every week? Once in two weeks? Not so often as that? [Hands were held up in answer to each question]. Those who have a regular constitution, a plan of work, &c., written out, whether long or short, raise your hands. [Many hands were raised]. Those of you who have no constitution. [Some hands raised.] Those who have officers. [Some hands raised]. Those without officers. [A few hands up]. Those whose local meetings are simply reading Circles. [None]. Whose Circles are classes for study. [Some]. For lectures and drill. Local Circles that usually open with prayer. [Many hands raised]. That do not. [Some hands up]. That have singing." [Some hands up].

PROGRAMMES OF LOCAL CIRCLES.

First, singing; second, prayer; third, a drill; then examination on the books read, taking up one chapter or two chapters. How long would that drill be? About an hour. A voice: At Garrettsville, Ohio, we occupy two hours on the drill.

How is that drill conducted?

Dr. Eaton of Franklin, Pa.: "If we have Merivale's History, as last year, occupying three months, we divide it into six portions, and meet every two weeks. We take the first portion and ask questions from beginning to end of that portion of the work, just as a teacher in school."

Dr. Vincent: "Is there no danger that by insisting upon the drill in the class in the Circle you may discourage some people who have not good memories and who are easily embarrassed in the presence of others?"

Dr. Eaton: "There is in insisting on too severe drill; but

*Held in the Hall of Philosophy at Chautauqua, Aug. 16th, 1880, the Rev. J. H. Vincent, D. D., Presiding.

not according to our plan, because we never ask personal questions. We expect the whole class to answer."

Dr. Vincent: "That is one method of relieving embarrassment. I think if the drill is wisely conducted there is no danger whatever."

Dr. Eaton: "Our Circle is not large, but we have not lost a member during the whole year, except something has happened in the family; the attendance has increased from beginning to end. Sometimes we give questions the week before."

Dr. Vincent: "To individuals?"—"No; I read the lesson over, pick out the salient points and give questions to draw those points out. Sometimes I ask them of individuals if I see they know them."

Prof. Holmes: "The Circle to which I belong is not a very large one. We have met for the past year, weekly, on Friday night, at half past seven. We have a regular constitution and plan of work, adopted by the Circle last winter, with president, vice president and secretary, and committee of instruction. We arranged a programme for the winter covering five nights; on the first night there would be some literary exercises—I can not remember the order now—and for the drill of the evening an essay on some assigned topic. On the second night a familiar essay explained the new words found in the reading and all the errors of speech. On the third night a written review of what had been read in the weeks before. On the fourth night the telling of what had been gone over in story form by some one of the Circle. On the fifth night a series of ten, fifteen, or twenty questions prepared by assigned members, upon that which had been done, these all growing directly out of the reading or matter suggested by the reading. That was an addition to the regular work of the evening. The first of each evening came the reading of the minutes of the previous meeting; then a five minute written *resume* of the work of the previous evening; if we had read three chapters of Merivale, the next time we met the first thing would be a reading of a *resume* of the points made in that drill, this *resume* taking the form of an essay; then the study for the hour; then the miscellaneous exercises afterwards. We varied these forms from week to week. We obtained in this way in the course of the winter some four or five different complete reviews of the whole subject, reading the whole thing once through and having the whole book brought up fresh five times and talked over by the Circle. I think in that way the majority of the Circle got a very accurate idea of Roman History as stated by Merivale."

Dr. Vincent: Any questions of Mr. Holmes?

A voice: Did not the small Chautauqua Text-books help you in those reviews?

Mr. Holmes: Yes, they were very helpful.

A voice: Were the reviews distributed among the members?

Prof. Holmes: Essays and written reviews were assigned five weeks beforehand.

Dr. Vincent: Any other experience from local Circles to be given?

A voice: In our Circle we used to have topical reviews, and we had some very interesting discussions. Then we had lectures on these topics.

Dr. Vincent: Any further questions?

A voice: I have not heard a plan of reading and study just exactly like ours. We took Merivale's Rome, for instance, and divided it according to the work we had to do. Once a week we took the chapters and distributed them to different members, requiring them to bring in either a written review of the chapter assigned to them, or prepare questions which would bring out all the salient points of that chapter. Then at the close of the work we have all the little text-book on Roman History and make a general review. In connection we had also topical essays taking up biography, as on Cæsar, Cato, Scipio, &c.

Dr. Eaton: I would like to add that we were not confined to this review; we had likewise papers read, chiefly biographical, taking up special characters in English, Roman, and Grecian history; and we also examine very closely and particularly on the little class book as well as on the text-book.

Mrs. Bailey: We found those essays very beneficial in our Circle. It was wonderful how much came out in three minute essays.

Mr Martin, (General Secretary C. L. S. C.): We in Pittsburgh and Allegheny are organized a little different perhaps from the circles referred to by any who have yet spoken. We have what does not probably meet exactly with the approval of Dr. Vincent, a Central Circle, called the "Pittsburgh Branch," and the membership is further divided into sub-circles. [Dr. Vincent: Yes, it does meet with my approval]. The Central Circle meets once a month, and the sub-circles once a week, or once in two weeks, as the case may be. As we have an enrollment of five or six hundred we do not find it practicable to get all our members together at one place every week, and our total membership also constitutes too large a circle for individual drill. The smaller circles, therefore, meet usually once a week in different parts of the two cities, and a general meeting is held at the Y. M. C. A. rooms on the first Thursday of each month. For officers of the Central Circle, meeting once a month, we have a president, two vice presidents, a secretary and treasurer, and an executive committee. The other officers are *ex-officio* members of the Executive Committee. The first year we made the mistake some others have fallen into of having too many officers. We have reduced the number now. In some instances we also committed the further error of choosing for our officers persons whose names were well known, but whose other duties were already so great that we could not depend upon them for practical work. Nevertheless, in selecting officers, or persons to take part in the exercises of our Circle the past year, we have been pretty careful to take busy men and women. It has been my experience that people who are busy, and who attend to what they undertake promptly, are the kind of men and women to get into this work if we expect genuine work to be done. They know how, and are drilled to work, and we can usually depend upon them to do what they promise. We have a regular place of meeting. I consider that an important point. People who miss one meeting know where to come the next time. The Young Men's Christian Association have very generously given us the use of their rooms free of charge for our monthly meetings. We have a regular time of meeting, the first Thursday of each month. I consider that another important point. Members know what night our meetings are held whether present at the previous one or not. We have a regular programme and stick to it. I consider that the third important point. Members and others come to our meetings knowing what to expect, and we endeavor never to disappoint them. The first year we did not do so well in that respect. We sometimes had an exercise on the programme that did not take place. The past year however we carried out our programme as advertised, with hardly a variation. The success in that particular depends largely upon the energy displayed by your Executive Committee. The second year we had our programme made out in a general way for five months ahead. Our Executive Committee met once a week at first until we got in good working order, and after that upon the call of the Chairman. The first part of our exercises generally consisted of three class drills on the historical study of the month, of twenty minutes each. We never allowed any one to occupy over twenty minutes. If the presiding officer failed to call the person conducting the exercise to order at the end of twenty minutes the Chairman of the Executive Committee was empowered to do so. In addition to the class drills we usually had two papers, of fifteen minutes each, on some topic growing out of the lesson for the month. The

drills and papers occupied an hour and a half. The programme was divided by a recess of about fifteen minutes, affording the members an opportunity of becoming acquainted with one another, and the cultivation of the social qualities. Fifteen minutes more would be occupied by opening exercises, announcements of the Executive Committee, and miscellaneous business. By commencing at half-past seven o'clock we are enabled to adjourn very promptly at half-past nine. Take for an example, the Revolution, in the History of the United States, as our reading for the month, we would have the class drills as follows: Causes and campaign of 1776, twenty minutes; events of 1777 and 1778, twenty minutes; events of 1779 until close of the war, twenty minutes. Then would follow essays of fifteen minutes each on, say, Major Andre, or Benjamin Franklin, or some other character or topic pertaining to the period, or on Christian evidences, or whatever other collateral study we were pursuing in the course of that date. We endeavor to impress upon our essayists the idea of presenting facts in their papers that are additional to those contained in the required reading books, while the class drills are intended as a test of the knowledge of the members of the information to be obtained from the books in the course. It is wonderful how many pointed questions and answers can be crowded into a twenty minutes' drill when the exercises are conducted by a spirited and judicious leader. It is also a matter of like remark how much information can be packed into a paper of fifteen minutes in length by a wise selection of material.

One of the practical difficulties is in securing proper persons to conduct these exercises. We aim to have the leaders selected from the members if possible. With an Executive Committee of five the difficulty is fairly surmounted by getting each member at the start to pledge himself or herself to be responsible for an exercise at each meeting, that is, to either secure some other person to perform the required duty or do it himself. The result of such a plan with us has been, the members of the Committee were exceedingly diligent in finding persons to conduct the exercises, and during the past year we have not had a single failure. Further, the Chairman of the Executive Committee made it a point, a few days in advance of the coming meeting, to send a complete programme to each person who is to take part, giving the topics and the time assigned to each. This can be readily done by printing the programmes on a postal card with the aid of a Hektograph or copying pad. It serves to call special attention to the time each is to occupy, and impresses upon those who are to take part the fact that each can use no more time than that assigned. I dwell upon this point, for I regard it of prime importance. If one person is allowed to trespass upon the time of another it disarranges the whole plan, disconcerts those who are to follow, extends the meeting beyond the proper limits, and mars the symmetry and harmony of the programme. With a rigid adherence to the time assigned, if a class drill or a paper is dull members patiently endure the affliction, knowing that they have to listen only fifteen or twenty minutes to it at the utmost.

Again, advertise your local circles in every legitimate way you can. We have used the daily press as far as we well could. Each member of the Executive Committee, with us, during the past year, took upon himself the responsibility of writing a notice of each meeting before, and also a report after, for a newspaper, thus obtaining ten notices of every meeting. We have also sent written requests to nearly all the ministers in the two cities to announce our meetings once or twice a year from their pulpits. We have been criticised through the press several times, and we are always glad of that, for we have uniformly taken pains to reply, and in such a way as to advertise the Circle. We have also succeeded in having published entire in one of our city newspapers several papers read before our Circle. In addition, the past winter

we provided a course of free lectures, mostly by home talent, the subjects being such as related to the course of reading. For instance, in connection with Roman history, we had a lecture on "Rome in the Fifth Century," and following the reading of Blaikie's "How to Get Strong," a lecture on "Health in the Family." We have further been eminently favored in securing Dr. Vincent to lecture for us, and give us the inspiration of his presence and counsel, both of the two winters that have passed since the organization of the C. L. S. C., and if it be possible to get him in your town I advise you all to do it about the time of forming your local circles. [Applause.]

I have only indicated general points that have guided us in organizing and maintaining our large Circle. Many of the details cannot be entered into here, and even if given would be of no service, for many of the exigencies that arise cannot be foreseen, but must be met at the time. I believe that general organizations in all our large cities are desirable, and I hope that the coming year will see our plan, or some similar one, adopted in many other places.

Dr. Vincent: You who are not able to join a local circle and who have not the benefits of the drill, do not be discouraged. Take your child—and borrow a child if you have none of your own—and tell the facts and incidents of your reading to somebody else; get into the habit of talking on the subject of your reading, and you will do more work reading alone and then talking to somebody else about your reading than a great many people do with the very best possible advantages in the country. I do not depreciate local circles, but I want people not to be discouraged if they do not belong to local circles. Ask your minister questions. Say: "Well, Mr. so-and-so, could you tell me how that is?" and he will go home and look it up in his encyclopædia and have great respect to you for asking him that question. You may utilize all the local talent of your place, the druggist, the minister, the lawyer, the teacher, &c.

I have been asked some questions about the memorial days. The experience of one Circle will illustrate: "The first year we read the prescribed course of selections; since that no particular exercise has been used." I think that it is a mistake to suppose that we should not go over the same ground again. My original thought was to multiply memorial days and introduce some new selections, keeping the old. I believe that for the four years it is better to keep but twelve memorial days, and read and re-read and re-read and re-read; so that you fill the four years in that way, keeping these memorial days and reading these selections; thus you become familiar with the choice selections from the authors whom we celebrate. I hope this suggestion will lead to new attention being given to this subject. I shall certainly in my address to the Circle call attention to the memorial days. To keep those days for the four years will, I think, be enough; afterwards we will modify and multiply the days.

Some one suggests the planting of an apple tree by the first graduating class; that is good, we will plant that tree. We will now repair to the camp-fire.

Be courteous in word as well as in deed. Whenever you are spoken to or asked a question, take the pains to give a courteous answer. It is as easy to answer politely as to answer rudely, and how differently every one feels towards any one—whether he be a child or grown-up person—who takes the trouble to attend to what is said and to answer pleasantly, and one who answers carelessly or rudely! No one knows, until they try, how much happiness they have it in their power to give to others, just by speaking pleasantly and courteously, for that is a most true old saying which tells us that "good words are worth much, and cost little."—F. E. Arnold-Forster.

OBER-AMMERGAU AND THE PASSION PLAY.

It was on Saturday, July 3d, 1880, that I left the Bavarian capital for the now world-famed village of Ober-Ammergau. A special express train conveyed the passengers from Munich to Murnau, a distance of sixty miles, in about two hours. Arriving at Murnau, the remainder of the journey must be made by carriage. The road is well frequented, but so hilly that it requires a good four hours to accomplish the sixteen miles; but it is through such a picturesque region that even after a two weeks' jaunt among the glories of Switzerland, the view did not seem to suffer by comparison, and it was the universal verdict of all whom I met that the unrivalled beauty of the landscape was enough, in itself, to compensate for the trouble and expense of the journey thither. At Murnau, one catches a glimpse of the Staffelsee, a charming little lake which is soon lost to view as you come to a point of the road, lined on either side as far as the eye can reach, with chestnut trees; while far in the distance are the Tyrolean Alps, the Zugspitze, with its snow-crowned summit towering majestically before you. The drive is comparatively easy until we reach the foot of Mt. Ettal, and then must begin, for prince and peasant alike, a veritable passion pilgrimage. The ascent is so steep that the driver must exert his strongest efforts to urge the sturdy horses to drag the empty vehicle; and when about half way up we stop to catch our breath, it does not seem strange that a young man once died of apoplexy brought on by over exertion in climbing this very hill. There is a monument to him on the very spot where he fell, which tells his story, and bids the over-venturesome tourist beware. But the summit of Mt. Ettal gained, the traveler is within a stone's throw of the old Benedictine monastery of Ettal, long since abandoned, and now fast crumbling into decay. Here were given the earliest representations of miracle plays in Bavaria, and here the neighboring villagers were first taught by the pious monks in the marvellous art which has made them so famous. Leaving the monastery, half an hour's drive along the banks of the romantic Ammer, from which the village derives its name, brings the tourist to Ober-Ammergau. It was early twilight when our carriage stopped at the house of the burgomaster, where the members of our party were met by their respective hosts, by whom we were welcomed with such an air of courtly grace, mingled with homely simplicity, that we seemed to have fallen into the hands of men of another and a different age. My own good fortune was to be assigned to the hospitality of Herr Scholchier, the leader of the left wing of the chorus, of which more anon. The house was like himself—a specimen, if I may use a paradoxical expression, of modern antiquity; but the meal which *Meine Frau* soon served up would have tempted the palate of an epicure, and the room in which I was domiciled was comfortable enough, barring the inevitable German feather bed, for a prince. After a friendly chat with Mine Host, I set out to try to find Joseph Mayr, the delineator of Christ in the play. I was told that an interview with him would be impossible, but I could not be dissuaded from making the attempt. It is true that the poor man has been worried almost past endurance by curiosity seekers, who look upon him as one of the men to boast of having seen, and it is said that he is continually annoyed by foolish women who beset him with applications for locks of his hair. He repels all such advances with haughty reserve, but if one approaches him courteously, he will be met with cordial politeness. I found him seated at a table and reading, when his wife admitted me to their plain little cottage. I was anxious to purchase a crucifix that he had carved—for like nearly all the men of the village, that is Mayr's business, but the demand had been so great, that at that

time he could sell me nothing of his own workmanship. I bought his photograph, however, and he readily obliged me by writing at the foot of it, "Joseph Mayr, Ober-Ammergau, den 3 Juli, 1880." As he handed the portrait back, with a graceful flourish and dignified bow, I caught his eye, and to a common-place remark, in much more common-place German, he gave a courteous answer. The ice was broken. I engaged him in as animated a conversation as my indifferent knowledge of his language would permit, until another of the characters of the play came in to see him, and I offered him my hand and bade him "adieu." He rose and shook hands most cordially, bidding me "Guten Abend" and "Leben Sie wohl." As he stood, I had a fine view of his tall, graceful figure, his features having all the gentleness, but scarcely the tenderness which I had imagined, but there were the large expressive eyes, the well-arched Oriental brow, the glossy hair falling upon his shoulders, and the beautifully marked beard, which have made him so preëminent as *Christus*. German of the Germans, as he is, his face and form remind one of the French ideal of the Savior, as delineated by their best painters, which, if not quite so pleasing as the Italian, is perhaps truer of Him who had no "beauty" that men should "desire Him." As I looked at the Bavarian wood-carver in his cottage, the likeness to what we can at least fancy the "carpenter's son" of Nazareth might have been, was strikingly apparent even without the accessories of the stage.

My visit over I walked back to my lodgings by a circuitous way which enabled me to get a glimpse of the village. The houses are nearly all of brick, with roofs of slate or thatch work; at nearly every turn one meets a shop for the sale of articles of wood carving, which, while pleasing in variety and style, can not compare with those of the Swiss workmen. There were at least five hundred vehicles in the streets, and I learned that over two thousand persons who had come to see the passion play would have no other shelter than what their carriages afforded. The villagers themselves could easily be distinguished by their primitive simplicity of dress and manner.

At seven o'clock the next morning I was on my way to the theatre. What a scene the streets presented! What a throng from all quarters of the world! Franciscan and Benedictine monks in the habits of their respective orders, peasants who had come from miles on foot, priests and laymen, women and children, speaking every language of Europe. Prof. Seelye, the author of *Ecce Homo*, a party of Oxford undergraduates, among whom was a son of Prof. Huxley, a professor in a prominent American college, and two American clergymen—these were a few of the persons whom I recognized as the theatre rapidly filled. Soon as the village church chimed the hour of eight, the boom of a cannon was heard. It was the signal for the play to begin. The audience understand it, and the vast multitude lapse into profound silence. Every eye is turned towards the spacious stage—larger than any in America—with the Bavarian highlands visible in the rear, and producing a natural back-ground scenery of wonderful effect. The orchestra, beneath the stage, and at first concealed from view, strikes up the music, which is good throughout, and though very simple and not at all of dramatic character, well suited to the libretto. But see—there is the chorus, eighteen men and women, clad in rich and appropriate costumes. On the model of the old Greek play, it is their part to explain the scenes which are to follow. The *Choragus*, or leader begins by telling how the tableaux, which are soon to be presented, set forth the whole spirit of the performance. The one is the expulsion of Adam and Eve from Eden; the other, the Adoration of the Cross, the first symbolical of the Fall, the second typifying Redemption. It is needless to describe all the various scenes. Suffice it to say that there are eighteen acts—the first representing Christ's triumphant entry into Jerusalem on the first day of the passion week, and the last His glorious ascension into Heaven. Each of these

acts is preceded or introduced, first by an explanatory chorus, and then by one or more tableaux. These represent scenes from the Old Testament or Apocryphal record, which have always been accepted as typical of the New Dispensation, and pointing to Christ as the fulfillment of all the early prophecies and shadows. To the mind of the sceptic is thus presented a series of remarkable coincidences; to the believer, one of the strongest evidences of inspiration, and the divine authority of Holy Writ.

In the scene which immediately follows Christ's entry into Jerusalem amid the hosannas of the people, who cast their garments and boughs of palm and olive before him, Mayr presents the first evidence of the perfect grace which characterizes his whole rendition of the part. It is the expulsion of the money-changers and petty traders from the temple. It may seem an undignified act to chase a company of men with a lash of plaited cords; but the overturning of the tables and the belaboring of the profaners' backs is done in so calm and authoritative a manner as to show the keen appreciation of the character of Him who acted and taught as one having a higher commission than the Scribes. It is this act that changes popular sentiment and causes the people who had just shouted in adulation, to demand in furious uproar that He should be put to death.

The meeting of the high priests and the germs of the conspiracy which are next depicted seems to be the weakest part in the whole drama. Caiaphas presides and Annas holds the second place in dignity. The others sit in two rows facing each other. Their deliberations are long—indeed tediously so, unless one understands German, and then the attentive listener hears a debate which powerfully reflects the spirit of those times, and strongly depicts the motives which led the Jews to crucify the Messiah; bringing out with singular fidelity that specious and blinded righteousness, which strains at a gnat, but does not hesitate to swallow a camel.

It is when we behold the parting at Bethany that our pity is first stirred for the human sufferings of the Redeemer. The little village was the one place where He had the comfort and support of sympathy, which He knew was genuine and unchangeable, and as He turns His eyes to gaze for the last time upon the quiet valleys wherein He was wont to retire and linger in sweet communion with His Father, the sight is deeply moving, and when the Madonna approaches, represented in accordance with the popular tradition as endowed with perpetual youth, the agony of the farewell embrace, viewed merely in its human aspects, is too bitter to behold unmoved.

The Madonna in the play is by no means equal to our ideal. She has a pleasing presence, but her voice is poor, and her inflection at times seriously mars the real sense of the words, but her action is good and her bearing faultless. The one great criticism is that like all actresses of mediocre talent, she lacks individuality, and it is too apparent that while she may have studied her part assiduously, she has not a right conception of it. She seeks to adapt herself to a character which she does not comprehend; her delineation is mechanical; her acting may be easy but it is not spontaneous. Mary Magdalene has none of the excellencies of the Madonna, but all the faults in an exaggerated degree. The only real qualification which she possesses for the part is her magnificent hair, and when in the house of Simon the Pharisee, she silently kneels and breaks the alabaster box of precious ointment upon the Savior's feet, and then passionately kisses them, and wipes them with her glossy tresses, the scene is one of the most striking in the performance. It is during this act that the workings of treachery in the soul of Judas are first made manifest. What was to the Savior "a good work" and has become the everlasting memorial of a sinful woman's repentant love, was to the avaricious eye of Judas, a profligate waste. Gregor Lechner, who impersonates the traitor apostle is preëminently the actor of Ammergau. He is of medium stature, with

a full black beard, a slight cast in one eye, and partly bald, what little hair remains being carefully smoothed over his forehead. He looks on with knitted brow and nervously strokes his beard. He remonstrates with Jesus that the ointment might have been sold for three hundred pence, and holding up the nearly empty purse which the Savior and the apostles had in common, and of which Judas was the custodian, he says that they have barely enough for one day more. But there was no place in the Redeemer's mind for thoughts of earthly subsistence, and with a sorely troubled air and deprecating gesture, He replies "O, Judas, trouble not thyself more than is needful." Jesus, followed by the eleven, quits the scene. Iscariot remains behind. Then is seen the marvellous power of Lechner. We are accustomed to think of Judas as utterly corrupt and conscienceless from the beginning. The Ammergau peasants have another, and to my mind, a truer conception. Enraged at what appeared to his covetous nature a useless waste for an idle ceremony, he begins to speculate how the loss may be repaired. He reasons as to what the reward will be for following the Nazarene, and there is nothing promising or alluring in the thought. At this juncture the spies sent by the Sanhedrim arrive, and their leaders succeeds in persuading Judas to accept the terms of betrayal. They retire and once more Iscariot is alone. He has closed the vile bargain, but his conscience is not quite dead. He can not forget the goodness of his Master towards him. He tries to reason that Jesus will work another miracle and save Himself; that he can penitently cast himself at His feet and ask forgiveness, which the merciful Lord will freely grant. But then the thought comes "How can I face Him? His searching look will know my every thought and pierce me through that I am a traitor." The sound of that word from his own lips startles him. "Traitor," he hisses, as he clinches his fist—"that loathsome name—I must not, will not bear it," and then with a laugh whose ring is wretched mockery, and shows the conflict of good and evil in his soul, he retires, and takes the road towards Jerusalem.

After two tableaux, one representing the fall of manna in the wilderness, the other the return of the spies with the grapes of Eschol, the curtain rises upon one of the best scenes of the representation. It is that of the last supper and the institution of the Blessed Sacrament. The grouping is a reproduction in every detail of Leonardo da Vinci's celebrated picture, which, though somewhat anachronistic, has taken such hold upon the popular mind as to constitute the most prevalent ideal of what that melancholy gathering was. A true representation of the reclining couches about the board would have been more accurate but less acceptable. Simply and quietly the passover is eaten, and then with a strange blending of authority and humility, the Master washes the disciples' feet, beginning with Peter. During this solemn scene, the musicians, who are out of sight, sing a strangely touching hymn. Judas, who has not been passed by, sits moodily resting his head upon his hand, and when the Lord, after the washing is concluded, says, "Now are ye clean"—adding in a lower tone, "yet not all"—Judas gives a convulsive start which shows the agony he is enduring.

Then follows the institution of the Holy Eucharist, precisely as we are told by the Evangelists and St. Paul. The disciples are deeply moved, and the emotions of the whole vast audience are plainly stirred to their lowest depths. The betrayal is foretold and consternation seizes the little company. "Is it I?" each one asks, even Judas, in mocking irony, echoing "Is it I?" Then follows the dipping of the traitorous hand in the dish, the taking of the sop, and the guilty one is known. "What thou doest, do quickly," says Jesus, and the perfidious wretch, hurriedly folding his robe about him, and casting a look of defiance and revenge upon his Master, hastens out. All seem to breathe more freely as the traitor disappears in the darkness, which recalls too well the significant expres-

sion of the evangelist who describes the scene, "and it was night," but what night of blackest darkness were not high noon to that infamous compact? What thickest gloom could hide the traitor from himself? As if relieved by the absence of Judas, the Lord tenderly addresses the eleven as "little children," and tells them how soon the sweet fellowship which they had enjoyed must be broken. He alone knows the full meaning of His words. He raises His eyes towards Heaven, while all keep perfect silence, then, after a few words of comfort to His disciples, slowly and sorrowfully He leads the way and all pass out. The curtain falls, a deep hush has fallen on the vast assembly, and many are the eyes bedimmed with tears.

The agony in Gethsemane which follows is strongly presented. The drowsiness of the Apostles; the tender, loving reproach of the Master; His sorrowful question, "Could ye not watch with Me one hour?" His mighty, thrice-repeated wrestling in prayer; the bloody sweat coursing down His cheeks; and then the calm repose of dignity and freshly acquired strength, as He comes to the sleeping three and gently bids them arise, for they who are to take Him are at hand. There is one defect in this scene which sadly mars it. It is the endeavor to represent the appearance of the "angel strengthening Him." A woman of common-place appearance walks mechanically in, and after standing a few moments before the kneeling Christ, as mechanically retires. The most glaring side of the fault is the sex. Whenever we hear of angels they are spoken of with masculine pronouns; but in reality there is no distinction of sex. In Bailey's fine poem, *Festus*, he says of the angel of the earth that *she* is always weeping—a fault which has been severely but justly criticized. In the Ammergau play the indistinct outlines of a face, partly hidden by gauze, with the body clothed in light, flowing drapery, and the whole figure in the midst of a halo of light, which might easily be contrived, would be far more effective. Before this scene is enacted, Judas has been before the Sanhedrim, received the price of his infamy, and arranged the details of the betrayal. With grim satisfaction he has counted and tested each one of the thirty pieces of silver and placed them in his purse. Now he leads the priests and the detachment of soldiers. They have entered Gethsemane; the significant kiss is given, and the guards seize hold of Christ. Meekly He submits to be bound and led away; and then do we realize, as we see the Apostles forsaking Him one by one, the utter loneliness and desolation of "that just man." He is taken before Annas, and after the farce of a trial, pronounced guilty of death, but He must be taken to the Roman governor to receive His sentence. Meanwhile, Judas has begun to suffer the agony of despair. He appears upon the stage alone. He looks at the money in his hand—the price of blood; a sum so paltry for a deed so base. The issue has been worse than he anticipated. He seeks to wipe the guilty stain from off his soul. Madly he rushes before the Sanhedrim; frantically he adjures them to release the Innocent One. He is coolly told to be quiet. "No quiet for me," he exclaims, and then with remorseful rage passionately dashes the bag of money at the feet of the high priests, cursing his accomplices in crime, and exclaiming, "So shall ye, too, fall with me into the abyss," he rushes precipitately out, and soon comes to Aeldama—the field of blood—a wild, desolate place, not far from Jerusalem. The qualms and tortures of his conscience are dreadful to behold. He is in utter, miserable despair. He hesitates—he will even yet throw himself at his Master's feet and crave forgiveness. But no! for such as he, he says, there can be no forgiveness, no salvation. He wrings his hands; he beats his breast; he tears his beard and hair; and as he raves he catches sight of a tree; he rushes towards it, and stripping his girdle from his waist, exclaims, "Ha! Come thou serpent, entwine my neck and strangle the betrayer." He throws the girdle over the limb and the curtain falls. So ends the *role of Eccehriot*—intensely, horribly real. A critic writing of this

play in 1871 said, "The acting of Judas would be considered splendid on any stage in Europe. The naturalness and subtle rendering of the character are truly marvellous." In a certain sense this is true; in another, it is not. According to the accepted laws of dramatic criticism, it is weak. It is in no sense artistic. Lechner, while he has the "make-up" for a capital Shylock, if he should attempt that *role*, or that of Iago or Macbeth, would be hissed off any first-class stage in Europe or America. He is utterly free from all mannerisms and does not seem to understand the first principles of what is known as "stage-business." This, it seems to me, is the very secret of his marvellous power. A Davenport, an Irving, a Barrett, or even a Booth, could never act as Lechner does; they are artists; he is not. He is an illiterate, but religious German peasant, who works in the field, as I saw him do on Saturday, and on Sunday devoutly goes to mass, and then does what he believes to be another religious act—the taking part in the passion play. He throws his whole soul into it, not because he is devoted to the histrionic art, because he believes that what he does is to the glory of God. I need not dwell upon the different appearances of Christ before Herod and Pilate. Suffice it to say that all is presented with a singular fidelity to the Gospel account. The acting of Mayr at these times, is, perhaps, open to one criticism. His bearing is indicative rather of indifference than of meekness; and when the scourging takes place, and the crown of thorns is driven down upon his forehead, his endurance is stoical, rather than submissive. But when the coarse burly Herod taunts him, he turns and gives the disgusting monarch such a look of scorn, mingled with pity; as a man with a gentler temperament than Mayr's could not command. He is the *manly* Christ throughout—the very embodiment of the ideal of Thomas Hughes. Indeed there are times when we wish that Mayr *could* be a little more tender. For example, when he weeps over Jerusalem, there is severity in his tone and manner as he pronounces the doom of the holy city; there is no yearning love which would gather her children "as a hen gathereth her brood"—there is a gesture of deprecation, but none of tenderness which loves to the end. He is always the *Prince* among the Apostles; when he washes their feet, it is as if he were alive to the condescension, and when the sinful woman anoints him, it is too apparent that he remembers only one side of the truth—that he is representing her Lord and Master, and not her Brother as well. I am told that Tobias Flunger, the Christus of 1860, who now takes the unimportant part of St. Andrew, gave a rendition which was gentler and more pathetic, but he lacked the commanding presence of Mayr, and his matchless grace and dignity.

Of course the climax of the drama approaches when we see the Savior mournfully treading the path towards Golgotha's summit beneath the heavy burden of His cross. Here an incident is presented which some have criticized, because it is not scriptural. Be this as it may, it is certainly not *unscriptural*; and I, for one, prefer to believe, for the honor of sinful humanity, that the legend is likely to be true. I allude to the act of St. Veronica. Gratefully the Savior takes the proffered cloth and wipes the sweat from His brow, handing it back with a gentle benediction to the devoted woman. So much I may at least hope is true, without being credulous enough to care to see the cloth, alleged to be the same, with the print of Christ's features visible upon it, which is yearly exhibited at St. Peter's, in Rome. After this act—the only one in the whole drama not thoroughly scriptural—they compel Simon of Cyrene to bear His crown, for so exhausted has He become that the cruel blows of His persecutors can no longer avail to urge Him on. The malefactors follow, and in their train a troupe of soldiers and an idle rabble, the whole procession headed by a Roman horseman, who bears a banner with the well known national inscription, S. P. Q. R. After a brief halt, the sad cortege of death passes on; but the Ma-

donna, accompanied by a little group of weeping women, lingers a moment, and then all follow to the place of death. The curtain falls for a few moments, and the chorus appear, all attired in black. They sing a melancholy air which prepares us for the awful scene to follow. The curtain rises on the Crucifixion scene. A stillness like that of the grave pervades the whole assembly. Two crosses, with the criminals bound to them, are already set up. The central cross, with Jesus extended upon it, lies on the ground. The nails are driven in His hands and feet, and the cross is raised. I was prepared to see a wonderful delineation, but never did I dream that that great fact in the world's history could be presented in a manner so terribly real. With no support visible save the nails in His palms, there was Christ on the Cross. One's feelings as he gazes on this scene are incomprehensible; much more are they indescribable. The seven sayings are uttered in a manner which shows how deeply the delineator of the Savior has comprehended His feelings in that hour. Lovingly He commends the Madonna to the care of St. John, and then is heard the piercing cry, "Eloi! Eloi! lama Sabachthani!" Calmly He says, "It is finished," and when the last has come, and with a loud voice which shows that they could not kill Him who had power to lay down His life and power to take it up again, and that He actually *willed* to die, He cries, "Father, into Thy hands I commend my spirit." All but the last two words resound throughout the assembly; but just as He says, *Mein Geist*, the tone lowers, and the head falls upon the breast. Viewed simply as a dramatic death-scene, it is inimitable. Already the Jews have been disconcerted, for over His head was the inscription, I. N. R. I. A messenger had been sent to Pilate to ask that it be changed, but fickle as he had been, the magistrate was now firm enough to answer, "What I have written, I have written." Caiaphas and the priests are enraged; but their wrath gives place to consternation, when, at the moment that Jesus yields up the ghost, the fury of the elements is heard, darkness settles over all, and a messenger rushes in to tell them that the curtain of the temple is rent in twain. Caiaphas, ascribing the phenomena to Beelzebub, the priests hasten away to satisfy themselves as to what has happened. The centurion takes his spear and pierces the side of Jesus, the blood and water spurring out in a steady stream. He is really dead, so they will not break his legs. The malefactors are beaten with ponderous clubs until we seem to hear the bones break and crash. Hurriedly their limp and lifeless forms are borne away for burial. The work is done, and the executioners and rabble hasten away. A few loving ones remain. Joseph of Arimathea, and Nicodemus, with the holy women and St. John are there to care for the body of Jesus. It has been said that this scene is after Rubens' celebrated "Descent from the Cross." In the more salient features this is true; but as to details it is a mistake. The grouping is by no means so confused, and the arrangement of the cloth is much better than that of the painting in Antwerp Cathedral. Reverently and sadly His body is lifted down and wrapped in the grave clothes of finest texture; the little funeral procession bear the sacred form to the rich man's garden and lay it in the newly hewn tomb. The stone is rolled against the door and the devoted ones disperse—the Madonna and St. John to the home of the Apostle, who was the dearest to Jesus of all the twelve. The resurrection scene was omitted on the day that I witnessed the representation, but the melancholy impression left by the entombment was measurably relieved by a tableau depicting the ascension. Jesus stands on the Mount of Olives, the banner of the Cross waving above the earth. An eager and expectant crowd are gazing at Him. He points to Heaven whither He is to ascend to resume the glory which He had before the beginning of the world. Soon He disappears from sight, but the musicians take up the glad refrain of the hallelujah chorus, and so the passion play is ended.

I have purposely avoided entering into any ethical consideration of the merits or demerits of this performance. I will simply say that of all the persons whom I have met and who have witnessed it, not one has received such an impression as he had anticipated. Canon Liddon, who witnessed the play this year, as well as in 1870, remarked to me that there was a natural shrinking from seeing it, in every reverent mind, which could *only* be overcome but would *surely* be overcome after once witnessing it. The danger which I anticipated was that always hereafter, in reading or thinking of the passion, my mind would turn to Ober-Ammergau instead of Calvary. My apprehensions, I find, were groundless. The representation has enough of human imperfection to remind one continually of what it is; while it approximates the ideal just nearly enough to add to our conception of what the real act must have been. It may not kindle our devotion, but neither does it shock our reverence. Perhaps the best idea that one can form is to imagine the master-pieces of religious art endowed with life; and according as these affect him, so will his idea of the whole "wondrous story" be assisted or hindered by witnessing the passion play. If one is an iconoclast, and disposed to put too literal an interpretation upon the second commandment, let him by no means go to Ober-Ammergau. It must not be forgotten that these Bavarian peasants enact this play in fulfillment of a sacred vow, made by their ancestors two hundred years ago. They are religious people, who do this as a religious act. They have proven themselves above the temptation of pecuniary profit, for when offered an immense sum to produce the play in London, their reply was, "Willingly will we do so but we must take with us the whole village and its guardian spirit, the *Kofel*"—the *Kofel* being a lofty mountain peak overlooking the village, and surmounted by a cross sixty feet high. Nearly all the revenue is spent in improving the play, for the expenses are enormous, and the prices of admission moderate—varying from one to eight marks—or twenty-five cents to two dollars. Of all the seven hundred who take part, Mayr receives the highest remuneration, and his share, for all the representations, from May 16th, to Sept. 26th—each performance requiring eight hours—will be less than \$200—scarcely enough to compensate him for his loss of time. Full as the town invariably is, visitors are never charged an exorbitant price for their entertainment; and though the seats in the theatre could always be sold at two or even three times the present prices, they steadily refuse to advance the charges. Joseph Mayr is a man whose daily life is eminently consistent with his part in the play; and Lechner's integrity and honesty are proverbial—if he were tainted with the least suspicion to the contrary, he would not be allowed to take even the part of Judas. As has been remarked before, he is the best actor in Ammergau; Mayr is necessarily passive in his delineation, for he feels that he must *represent* the part rather than individualize it, and this is more or less true of all the others, notably those who take the parts of the Apostles Peter and John. Soon the representations will cease, and for the next ten years, the whole village will give themselves up in their evenings and other leisure time to preparing for the passion-play of 1890.

As there is but one Ober-Ammergau, so there can be but one innocent passion play. It would be impossible to conceive any circumstances which would justify this drama in any of our cities, in an ordinary theatre, with the usual accessories of flaming hand-bills, clamorous speculators, and professional actors. The idea is more revolting when we hear that it is seriously proposed to attempt this representation on boards but just polluted by that peculiarly brazen and disgusting courtesan, Sara Bernhardt, and the reeking impurity of the modern French play. The very suggestion is an outrage which public opinion will no more tolerate in New York than it would in San Francisco. Public morals may be low enough, but they are at least above the toleration of such blasphemy as this.

10x1=10.

CHAUTAUQUA DIVISION OF
LOOK UP LEGION.

MOTTOES.

Look up and not down;
Look forward and not back;
Look out and not in,
And lend a hand.

PLEDGE.

We, the undersigned, wish to be manly (or womanly) and Christian in our character, and we therefore pledge ourselves to be as far as we are able, truthful, unselfish, cheerful, hopeful, and helpful, to use our influence always for the right, and never fear to show our colors. We also pledge ourselves to use our voice and our influence against intemperance, the use of vulgar or profane language, the use of tobacco, affectation in dress or manner, disrespect to the old, ill treatment of the young or unfortunate, and cruelty to animals.

We will aid and support each other in carrying out this pledge and the spirit of our motto.

Address all letters to Mary A. Lathbury, Orange, New Jersey.

Are you all at work, dear young folks? And are you sure—you who are members of companies—that you have elected your secretaries? Because your secretary should send us your names; we want you all on the long roll, so that whatever may occur to break your little circles, you may know, and we may know, that you belong to the Legion. Let each company see that this is done before another month passes.

But we began by asking if you are all at work. If we may judge by many of the letters that came to us some of you want to be at work and do not know how to begin. There are so many ways of beginning that we are slow to give you one, or even ten ways, without knowing your locality and circumstances. Some of you are in the city, and some on the prairie, and some in the country village. We will begin by supposing that you live in a city, and just here we may listen with profit to a little talk by Rev. E. E. Hale, the author of our mottoes, which he gives in a department headed by the mottoes in the *Christian Register*. Mr. Ingham (and in confidence that is Mr. Hale himself) speaks of the same club described in the first letter in the November number of *THE CHAUTAUQUAN*, and the form of constitution used by that club may help you in forming one.

"Mr. Ingham said that he was trying to draw an answer to a letter in which some young people in New York asked how they could best occupy themselves in the next winter. They had had a sort of sentimental friendly club, in which they read a little poetry together. They have come far enough to want to step outside "Mutual Improvement," and, if they can, to help somebody else.

"Can you not send them a good working account of a street-boy's class, such as they had in Portsmouth, or Lynn, or Cambridge, or Providence?"

Ingham said he had been turning over the papers, and did not find just what he wanted. "If Hartshorne were living, he would write me just what I wanted from the Union for Christian Work in Providence. There was a fine young fellow, who lived indeed by his ideals, and to lift up those around him.

"I did find," said he, "this constitution of the 'Harry Wadsworth Helpers,' which was reported on at Chautauqua. These were little boys in the Mission School of the Church of All-Souls. So far as I know, this was the earliest Wadsworth Club. Any way, this paper is dated 1871, and these little fellows are men now. You see it is simple enough."

CONSTITUTION.

This club shall be called "The Harry Wadsworth Helpers," and shall have for its motto, "Lend a Hand."

I. Its object shall be to help everybody that it can in every way that it can.

II. Its officers shall consist of a President, Secretary, and Treasurer.

The President shall enquire at each meeting what every member of the Club has done to help others since the last meeting, which deeds shall be recorded in a book. He shall also impose all fines. * * * *

VIII. The regular meetings of the "Harry Wadsworth Helpers" shall be held every Sunday afternoon, at three o'clock.

IX. The election of officers shall take place the first ——— of every other month.

X. Order of business.

First. Roll call by Secretary.

Second. Dues to Treasurer.

Third. Reports of Helpers.

Fourth. Discussion.

Fifth. Learning of text.

Sixth. Story.....

XII. Other articles may be added to the Constitution by a three-fourths vote.

"The undersigned do hereby promise to keep all the above rules, and to do all we can to make the 'Harry Wadsworth Helpers' a useful and successful club."

"Now," said Ingham, "I only read you that, because one likes to see what comes of it. Here is a letter from one of those nine boys who signed that constitution in 1871. I suppose he was then ten years old. He was the worst boy in the Club,—had been in arrest five times. He now writes from a place which I will call Slab City in Wyoming,—though that is not the true name,—to say that he has bought a small ranch there, and wants me to induce his father and mother to move out there."

The object of the society as given in this constitution—"to help everybody that it can in every way it can"—is the very noblest object a society or an individual can have, and a company united by such a "bond of perfectness" will make a grand record—in heaven if nowhere else. The opportunity for real work is just around you. If there are no mission schools or street boys that you can touch, there is always somebody to whom you can be a help and an inspiration, for that person never lived who had no chance to "lend a hand."

Next month we shall describe a work for older members of L. L. which we have witnessed lately.

Next month, also, we will give a list of names of new members as far as we have them, and we again ask members who are not already enrolled to send us their names. We have received the names of a "family club" from Rev. Dr. Gillett, who is President of the Board of Instruction of the "Island Park S. S. Association," and we have reason to hope that this is the nucleus of what may be the "Island Park Division of Look up Legion."

We have several reports of work begun by newly formed chapters, and as soon as they will send us their names, we will give extracts that may be helpful to others.

Mr. Grant Allen, a native of England, says:—

"The material benefits of our tenure of India are illusory. As a matter of debtor and creditor account, we are losers by the connection. Whatever advantage is reaped by any one class from the possession of India is paid for, and more than paid for, by other classes. It costs us more to keep the country than we all make out of it put together. And those who benefit are the rich only, while those who pay are the community as a whole."

We are all sculptors and painters; our own material is our own flesh and blood and bones. Any nobleness begins at once to refine a man's features, any meanness or sensuality to imbrute them.

MUSICAL DEPARTMENT.

TONIC SOL-FA.

My object is to make the people of this country and their children sing, and to make them sing for noble ends.—John Curwen

The above sentence will be kept permanently under the title line of this department as the standard by which every Sol-fa teacher will be expected to measure himself. Tonic Sol-fa is not, to any true advocate, a mere method of money-making or self-aggrandizement. It means so much for the human race that no person who is not inspired and taken possession of by its philanthropic aspects is worthy to be an exponent of the system, however brilliant his qualifications in other respects. It is one of the many striking providences which have been evident in all the history of the movement that its founder, John Curwen, should have been such a man as he was—one in whom all the noblest qualities were combined. As far as it can be justly said of any human being it can be said of him that his character presented a perfect type of Christian manhood. This paragraph is not intended to be a panegyric on Mr. Curwen. He does not need it, and would not wish it if he were living. But his life presents a standard for all Sol-fa workers which should not be lost sight of for a moment, and his declaration, as given above, will be presented as a constant reminder.

The one thing needed for Sol-fa in this country is intelligent advocates and teachers. The system itself is complete. There is nothing to be added to it or taken from it. This is due to the conservatism of the English mind, for which we Americans are apt to have too little respect, albeit some of its manifestations are more likely to excite ridicule than to inspire respect. But in the case of Tonic Sol-fa its results have been wholly good. Nothing was done in haste. Every principle was adopted with much deliberation and after careful experiment and use had tested its value. During a period of twenty-five years the system grew by a combined process of accretion and secretion. The work is, therefore, finished and complete. There can be little temptation for the inventive Yankee to vamp it over and try to "improve" it.

To return to the first statement—what we now need is teachers; and it will be, for the present, one of the chief objects of this department of THE CHAUTAUQUAN to encourage an intelligent class of educators to take up the work. It will be a matter of surprise to our readers to know how many are now engaging in it. There are many from England, Scotland and Wales who have settled in America during the past fifteen years and have been teaching or quietly using their influence ever since. One gentleman has sent us a list of more than a hundred names of such. Their work has hitherto been very discouraging. The system was unknown, and everything they did was against wind and tide. But now that the movement is becoming a truly national one, their courage is reviving and their hearts are filled with rejoicing. A few extracts from letters lately received will illustrate the point.

A gentleman in the West who holds the advanced certificate, and who came to this country some eight years ago with personal recommendations from Mr. Curwen himself, writes:

"Your letter gives me great encouragement and hope for the future. I have hitherto seen so many difficulties to overcome before the system could become generally known that I have despaired and turned to the ordinary notation. I am delighted to think that you have succeeded where I failed. I shall now take up the work with renewed courage. I am already negotiating for four classes in different towns. I have introduced the 'Tonic Sol-fa Music Reader' to all my pupils, and they are perfectly charmed with the simplicity of the method." He then offers some practical suggestions for the

concerted action of Sol-fa teachers which will be adopted in due time.

Another writes from an eastern city: "Allow me to express the pleasure I felt in looking through your book of lessons on the Tonic Sol-fa method. It is just what was needed in this country to help the progress of that excellent system. Your circular, too, is the best statement of the case as it stands between the two methods, educationally, that I have seen. You will understand my interest in these matters when I tell you that I am an old Sol-faist, holding the advanced certificate, having worked as a pioneer when Tonic Sol-fa was comparatively unpopular in England. I was one of the deputations that waited upon the Hon. W. E. Forster at Downing St. to secure for the method that recognition by the British government which placed it upon an equality with the ordinary notation in the public schools. I taught many classes in Manchester and vicinity, and on several occasions have had the pleasure of conducting united choirs to the number of 600 voices in the Free Trade Hall of that city. That was the victory after the fight, and I trust that in the not far distant future, the enthusiasm that animated the Sol-faists of those days may be aroused in America and still more splendid results achieved."

This from two Sol-faists of long standing. The new converts are no less enthusiastic. Here is one writing from a distant State.

"I am 50 years of age, have taught more or less for 25 years, and it seems as if the real work of my life is just beginning. How much time, hard labor, perplexity and anxiety would have been saved me, and what a world of better results could I see, had I known this when I first began to teach. I have been waited on by one of the professors in the Theological Seminary here, asking if this is the system used by missionaries in various parts of the world, and when I showed him the testimonies from many heathen lands, he said he should use his influence to have me engaged to instruct the students of the Seminary. * * * I have met no opposition here. In fact, B and I will not allow any. One or two old fogies have turned up their noses, but only to snuff the air."

A lady writes from the South in a very different strain: "I am very fond of music, but I know so little about it. I have no talent, and have always felt hard towards God because I want music so much and cannot get it. If Tonic Sol-fa will help me it will be an inestimable blessing."

Tonic Sol-fa will help thousands who have felt themselves shut out of the world of music. An enthusiastic lady teacher who three months ago knew nothing whatever of the system, says: "When I see the dawning of musical consciousness in a pupil who was supposed to have 'no ear' there is no language to describe my happiness. I feel as if I am letting a soul out of prison."

Letters for the Tonic Sol-fa department should be addressed to T. F. Seward, Orange, N. J.

There are cases in which eccentricity requires more than an apology—a rebuke. Those peculiarities which cause people to become a nuisance or an injury to other people, such as unpunctuality as to time, neglect or inaccuracy in business matters, and all those minor necessities or courtesies of life which make it smooth and sweet—these failings, from whatever cause they spring, ought, even if forgiven, not to be pardoned without protest. They are wrong in themselves, and no argument or apology will make them right. The man who breaks his appointments, forgets his social engagements, leaves his letters unanswered and his promises unfulfilled, is not merely an "odd," but a very erring, individual; and if he shelters himself for this breach of every-day duties and courtesies by the notion that he is superior to them, deserves instead of excuses sharp condemnation.—*Author of John Halifax, Gentleman.*

EDITORIAL OUTLOOK.

MEMBERS of the C. L. S. C. will find the *required reading*, in this number of THE CHAUTAUQUAN, extending over nearly thirty pages, embracing—"History of the World," "Origin of Nations," "Natural Theology," and "Conversations on Creation." This pressure on our columns has crowded out the "Normal Outlines," and "Notes on the International Lessons." We call the attention of our readers to the "Questions on Alexander the Great," the articles on the "Passion Play," "Tonic Sol-Fa," "Look Up Legion," "Editorials," "Notes and Queries," and the "Vesper and Praise Service," as making a rich table of contents for this month.

WHILE we write these lines the old year is drawing rapidly to a close, and 1880 will soon be numbered among the years that have been and are not. We part from the old year with regret, as from an old familiar friend whose face we shall see no more. To write the date of the new year seems strange and unfamiliar, and the transition from the old year to the new is not accomplished without a sense of pain. To many the past year will be forever memorable in their history, either on account of some marked success achieved, or because of great reverses suffered, and their recollections of it will be accompanied with feelings of gladness or embittered by the remembrance of disappointments and sorrows; while to others its passage has been utterly uneventful, and they have pursued the "even tenor of their ways" without being unduly depressed or greatly exalted. Each year, whether eventful or otherwise, constitutes a milestone in the journey of life, and reminds us that we are so much nearer the end of our pilgrimage, and that the time to work and to achieve, to plan and to execute, is growing constantly shorter, and admonishes us that there is need of industry and dispatch if we would fulfill well our mission and accomplish our purposes and designs.

All have observed how much more rapidly the revolving years roll round as we advance in age. Time, which in our youthful days seemed to creep along at a leaden pace, as we advance in years, flies on rapid wing, so that each succeeding year seems shorter than its predecessor, and scarce suffices for the performance of the many duties pertaining to our several spheres of life. Many will doubtless look back over the past year with regrets, because they seem to have accomplished so little, and because they realize that but few of the good resolves which they made at its beginning have been put into practice in their daily life. It is useless to brood over the years that are gone with vain regrets. The past is irreparable, but the future opens up before us with grand possibilities both for enjoyment and action. Let each and all enter into the portals of the new year with high resolves and noble purposes, and seek to make such wise and faithful improvement of the advantages it affords that our lives may be daily fruitful for good, both for ourselves and for those around us, and then at its close we shall have few regrets and no remorse.

In a recent number of the *Nineteenth Century*, a prominent place is assigned to an article entitled, "The Creeds, Old and New." The author of the article arraigns the theological creeds of Christendom and stigmatizes them all alike as being narrow, exclusive, intolerant, and subversive of all progress and culture, and antagonistic to the humanitarian movements of the times. In support of his assertion concerning the narrowness of theological teaching, he somewhat scornfully asks: "Who ever heard a Christian divine preach on the work of Aristotle or Confucius, of Phidias or Julius Cæsar; tell the great drama of man's moral regeneration as it is rehearsed in the paintings on Egyptian tombs; or take as his text the high morality that stands 'four square without flaw' in the works of Confucius?"

It is evident from this quotation that the writer of this article wholly misunderstands the genius of Chris-

tianity. Its Founder came into the world to "save His people from their sins," and his religion is the science of salvation. Would the author have us believe that there is any saving efficacy in Cæsar's bloody sword and treacherous life, or that the beautiful in art has power to regenerate the human heart, or the logical formulas of Aristotle to beget a new life in a soul dead in trespasses and in sins? The sneering skepticism of those times, and the gross sensuality and deep depravity which prevailed among both Greeks and Romans, constitute a sufficient answer to such an assumption. No one disputes the high morality contained in the teachings of Confucius, but the morality taught by Jesus of Nazareth far transcends that taught by the great Chinese philosopher.

"Christian divines" are not sent forth to teach the science of war, or the rules of art, or the logic of the schools, either ancient or modern, but to preach Christ, and that Christ as one who regenerates, saves and ennobles the human soul and elevates the race, all of which art and philosophy, and science of all kinds, have utterly failed to do in the ages gone by. Nevertheless the lessons to be learned from all that is great and good in human history need not be ignored, and while the Christian pulpit is not the proper arena for lectures on art, philosophy or history, all these and kindred topics may be most fitly and properly discussed in the Church Lyceum. The Christian element of the land is not ignorant of these topics. Representatives from the different denominations have already discoursed concerning "Phidias, Aristotle, Confucius and their work" before large and appreciative audiences, at Chautauqua, and the themes discussed at this popular Christian Assembly cover a field wide enough to satisfy, if not to astonish, even the author of "Creeds, Old and New."

ANOTHER good man has gone to his rest. One day last month a postal card, with a heavy black border, brought to us this announcement:

"The funeral service of the Rev. Stephen M. Vail, D. D., will take place on Tuesday morning, Nov. 30th, from the residence of his son-in-law, (Rev. R. Harcourt) No. 64 Grand street, Jersey City, at 9:45 A. M., and from Trinity M. E. Church at 10 o'clock, A. M."

It was a sad announcement to a large circle of friends, but unerring wisdom had ordered the change, and earthly friendship could do no less than to meekly submit. Dr. Vail died in his sixty third year. He was graduated at Cazenovia Seminary in New Jersey, his native state, at Bowdoin College in Brunswick, Me., and afterwards took the entire course at the Union Theological Seminary in New York City. Thus, though he was a Methodist, his collegiate and theological education, were obtained outside of the Methodist Episcopal church. He entered the Methodist ministry, but turned his attention in early life to the educational work, and became an educator of the educators in his church. He was principal of Pennington Seminary, and for eighteen years teacher of Hebrew in the Theological Seminary at Concord, N. H., now the school of theology in the Boston University. His last work as a teacher was done as Professor of Hebrew in the Chautauqua Summer School. Eminent authorities pronounced him to be one of the most accomplished Hebrew scholars in the country. His Hebrew grammar is highly prized by many scholars. He loved Chautauqua, and evinced it in his attendance and labors there from year to year. He is the author of one of the three "class mottoes" of the C. L. S. C., "Let us keep our heavenly Father in the midst." Dr. Vincent seized this utterance, when it fell from Dr. Vail's lips, and coined it into a motto, where it will live to bless men and do good in the generations to come. Dr. Vail was a humble and wise man. President Grant appointed him Consul to Ludwigshafen, Bavaria, where he remained for nearly five years. He was an industrious student and earnest in his work, as Bishop Hopkins and others who engaged in the anti-slavery controversy with him had reason

to know. As a preacher he was moderate, though he delivered an occasional sermon with rare power and sympathy—we once witnessed a large congregation powerfully moved by his eloquence, while he preached on "Elijah's God Answered by Fire." Dr. Vail was a patriot and a christian gentleman. He will be missed in many places, as a friend, a wise counselor, and a writer for his church periodicals, but he will be missed greatly when the Chautauqua season comes round, by a host of friends, who had learned to love him for what he was, and for the noble work he had done for God and man through his long life.

THE Christian world has been anxiously looking forward to the completion of the new version of the Holy Scriptures. The work on the New Testament portion is already finished, and the first edition, we understand, will be issued from the University Press, Cambridge, England, some time during the month of February. That there was need of a new version, or rather a revision of the Scriptures, few biblical scholars will deny. Many words employed in the version now in use have grown obsolete, while others have either lost the significance they formerly possessed or have acquired a new meaning. All such words will doubtless be replaced by others of undoubted signification. The publication of the New Testament portion of the manuscript of the Vatican in 1868, and the discovery of perhaps the most ancient copy of the New Testament Scriptures extant, in 1859, by Dr. Constantine Tischendorf, at the convent of St. Catherine, Mount Sinai, and which was published in 1862, at the expense of the Emperor of Russia, afford new and largely increased facilities for the study of these portions of the Scriptures in their primitive purity. By means of the collation of these ancient manuscripts with others of more recent date, many obscure passages will doubtless be elucidated, while the constant research in biblical science has, within the past few years, brought much new and valuable material to light, which will be of great benefit to the translator.

None need fear, however, that any radical changes can or will be made in the new version of the Scriptures. While the various manuscripts abound in textual differences, most of them are of a very unimportant nature, and none of them affect any of the fundamental doctrines of the Christian church. That the work of re-translation will be well performed there is no room to doubt. So many eminent men of ripe scholarship, both in this country and in England, have been engaged in the undertaking, and so much time has been devoted to the work, that it is morally certain that it will be as perfect as finite powers can render it. Many portions of the old version will doubtless remain unchanged, such as the Sermon on the Mount, and the Parables of Christ, which are already rendered into as good English as it is possible for men to write, and which in their present form are indelibly stamped upon the heart of the Christian church. It will be well worth the while for every Christian to procure a copy of the new version as soon as published, and by comparing it with the old, each one can be his own judge of their respective merits.

THE great success which has attended the formation of the C. L. S. C. for general literary culture has already resulted in the formation of a similar organization for pursuing a regular course of reading on special topics of an economic and political character. The new association is called the "Society for Political Education" and consists of a permanent executive committee of twenty-five members, representing the various sections of the country, who will direct what works are to be read. It has two classes of members, the coöperative, who contribute annually \$5 to the expenses of the society, and the active, who pursue its course of reading. There is certainly great need for the dissemination of knowledge on political sub-

jects, and an organization which accomplishes it deserves well of the country. We hail the new Association as the latest outgrowth of the C. L. S. C., just as we hail the numerous assemblies that have sprung up all over the land as children of the Chautauqua Assembly.

THIS is preeminently a reading age. Men read in their shops and offices, at their homes and when they travel. Books and papers meet the gaze everywhere. The numberless printing presses of the land are busy day and night furnishing the masses with reading matter. And yet every intelligent observer is aware that a large share of the publications of the day are absolutely worthless, while many of them are most pernicious in their influence and tendencies. By far the larger part of the books issued are works of fiction and most of these are of the sensational type, or at least utterly untrue in their delineations of character and life. The reading of such volumes, or of the tales and serial stories published in the weekly and monthly periodicals which flood the country, vitiates the taste, inflames the imagination, and often corrupts the morals, if the reader has any, and utterly unfits the mind for close attention to study; and instead of conducing to culture and mental discipline, is productive of mental dissipation, and often of moral degradation. Those addicted to the exclusive reading of works of fiction speedily find themselves acquiring a distaste for all solid and useful works of literature, and turn away in disgust from the inviting fields of history, poetry, philosophy and science alike. The publications of the press of to-day afford a true index of the condition of the public mind, as publishers print only such works as they think will be in demand, and the large supply of works of fiction of a sensational character is standing evidence of a corresponding demand. That such works are eagerly read, every circulating library in the country gives conclusive testimony, in that the works of fiction on their lists are in almost constant use, and often have to be duplicated to meet the demand, while volumes of standard works in all departments of literature are left untouched upon the shelves for months.

It has been one of the aims of Chautauqua to correct this great evil, and the effort which has been put forth to induce the people of our country to spend their leisure moments in reading a more useful and substantial kind of literature has already produced marked results. The rapid spread of the C. L. S. C. throughout the land is evidence of a reaction from sensational to solid literature. This great movement cannot fail, sooner or later, to make itself felt in all departments of literature, and the spirit which animates it will infuse a healthier tone into both writers and readers, and will be productive of the best results to the rising generation.

THE Chautauqua Literary and Scientific Circle aims to be thoroughly undenominational in its work. It seeks to guard with great care the introduction of reading matter which may be objectionable to any of its members. To avoid an occasional error in this direction is almost impossible.

Green's History has been severely criticised by many Methodists, members of the Circle, because of its unfair and ungenerous references to Methodism. The "Word of God Opened" was freely criticised by certain Calvinists, and others, because of its reference to topics affecting Calvinism and the recent civil war. And now "Tongue of Fire" comes in for its share of criticism, because of certain denominational references in it objectionable to our Baptist readers.

The best that we can do, next to caution, in the selection of our books, is to give to our members the privilege of reading substitutes. I have therefore announced the following: "Members of the C. L. S. C. may read in the department of Devotional Theology, either of the following works: Arthur's Tongue of Fire, (Pedo-Baptist), Dr. Fish's Primitive Piety Revived, (Baptist), or the Book of the Acts of the Apostles." It will

be the effort of the President, and of his counselors, to make the most careful selection of books to be employed in the course of the C. L. S. C.

J. H. VINCENT.

THE series of articles under the heading of "Conversations on Creation," were originally published in the London *S. S. Chronicle*, and are by consent of its editor republished in *THE CHAUTAUQUAN* as part of the C. L. S. C. "required reading" for 1880. The editor of the *Chronicle* says of the author:

"A diligent student of the Bible, and an earnest and orthodox believer, he has made the investigations of science his study through a long course of years, and he sees his way to adopt much of recent scientific discovery, without at all impugning the Mosaic record. To make these chapters more readable, he has cast them in a conversational form, and though the characters are purely imaginary, and not to be taken as indicating any ecclesiastical proclivities, we believe they are typical, and will be found to represent real phases of thought."

PASTORS of churches will find the *Vesper and Praise Service* we publish on another page, useful in their congregations, in breaking up the monotony of the regular Sunday evening services, and full of inspiration for all classes of church going people. Send for enough copies to give the plan a trial; when once adopted you will not abandon it. We know two churches where, in each one, a layman pays for this service once a month, out of his own private funds, and makes the pastor and congregation a present of the slips. Layman can help pastor and church at a trifling expense in this way. Try it.

THE first number of "The Whole World," the new Chautauqua Missionary Magazine, will be issued in May or June next. It will contain a rich table of contents, and be helpful to pastors and churches in their missionary work.

NOTES AND QUERIES.

[We invite members of the C. L. S. C. to send in troublesome questions to be answered in this department.—Ed. *The Chautauquan*.]

Query. 1. "I would ask if there is not a mistake in the Synchronology, on the eleventh page of the October number. It reads as though Cleopatra was killed by her son, whereas I had supposed she suicided."

REPLY. There were six Egyptian Queens who bore the name of Cleopatra. The *third* of the series was killed by her son Ptolemy Alexander, B. C. 89. The *sixth* and last of the number committed suicide, (not "suicided,") B. C. 30, in order to avoid the disgrace of being compelled to walk in Octavian's triumph at Rome.

Query. 2. "Will you please tell us something why the author, or compiler rather, of the History of the World, has chosen to say that the Ark rested "on the top of Mount Ararat," instead of using the Bible words, "upon the Mountains of Ararat."

REPLY. The Bible is silent as to the precise spot where the Ark lodged after the subsidence of the deluge. The ancients attached special sacredness to the tops of high mountains, probably because of the popular belief that the Ark rested on one. The writer of the History of the World has followed popular tradition in the absence of a better guide.

NOTE. "Author" is "one who composes or writes a book; the composer of a work, as distinguished from a translator or compiler." "Compiler" is "a collector of parts of authors, or of separate papers or accounts; one who forms a book or composition from various authors or separate papers." The distinction between an author and a compiler is not always apparent. The latter scrapes together, or brings together, materials for a structure, the former builds it, and builds it to accomplish definite purposes.

The History of the World is designed to show the ethnic unity of the race; the descent of the whole from the family of Noah; the fortunes

of the nations descendant from specified individuals; the convergencies and divergencies of the different lines of descent; the rise and fall of nations and empires, and that to the present time—thus presenting to the reader a differentiating and yet continuous history of the experiences, relations, and characteristics of the human species.

Query. 4. "I wish to know whether the Celts, the Cymry, and the Gauls were one and the same people." Ethnologists hold, on the strength of such evidence as they can command, that the Celts, Cymry, and Gauls were descendants of Gomer, the son of Japheth. But they were never, so far as we can gather from extant history, united in one nation, under one government.

Query. 5. "Gomer had three sons. Which of these was the father of these races? We are told who was the father of the Germans, of the Armenians, of the Medes, &c., but the poor Cimmerians or Cymry, or Celts, or Gauls, or whatever alias they may have given them, are left like Melchizedec, without father or mother, or beginning, or end. This is to me very unsatisfactory."

REPLY. It is unsatisfactory to the author, also. But we must accept the fact, just as we accept Melchizedec as a historic fact—even though we cannot tell what the antecedents of the fact were. The genealogies of those nations, if they ever existed in written form, have perished. Tradition and the names of places preserved a few faint outlines. These outlines warrant us in ascribing the parentage of the four Japhetic peoples enumerated to Gomer. Not unlikely, descendants of all three of his sons were to be found in each division.

NOTE. The Rev. W. H. Withrow, M. A., in *The Banner*, Toronto, Canada, says: "We have received a letter from one of the most distant regions of our northwest territory, from a young man desiring to obtain by self-teaching a good general education, and asking suggestions for pursuing such a course. We had pleasure in sending him the outline of study of the C. L. S. C., as being just what he and we believe hundreds of others in Canada want."

Query. "I am often asked what good the reading and study of the works on History and Biography as prescribed in the course of the C. L. S. C. will do me, and have tried to answer to the best of my ability, but would be glad to have an answer to the query published in *THE CHAUTAUQUAN*."

The benefits of a historical course of reading are numerous and in many respects are analogous to those produced by foreign travel. The student like the tourist is transported into a new state of society. He sees new fashions, and hears new modes of expression. His mind is enlarged by contemplating the wide diversities of laws, of morals, and of manners. He thus learns to distinguish what is local from what is universal; what is transitory from what is eternal; to discriminate between exceptions and rules, and to trace the operation of disturbing causes which result in social or national revolutions. In addition to this, the vast and complex systems of society, the fine shades of national character, and the practical operations of law and government, can only be known and understood by the diligent student of history. It has been aptly said that history is philosophy teaching by example, inasmuch as it impresses general truths on the mind by a vivid representation of particular characters and incidents, and thus enables us to direct our judgment of events and men, and trace the connection of causes and effects so as to draw from the occurrences of former times general lessons of moral and political wisdom.

Pass down the centuries, study the controversies of the church, controversies about Easter, controversies about admission to the episcopate, controversies about discipline—some of them no doubt involving important questions of principle; but how often were points of difference magnified, and mole hills swollen into mountains, and their lines of difference strangely intensified, and deepened and widened, till they became impassable barriers, like broad rivers, like lofty hills. What battles were fought over texts of Scripture, so that the sacred oracles became, as it were, a region of besieged citadels, now taken, now retaken, as controversial critics, on one side or the other, won the day; and the pages of God's Holy Word glistened with fires of controversy, instead of being, as they were meant to be, and ought to be, green pastures beside still waters, in which Christ's flock may feed and grow and rest.—*Dr. Stoughton*.

PEOPLE'S VESPER AND PRAISE SERVICE.

Designed for a Sunday Evening Preaching Service. Held in Church, January, 1881.

Tune.—Old Hundred.

From all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's name be sung,
Through every land, by every tongue.

Eternal are thy mercies, Lord;
Eternal truth attends thy word:
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more.

Your lofty themes, ye mortals, bring;
In songs of praise divinely sing;
The great salvation loud proclaim,
And shout for joy the Savior's name.

—Isaac Watts.

PRAYER.

Tune.—Martyn.

Jesus, Lover of my soul,
Let me to thy bosom fly,
While the nearer water rolls,
While the tempest still is high!
Hide me, O my Savior, hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last!

Other refuge have I none;
Hangs my helpless soul on thee:
Leave, O leave me not alone,
Still support and comfort me;
All my trust on thee is stayed,
And my help from thee I bring;
Cover my defenceless head
With the shadow of thy wing!

—Charles Wesley.

GOD SEES AND HEARS EVERY THING.

Pas. And God saw everything that he had made, and, behold, *it was very good.*

Con. And his eye seeth every precious thing. For he looketh to the ends of the earth, and seeth under the whole heaven.

Pas. The Lord looketh from heaven; he beareth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth.

Con. The eyes of the Lord are in every place, beholding the evil and the good.

Pas. Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy that it cannot hear.

Con. For thine eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings.

Pas. He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

Con. His eyes behold the nations: let not the rebellious exalt themselves. Neither is there any creature that is not manifest in his sight; but all things are naked and open unto the eyes of him with whom we have to do.

Tune.—Pleyel's Hymn.

Heavenly Father, sovereign Lord,
Be thy glorious name adored!
Lord, thy mercies never fail;
Hail, celestial Goodness, hail!

Though unworthy of thine ear,
Deign our humble songs to hear;
Purer praise we hope to bring
When around thy throne we sing.

While on earth ordained to stay,
Guide our footsteps in thy way,
Till we come to dwell with thee,
Till we all thy glory see.

—Unknown.

GOD KNOWS THE HEARTS OF MEN.

Pas. And the Spirit of the Lord fell upon me, and said unto me, Speak; Thus saith the Lord; Thus have ye said, O house of Israel; for I know the things that come into your mind, *every one of them.*

Con. The Lord knoweth the thoughts of men, that they are vanity.

Pas. Yea, I know that thou didst this in the integrity of thy heart.

Con. For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

Pas. Search me, O God, and know my heart; try me, and know my thoughts.

Con. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer.

Pas. But thou, O Lord, knowest me, thou hast seen me, and tried mine heart toward thee.

Con. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts.

Tune.—He Leadeth Me.

He leadeth me! O blessed thought!
O words with heavenly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me.
He leadeth me, he leadeth me,
By his own hand he leadeth me:
His faithful follower I would be,
For by his hand he leadeth me.

Sometimes 'mid scenes of deepest gloom,
Sometimes where Eden's bowers bloom,
By waters still, o'er troubled sea,
Still 'tis his hand that leadeth me!

—J. H. Gilmore.

GOD IS HOLY.

Pas. Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

Con. For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

Pas. Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy, for I the Lord your God am holy.

Con. And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine.

Pas. Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the Lord, which sanctify you, am holy.

Con. And Joshua said unto the people, Ye cannot serve the Lord: for he is a holy God.

Pas. But thou art holy, O thou that inhabitest the praises of Israel.

Con. I will also praise thee with the psalter, *even thy truth*, O my God: unto thee will I sing with the harp, O thou Holy One of Israel.

Pas. For the Lord is our defence; and the Holy One of Israel is our king.

Con. Rejoice in the Lord, ye righteous and give thanks at the remembrance of his holiness.

Tune.—Uzbridge.

O holy, holy, holy Lord,
Bright in thy deeds and in thy name,
Forever be thy name adored,
Thy glories let the world proclaim.

Oh Jesus, Lamb once crucified
To take our load of sins away,
Thine be the hymn that rolls its tide
Along the realms of upper day.

O Holy Spirit from above,
In streams of light and glory given,
Thou source of ecstasy and love,
Thy praises ring through earth and heaven.

—James W. Eastburn.

GOD FAVORS AND BLESSES THE RIGHTEOUS.

Pas. Thou hast granted me life and favor, and thy visitation hath preserved my spirit.

Con. He shall pray unto God, and he will be favorable unto him: and he shall see his face with joy; for he will render unto man his righteousness.

Pas. In all places where I record my name I will come unto thee, and I will bless thee.

Con. Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

Pas. For thou, Lord, wilt bless the righteous; with favor wilt thou compass him as with a shield.

Con. In his favor is life. Lord, by thy favor thou hast made my mountain to stand strong.

Pas. The Lord will give strength unto his people; the Lord will bless his people with peace.

Con. Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart: So shalt thou find favor and good understanding in the sight of God and man.

Tune.—Even Me.

Lord, I hear of showers of blessing
Thou art scattering full and free;
Showers, the thirsty land refreshing;
Let some drops now fall on me,
Even me.

Pass me not, O God, my Father,
Sinful though my heart may be;
Thou mightest leave me, but the rather
Let thy mercy light on me,
Even me.

Pass me not, O gracious Savior,
Let me live and cling to thee;
I am longing for thy favor;
Whilst thou'rt calling, O call me,
Even me.

—Mrs. Elizabeth Codner.

SERMON BY THE PASTOR.

Tune.—Portugese Hymn.

How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!
What more can he say, than to you he hath said,
To you, who for refuge to Jesus have fled?

"Fear not, I am with thee, O be not dismayed,
For I am thy God, I will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my gracious, omnipotent hand."

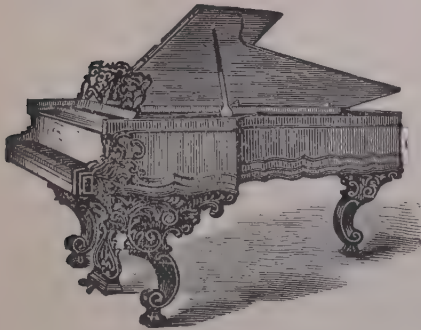
—George Keith.

GLORIA PATRI.

Glory be to the Father,
And to the Son, and to the Holy Ghost,
As it was in the beginning, is now, and ever
shall be,
World without end. Amen.

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Theodore L. Flood, Editor and Prop'r.

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Yours,
Plainfield, N. J., Dec. 7, 1880.

J. H. VINCENT.

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REQUIRED READING.

HISTORY OF THE WORLD.

CHAPTER XXXV.

ARPHAXAD—HEBREWS, JOKTANID—ARABIANS.

Arphaxad, third son of Shem, (Gen. 10:22) gave name to the northern district of Assyria, called Arrapachitis, adjoining Media. The descendants of his son Salah, spread on the east side of the Tigris into the highlands of Media. Eber was the son of Salah, and the father of Peleg and Joktan. While Peleg was in the prime of life, the dispersion of the human family occurred. Joktan became the ancestor of thirteen ARABIAN tribes. Nahor, the great-grandson of Peleg, was the grandfather of Abraham; with whom the patriarch Shem was contemporary for more than a century. From Ur of the Chasdim, or Chaldees,—a place more probably represented by *Orfa* on the east, than by *Mugheir* on the west of the Euphrates,—Abram removed with his father Terah, and nephew Lot, the forefather of the MOABITES and AMMONITES to Haran (*Harran*) a locality now inhabited by a few Arabs and situated on a small branch of the Euphrates. There Terah died, and thence Abram was called by God to become an emigrant (*Hebrew*) to the land of Canaan, B. C. 1921. On his way thither he tarried awhile,—so tradition says—at Damascus, where he obtained “Eliezer, the steward of his house.” Thence he entered the Promised Land, from which he was driven by famine into Egypt. There his faith in God failed, and he stooped to that mean form of deceit which makes the truth serve the purpose of falsehood. He called Sarai his sister, or niece, which she was, and left the king to infer that she was not his wife. (Gen. 12.) The same offense was afterwards repeated at Gerar, (Gen. 20.) In 1913 he was blessed by Melchizedek, king of Salem,—supposed by some to be the patriarch Shem,—after the rout of Chedorlaomer and the recapture of Lot. In 1911 he became the father of Ishmael, to whose Egyptian mother the angel of the Lord said: “He will be a wild man, his hand will be against every man, and every man’s hand against him; and he shall dwell in the presence [the face] of all his brethren,”—(Gen. 16:12) that is to the east of the other tribes sprung from Abraham. Those words most accurately describe the modern BEDOUIN ARABS, who are descended from Ishmael. In B. C. 1896 Isaac was born, and in B. C. 1853, seven years after the death of Sarah, he married Keturah, by whom he had six sons, who became the fathers of the KETURÁHITE ARABS, the MIDIANITES, &c., &c.

The same weakness that betrayed Abraham into sin, clung also to Isaac, (Gen. 26:7) whose son Esau intermarried with the Hittites, B. C. 1796, and became the ancestor

of the EDMITES or IDUMEANS, of whom the Herodian kings were the last and worst representatives. Jacob married the daughters of Laban, (Gen. 29) and founded the historic HEBREW nation, whose literature is the most ancient and valuable extant, and whose influence on the course and character of human events has been and is greater than that of all other peoples combined.

In B. C. 1715 Joseph was made vicegerent of Egypt, received his father at Goshen in B. C. 1706, and died in B. C. 1635. About B. C. 1600 the new Egyptian monarch that “knew not Joseph,” reduced the Hebrews to abject slavery, which continued until the year of the Exodus, B. C. 1491. From that time until the death of Moses in B. C. 1451, the emancipated Israelites were wandering in the wilderness, and undergoing a course of instruction, discipline, and moral culture that was to fit them for the conquest of Canaan, and for settled agricultural pursuits. Than Moses, the world has known no greater man—except the Lord Jesus. Diplomatist, general, law-giver—his laws and institutions—or rather those given by God through him—have served as models to many nations. Their essential principles are applicable to the wants of mankind throughout all time. They were incorporated with the Anglo-Saxon code by Alfred the Great, with the simple laws of the Pilgrims in 1620; and have very much to do with the marvellous development, spread, and power of the Anglo-Saxon race.

From the *Giving of the Law* on Mount Sinai in B. C. 1491, to the establishment of monarchy in B. C. 1095, the Hebrews were under a *Theocracy*;—a form of government in which the policy of the nation was directed by the Divine Will, made known through authorized channels. The judges were only the lieutenants, or visible representatives of the ever present Eternal King; were called to office by Him, and usually wielded authority, local or national, for life. The nation continued unbroken under the monarchy from B. C. 1095 to B. C. 975. During this era the Israelites were the controlling race in Syria. Solomon’s empire extended from Thapsacus, on the Euphrates, to Elath on the Red Sea, and the borders of Egypt. Numerous kings paid tribute to him. The king’s trade was lucrative and his luxury unbounded. Jehovah’s temple was built at Jerusalem, and a seraglio for Solomon was formed on the largest scale. The people were exhausted by taxes, and demoralized by the licentiousness of heathen worship. Revolution followed on the death of Solomon. The tribes of Judah and Benjamin adhered to his son Rehoboam; the other ten accepted the rule of the rebel, Jeroboam.

The kingdom of ISRAEL maintained distinct nationality under chequered fortunes from B. C. 975 to B. C. 721, when the majority of its remaining subjects were carried away captive by Sargon, king of Assyria, who “put them in Halah, and in Habor, (*district of the Lower Khabur*), by the river of Gozan, (*Upper Khabur*) and in the cities of the Medes.” (2 Kings 18:11) The remnant left behind appear to have become the forefathers of the GALILEAN JEWS. What became of the captives is not certainly known. Some of their descendants returned to Palestine in the days of Ezra and Nehemiah; others retained their nationality in the midst of

their neighbors; and others doubtless blended with them. Speculation has gone wild on the subject. Probabilities alone must content us.

The kingdom of JUDAH lasted from B. C. 975 to B. C. 586, when Nebuchadnezzar destroyed Jerusalem, and led Zedekiah and the most of the Jewish nation into captivity at Babylon. The remnant that was left afterwards migrated into Egypt.

Forty-eight years after the fall of Judea, Babylon itself was captured by Cyrus, who in B. C. 536 gave permission to the captives to reestablish themselves in their own land. A colony of 42,360 persons with their servants, under the lead of Zerubbabel, set out and settled in or near Jerusalem. Another colony followed under Ezra in B. C. 457, and another under Nehemiah in B. C. 445. Smaller streams also flowed in at intervals to the father-land, but probably half the captives remained in Babylonia and contiguous countries. The mixed people, called SAMARITANS, who held the centre of the old land of Israel, resented the proper religious exclusiveness of the Jews, and thereafter cherished an animosity that its objects only too thoroughly reciprocated. The temple was rebuilt in B. C. 515. The returned as well as the unreturned exiles owed their preservation from general massacre about B. C. 510 (Rawlinson B. C. 473), to the beautiful Jewess Esther, who was the wife of Ahasuerus, the Persian king. Haman (*Omanes*?) his prime minister, had planned the horrible crime. The guilt was brought home to him, and he and his accomplices suffered death. Prof. Rawlinson, on the strength of "notes of time, character, and name," identifies this "Ahasuerus" with Xerxes.

From the time of Nehemiah to that of the Maccabees the Jews were ruled religiously and politically by the High Priests. Of these, Jaddua surrendered Jerusalem to Alexander the Great, after the fall of Tyre. From B. C. 320 to B. C. 203, Judea was subject to Egypt under the Ptolemies. From B. C. 203 to B. C. 168 it was under the power of the Syrian kings, of whom Seleucus and Antiochus Epiphanes were sacrilegious and plundering tyrants. The profanation of the temple by the latter, who set up an idol altar therein, led to national uprising under the Maccabees in B. C. 168, and the gradual establishment of independence. Simon, the fourth Asmonæan or Maccabean ruler, was practically king of the Jews. John Hyrcanus, his son, bore that title, as did his successors, until Antigonus, the last of them, gave place to Herod, B. C. 37. Under Hyrcanus and his immediate successors, Samaria and Idumea were conquered, and Judea was as powerful as Syria. But the religious sects of the Pharisees and Sadducees transformed themselves into political factions, and engaged in civil wars, which weakened the country, and left it an easy prey to the Romans, under Pompey, in B. C. 63. The refusal of the bigoted Jews to fight on the Sabbath, it is said, gave him possession of Jerusalem.

The rule of the Herods lasted from B. C. 37 to A. D. 44, and was never acceptable to the people, because of their Idumean descent, horrible cruelty, and alliance with foreign oppressors. The first of them, called Herod the Great, in his jealousy and fear, caused the "slaughter of the innocents" in and around Bethlehem,—hoping to include that KING OF KINGS, "of the increase of whose government and peace there shall be no end." Herod Agrippa, the last of them, and a persecutor of the Christians, died A. D. 44. Judea was then placed under Roman Procurators. These were intolerable tyrants, and especially Gessius Florus, under whom the Jewish revolt broke out in A. D. 66. Josephus gives full details of the desperate and frenzied struggle that followed. Cestius Gallus was completely routed by the Jews at Scopus. When Titus invested Jerusalem, it was crowded by strangers and pilgrims to the Passover. Josephus states that 1,100,000 perished during the siege. Like infuriated

wild beasts they fought with each other, and only suspended their murderous strife to resist or assail the common enemy, with dauntless and savage bravery. Famine weakened them, and delicate mothers are said to have eaten their own children in the extremities of hunger. Pestilence aided to thin their numbers. When the city was finally stormed, A. D. 70, the aged and infirm Jews were killed, the children under seventeen sold as slaves, and the rest were sent, "some to the Egyptian mines, some to the provincial amphitheatres, and some to grace the triumph of the conqueror." Among the latter were John of Giscala, and Simon Bar-Gioras, the Zealot leaders. The work of demolishing the city was then committed to the tenth legion. Josephus assures his readers that "the whole was so thoroughly levelled and dug up, that no one visiting it would believe that it had ever been inhabited." What a commentary on our Lord's predictions. (Mark 13:2, Luke 13:35, 19:43, 44, 21:23, 24.)

SYNCHRONOLOGY B. C. 538-135.

PERSIANS.	JEWS.	ROMANS.	GREEKS.	CARTHAGINIANS
Cyrus takes Babylon, 538.	Seventy years captivity ends, 536.	Perseus, king, 534.	Democracy established at Athens, 510.	Build Cadiz in Spain, 530.
Datis and Artaphernes invade Greece, 490.	Foundation of temple laid, 534.	Cincinnatus, dictator, 456.	Æschylus, Pindar, Aristides, Zeuxis, cir. 480.	Hamilcar killed in battle, 480.
Persians defeated at Platea, 479.	Ahasuerus marries Esther, and Mycale, 479.	Laws of twelve tables collected, and published, 451.	Splendid administration of Pericles, 440.	Carthaginians trade with Britain for tin, 460.
Assassination of Darius, 330.	Haman hung, and the Feast of Purim instituted, 452.	The 300 Fabii killed at Cremera, 477.	Simonides of Cos obtains an Olympic prize for a system of assisting the memory, 477.	Invade Sicily, 409.
Persia obtains the sovereignty of Asia, 387.	Submit to Alexander the Great, 332.	Silver coinage begun, 269.	Simonides of Cos obtains an Olympic prize for a system of assisting the memory, 477.	Land in Italy, 379.
	Jonathan Maccabæus, the chosen national chief and high-priest, 161.	First divorce known at Rome, 231.	Cynic philosophy arises, 396.	Besiege Syracuse, 310.
	John Hyrcanus, king, 135.			Put the Roman Regulus to a cruel death, 349.
				Hannibal defeats the Romans at Cannæ, 216.

JOKTANID ARABIANS.

Joktan was the father of thirteen Arabian tribes whose founders are named in Gen. 10:26-30. Their settlements cannot be traced with precision. The modern Arabs call Joktan by the name of *Kahtan*, and say he colonized Semmen, including the city of Mecca. The principal seat of Joktanite power was in the southwest of Arabia. There they established the kingdom of Sheba, which abounded in gold, frankincense, spices, and precious stones; and whose queen, whom they call *Balkis*, went to the court of Solomon to hear his "wisdom." (1 Kings 10:1-13). It was succeeded by the kingdom of Himyar, of whose language much knowledge may be gathered from remaining inscriptions. Its great cities were Seba San'a, (*Uzal*), and Zafar, (*Sephar*). The Joktanites also settled the Hedjaz, and spread as far north as Damascus. Never conquered by invaders, the Arabs have sent out colonies and conquerors, known as Sarcacens. They have been great traders and great plunderers, (Job 6:19,) and are so still. Their vast peninsula includes enormous salt and sand plains, swept by fierce winds, and especially by the burning, suffocating *simoom*. The mirage too, or the appearance of water, created by the tremulous waving vapors raised by the heat of the meridian sun, is of common occurrence. The Israelites on the way from Egypt to Canaan suffered much in the "great and terrible wilderness" from the hostility of the wandering tribes. The central and southern portions of the country have some well-watered, well-peopled districts.

The religion of the ancient Arab tribes was Tsabaïsism, or worship of the heavenly bodies. Their language is the richest and most developed of all the Semitic tongues. Their mode of life, food, dress, dwelling, manners, customs, and government, have always continued unalterably the same, and clearly explain many allusions in the Scriptures. Phy-

sical and mental characteristics are strongly marked, and rank so high that Baron Larrey, Surgeon-General of Napoleon's army in Egypt, regarded them as furnishing the *prototype*—the primitive model form—the standard figure of the human species. Some others agree with him. He found "their physical structure in all respects more perfect than that of Europeans; their organs of sense exquisitely acute; their size above the average of men in general; their figure robust and elegant; (the color brown); their intelligence proportionate to that physical perfection, and, without doubt, superior, other things being equal, to that of other nations."

CHAPTER XXXVI.

LYDIANS.

Lud, the fourth son of Shem, (Gen. 10:22) was the father of the Lydians, who conquered and probably blended with the Mæonians, on the west coast of Asia Minor. The Lydians were brave, warlike, and renowned as cavalry. Sardis, the modern *Sart* was their capital. Their language was Semitic. Three dynasties governed them from B. C. 1183 to B. C. 548, when they were conquered by Cyrus. The conquest itself was regarded as a punishment for the murder of Candaules, the last king of the second dynasty, who insisted that his friend Gyges should witness the unclothed beauty of his queen. Her outraged modesty resented the insult, and with the aid of Gyges avenged it by slaying the king. Gyges succeeded him, both as husband and monarch.

The refusal of king Alyattes to give up the Scythian murderers of a Median boy occasioned war with Cyaxares the Mede. A battle between the two armies was ended by an eclipse of the sun, foretold by the philosopher Thales, and peace was concluded between the belligerents. In B. C. 558 Croesus ascended the Lydian throne, at the age of 35, and soon subdued all the nations in Asia Minor, west of the river Halys, except the powerful and prosperous LYCIANS and the Cilicians. He is represented by Herodotus as a tender parent, faithful friend, and beneficent man. Magnanimous, liberal, and hospitable, he was also no less religious than wise. When he asked the Greek Solon, who was visiting at his court, whom he deemed the happiest of men, and expected the reply that he himself was the most happy, the sage responded:—"I have no answer to give, until I hear that thou hast closed thy life happily. * * * He who unites the greatest number of advantages, and retaining them to the day of his death, then dies peaceably, that man alone, sire, is, in my judgment, entitled to bear the name of 'happy'—for oftentimes God gives men a gleam of happiness, and then plunges them into ruin."

Solon departed, and not long afterwards Atys, the heir of Croesus, was accidentally killed while hunting a wild boar. The grief of the father was intense, and he mourned for his son two years. Then he found diversion in an attempt to check the growing power of Persia, under Cyrus. But before he engaged in the enterprise he wished to foreknow the issue, and sent messengers to inquire of the Pythoness at Delphi, who professed to reveal future events, what he was doing at that very hour. She replied, in effect, that he was boiling a lamb and a tortoise together in a brass caldron. He was doing that very unlikely thing. "The oracle at Delphi is a true one" was his conclusion; "for I did what I supposed no mortal could know, to test its pretensions." He may have told one of his messengers what he should be doing, and that messenger may have told the priestess. In whatever way she knew it—whether from an unfaithful messenger, or from an evil spirit—her guess was correct. Croesus then loaded the oracle at Delphi with rich presents,

—hoping for a favorable reply to the questions whether he should go to war with Persia, and also seek allies. The answer was that if he attacked Persia, he would destroy a mighty empire, and that he should seek to make the Greeks his allies. Next he inquired, "Whether his kingdom would be of long duration?" The Pythoness replied:—"Wait till the time shall come when a mule is monarch of Media." The answer pleased him, for he thought it impossible that a mule should be king of the Medes, and that his kingdom would last perpetually. In this mood he scorned the advice of the wise Sandoenis, who warned him to let the poor and leather-clothed Persians alone. Crossing the Halys into Cappadocia, he committed some dreadful ravages, and soon found himself face to face with Cyrus and the Persian army at Pteria. The "mule" Cyrus,—son of a Persian father and a Median mother—defeated him utterly, and followed him to Sardis. Fearing the Lydian cavalry, Cyrus put his camels into his front rank. Their bad smell made the Lydian horses turn tail and gallop off,—leaving the victory with the camels. Croesus, cooped up in Sardis, soon found that he had destroyed a mighty empire; but, alas! that empire was his own. The lying oracle had deceived him. Sardis was taken by storm. A Persian soldier would have killed him in his voiceless despair, had not his deaf and dumb son, in an agony of fear and grief, called out—"Man, do not kill Croesus." Herodotus says that this was the first time his son ever spoke, and that he retained the power of speech for the remainder of his life. Cyrus then placed the captive king, with fourteen Lydians, on a vast pile, intending to burn him alive. The hapless man, in the depth of his woe, remembered the warning of Solon:—"No one while he lives is happy," and thrice uttered his name. Cyrus heard the sounds, and bade the interpreters ask who it was he called on. When the conqueror learned the story of Solon's visit, he felt afraid of retribution, and bade them save Croesus from the flames. The two became fast friends. Croesus obtained permission to send his fetters to the Delphic oracle, which he accused of deceit. The priestess of Apollo replied that he had no right to complain, and that if he had been wise he would have inquired whose empire would be overthrown—his own or that of Cyrus. Croesus was none the less effectually ruined, and Lydia became part of the empire of Persia. Croesus accompanied Cyrus as his confidential adviser, and subsequently filled the same office to his son Cambyses.

The Lydians remained subject to the Persian empire until its subversion by Alexander the Great, and afterwards shared similar fortunes to those of the other nations of Asia Minor.

SYNCHRONOLOGY (S. HAWES) B. C. 562-521.

LYDIA.	PERSIA.	ROME.	GREECE.	BABYLON.
Solon and Æsop visit the court of Croesus, the king, 562.	Empire of Persia founded by Cyrus the Great, 559. Belshazzar in Babylon, 541.	First comedy acted on a cart, by Susarion and Dolon, 562.	Dials invented by Anaximander of Miletus, 562. Temple of Apollo at Delphi burnt by the Pisistratidae, 549.	Nebuchadnezzar recovers his reason and adores Jehovah, 561.
Sardis is stormed, and Croesus captured by Cyrus, 548.	Cyrus dies, 529.	CHINA. Confucius flourishes, 521.	Corinthian order of architecture invented, 540.	Evil-Merodach slain, 554.
Croesus dies about 521.		JUDEA. Samaritans oppose the rebuilding of the Temple, 521.	Age of Pythagoras, Anaxagoras, and Simonides, 539.	Belshazzar ascends the throne 555. His licentious feast and death, 538.

CHAPTER XXXVII.

ARAMEANS, SYRIANS.

Aram, youngest son of Shem, (Gen. 10:22,) was the ancestor of the Aramean tribes, who settled in the country northward from Palestine and the northern Arab tribes to the

Taurus Mountains, westward to the Mediterranean, and eastward to the Tigris. Its chief divisions were Aram-Dammesek, or "Syria of Damascus," Aram-Zobah, or "Syria of Zobah," Aram-Naharaim, "Mesopotamia," (the upper portions of it) or "Syria of the Two Rivers," and "Padan-Aram," "the plain Syria," or the plain at the foot of the mountains.

Included in this region was Uz, the land of the patient patriarch Job, between Idumea and the Euphrates, in Arabia Deserta. Its monarchical government is alluded to in Jer. 25:20, and the habits of the people are described in the early portions of the exquisitely beautiful book which bears the name of Job. HUL, the second son of Aram, may have given his name to the *Huleh*, a fertile district near the sources of the Jordan. GETHER, the third son of Aram, is by some identified with Geshur, founder of a kingdom on the right bank of the Orontes, whither Absalom fled after the murder of Amnon. MASH, the fourth son of Aram, is supposed to have left a memento of his name in Mount Masius, which extends from the Tigris to the Euphrates, and from which emigrants went out to MYSIA in Asia Minor. There, too, some of his descendants may probably be found among the Kurds and Nestorian Christians.

The Syriac and Chaldee languages were dialects of the Aramaic, and slightly differed from the Hebrew, the later forms of which they modified. The religion of the Aramean nations consisted in the worship of the powers of nature, and degenerated into gross idolatry. Lebanon, Hermon, and other celebrated mountains, beautified their territory, much of which was a vast sandy desert. The splendid city of Tadmor, or Palmyra,—as it was called in the days of its greatest fame,—was built by Solomon on a fertile oasis in the Syrian desert, about 120 miles east of Damascus, and about the same distance from the Euphrates. That district fell into the hands of David after his wars with Hadadezer, king of Zobah. (2 Samuel 8:3, 4.) The ancient and marvelously beautiful city of Damascus was conquered by him about the same time. It regained independence under Rezon. (1 Kings, 11:23-25) *Cir.* B. C. 984.

Broken up into petty tribes and weak nations, the Arameans were successively in subjection to the Assyrians, Babylonians, Persians, and Macedonians. On the division of Alexander's empire among his chief generals, Mesopotamia and Syria fell to the lot of Seleucus Nicator, B. C. 321, who made Antioch, on the Orontes, the capital of his realm, and by far the most splendid of all the cities of the east. All-conquering Rome finally took possession of it, as also of Damascus, in A. D. 54, and at a later period of Palmyra.

CHAPTER XXXVIII.

BABYLONIANS.

The empire of the Babylonians had for its nucleus the ancient kingdom of Chaldaea, (*see Chapter XXVII*), which was conquered by the Assyrians about B. C. 1250. Independence was regained under Nabonassar in B. C. 747, and lost once more under Merodach-baladan, who sent an embassy to Hezekiah (2 Kings, 20:12) in B. C. 713. Revolts followed, but Esar-haddon conquered Babylon, built a palace there, and reigned alternately at Nineveh and Babylon. The Babylonians and Medo-Persians under Cyaxares were united in the siege and destruction of Nineveh, about B. C. 625, and divided the Assyrian dominions between them. Susiana, the Euphrates valley, Syria, Phœnicia and Palestine fell to the lot of Nabopolassar, the Babylonian king. Pharaoh-Necho, the Egyptian, overran the western provinces in B. C. 608, and Nebuchadnezzar was sent to retake them. He destroyed Jerusalem, B. C. 586, captured Tyre, (or a portion of it,) B. C. 585, and was acknowledged as the paramount lord

of Egypt about B. C. 569. Babylon was then one of the great sovereignties of the world. Nebuchadnezzar built the walls of Babylon, rebuilt the temple of Bel, and constructed a new palace, in the grounds of which he raised the celebrated "hanging gardens," which were reckoned one of the "seven wonders of the world," for the pleasure of his Median wife, Amuhia (*Amytis*) who pined for her native mountains. They covered three and a half acres, and rested in a brick structure "four hundred feet high, which, when finished, resembled a mountain covered with trees and adorned with flowers. The whole consisted of a series of terraces" rising from the river to the summit. Vast, hollow piers of brick were raised to give room for the roots of the trees. "The soil of the whole garden was kept moist by means of a machine, placed on the highest terrace, which drew up the water from the Euphrates, and distributed it by means of small conduits to all parts of each successive terrace." (*J. P. Newman's Babylon and Nineveh*, pp. 139, 140.) Ninetenths of the bricks in the ruins of Babylon are said to be stamped with Nebuchadnezzar's name, and confirm the truth of his proud boast—"Is not this great Babylon which I have built?"

His architectural undertakings were not confined to the metropolis, but included other cities, in which he built or repaired temples, constructed quays, reservoirs, canals, and aqueducts on the grandest scale. His irrigation works made the desert "rejoice and blossom as the rose." Daniel records his splendor, power, and arrogant ferocity. The latter toward the close of life, received a severe rebuke. He became insane, imagined himself to be a beast, and quitting the haunts of men, insisted on leading the life of a beast. (Daniel 4:33.) The strange delusion seems to have lasted from four to seven years. Then he said, "mine understanding returned to me and I blessed the Most High. I was established in my kingdom, and excellent majesty was added unto me." (Daniel 4:31-37.)

Nitocris, probably the wife of Neriglassar, B. C. 559-555, is reported by Herodotus (vol. i. p. 250,) to have digged a vast lake above Babylon, into which she turned the Euphrates. She then bricked the banks of the river within the city, and built a bridge across it, "near the middle of the town." When the works were completed, the river was again turned into its natural channel. The defensive works begun by her were carried on by Nabonadius, who is supposed to have been her second husband, and the father of her dissolute son Belshazzar. Nabonadius allied himself with Cræsus of Lydia, B. C. 555, and thereby brought upon himself the attack of the conqueror Cyrus. When the Babylonians were defeated in an engagement outside the city, they shut themselves up within its walls, "and made light of his siege, having laid in a store of provisions for many years, in preparation against this attack." But Cyrus was equal to the emergency. Placing a body of picked troops at the point where the Euphrates entered the city, and another at the point where it issued from it, with the remainder of his army he turned the river into the basin of Nitocris. The waters fell and the picked soldiers entered the channel, found the river gates open, surprised Belshazzar and his profligate courtiers at their impious feast, and captured the city, about B. C. 538. Thus fell Babylon, and thus were fulfilled the predictions of the Hebrew prophets.

The Babylonians were of mixed blood, but of purely Semitic speech. Their great capital was emphatically a "city of merchants." Addicted to the study of astronomy, they mapped out the sky into constellations, catalogued the fixed stars, noted the occultations of the planets by the sun and moon, and accurately measured time by means of sun-dials. Astrology was also studied, as the heavenly bodies were supposed to influence the character and portend the destinies of men. Their government was a pure despotism; their

religion the worship of the sun, moon, stars, and deified heroes; their worship a gross and debasing idolatry. Drunkenness was common, and the worst sensual appetites were freely indulged. Once in her life-time, each woman was compelled to "consort with a stranger" in honor of the goddess Beltis. Even the heathen Herodotus denounced this "most shameful custom." Another "custom" which he praises as one of "the wisest" appears to be quite the contrary in Christian eyes. It was that of collecting all the marriageable maidens in each place once a year. The most beautiful were then sold by a herald for wives to the highest bidders. The money thus obtained was then used as a fund to marry off the plain and crippled, who were sold for wives to those who would take them at the smallest sum.

Proud, covetous, luxurious, cruel, and abominably licentious, the Babylonians were ripe for destruction. Their honesty was that of policy, their "calmness" that of treachery. Against Darius they rebelled, and made ready for a siege. "Having first set apart their mothers, each man chose besides out of his whole household one woman, whomsoever he pleased; these alone were allowed to live, while all the rest were brought to one place and strangled. The women chosen were kept to make bread for the men; the others were strangled that they might not consume the stores." (Herodotus, Vol. ii, p. 438.) For a year and seven months Darius besieged the city, only to be jeered by the insulting Babylonians. At last it was entered by means of the treacherous stratagem of Zopyrus, the wall was destroyed, the gates torn down, and nearly three thousand of the citizens crucified, B. C. 500. Xerxes afterwards plundered and overthrew the temple of Belus. Rapid decay followed, and, in the days of Strabo and Diodorus Siculus, the place lay in ruins. The doom of Babylon, pronounced by Isaiah (13:19-22,) has long since been executed.

SYNCHRONOLOGY, B. C. 625-538.

BABYLON.	EGYPT.	GREECE.	JUDEA.	PERSIA.
Nebuchadnezzar sole king, 605.	Red Sea canal begun, 610.	Solon, Seven Sages living, 604.	Daniel led captive, 606.	Cyrus born, 599.
Besieges Tyre for 13 years, 585.	King Apries strangled, 571.	Thales teaches the spherical form of the earth, and the true cause of lunar eclipses, 600.	Jerusalem taken, 588.	Joins Cyaxares the Mede, against Babylon, 559.
Sets up the golden image, 583.	Intimate connection with Greece, 569.	Pythian games at Delphi, 591.	Daniel's visions, 555, 553.	Slays two Babylonian kings in battle, 556.
Becomes insane, 569. Dies 561.	Said to have 20,000 inhabited cities, 568.		Interprets the hand-writing on the wall, 538.	Conquers Lydia, 548.
Neriglissar slain in battle, 556.				Subdues a great part of Asia, 548-541.

CHAPTER XXXIX.

THE PERSIANS.

We have already stated in Chapter X that the Medes passed under the supremacy of the Persians through the agency of Cyrus the Great. Thenceforward the history of the two kindred peoples is practically that of the Persians. The empire of the latter lasted from the accession of Cyrus, B. C. 558, to its conquest by Alexander, B. C. 330.

The Persians were an Aryan people, whose affluent emigration was westward into Armenia, then south along the Zagros mountains, and finally southeast into Persia. The nation was composed of an agricultural and trading class, settled in towns and villages, and of a nomadic or pastoral class. The latter was divided into four tribes, of which the Pasargadæ monopolized nearly all the offices, both civil and military. The royal family belonged to it. Cyrus professed a purer faith than that of the Medes, and therefore regarded the Jews, who worshipped but one God, with special favor. The civilization of the Medes was adopted by the

conquering Persians, letters were employed in inscriptions on public monuments, but no general system of administering the affairs of the empire was devised. Most of the countries under it were mainly tributaries.

The religion of the Persians was that of Zoroaster, and was contained in the *Avesta-Zend*, that is, *Text and Comment*, or *Law and Reform*. It claims to be the revelation of "universal knowledge" made by "the excellent Word, the pure and active," through Zoroaster, to all mankind, as "the good law." It reveals Ormuzd as the supreme being; spiritual, self-existent, uncreated, and eternal; of a nature essentially good; the creator, preserver, and governor of the universe, and the proper object of adoration. It speaks of his creative work by means of "the Creative Word which existed before all things." It ascribes to Ahriman, the "evil spirit," the authorship of all moral and material evil, and of death itself. It describes the temptation and fall of man, and teaches the doctrine of future rewards and punishments. In it is the original of Mohammed's famous "way extended over the middle of hell, which is sharper than a sword, and finer than a hair, over which all must pass," and from which the wicked fall into the dark and terrible gulf below. It also taught the resurrection of the body. The *Avesta-Zend* contains the least corrupted body of primitive revelations now extant, except the Holy Bible. The morality it taught was simple and pure, practical and spiritual.

Cyrus subjected the Asiatic Greeks, conquered the remote East, captured Babylon, and was at last slain in an expedition against the Massagetæ, on his northeastern frontier. Active, brave, energetic, and fertile in stratagems as he was, he was overpowered and slain, according to Herodotus, (Vol. i, p. 222,) by Tomyris, the queen of the barbarians, whose son he had captured, and who had threatened to give him his full of blood. Search was made among the slain, by order of the queen, for the body of Cyrus; and when it was found she took a skin, and, filling it full of human blood, she dipped the head of Cyrus in the gore, saying, as she thus insulted the corse, "I live and have conquered thee in fight, and yet by thee am I ruined, for thou tookest my son with guile; but thus I make good my threat, and give thee thy fill of blood." She talked and acted like a modern Turcoman or Uzbek. The body of Cyrus was subsequently placed in a tomb at the city of Pasargadæ, which bore this inscription:—"I am Cyrus, the son of Cambyses, who founded the empire of the Persians, and ruled over Asia. Grudge me not then this monument."

Cambyses, son and successor of Cyrus, invaded Africa, conquered Egypt, B. C. 525, and acquired the detestation of every one on account of his capricious cruelty. In answer to one of his questions, the royal judges gave an opinion that Herodotus calls "at once true and safe—they did not find any law allowing a brother to take his sister to wife, but they found a law that the king of the Persians might do whatever he pleased." It pleased him to do many singular things, such as wounding the sacred bull Apis, that he might "find out whether a tame god had come to dwell in Egypt," and shooting the son of the courtier Prexaspes through the heart, in order to convince that nobleman of his sobriety. No one regretted the madman's suicide in B. C. 522. The best feature in his character was his care for the purity of the royal judges. One of them, named Sisamnes, had taken money to give an unrighteous sentence; whereupon Cambyses slew and flayed him, and cutting his skin into strips, stretched them across the seat of his judicial chair. This done Cambyses appointed the son of Sisamnes to be judge in his father's room, and bade him never forget *in what way his seat was cushioned*. (Herodotus, Vol. iii, p. 192.)

A Magus named Gomates, who claimed to be Smerdis,

the other and deceased son of Cyrus, had siezed the throne in the absence of Cambyses, but was detected by his want of ears by one of the late king's wives. The imposter had lost them in punishment of some crime committed in the reign of Cyrus. He was slain after a reign of eight months.

Darius I, greatest of the Persian monarchs, ascended the throne in January, B. C. 521. He divided the empire into twenty governments or satrapies, maintained a standing army, built post-roads, attached secretaries as "King's Eyes" and "Ears" to the courts of the satraps, to report to him all that was going on, and coined money. The standing army was composed mainly of Persians; the navy was drawn from conquered nations. He invaded India, passed into and out of Scythia, subjugated Macedonia, was routed by the Greeks at Marathon, and died in B. C. 486. Xerxes succeeded him, invaded Greece, was beaten at Thermopylæ, Salamis, Platea, and driven out of Greece in disgrace. He retired to his palace at Susa, where his life and surroundings are best pictured in the *Book of Esther*. His vile and baneful life was closed by assassination, B. C. 465.

Artaxerxes I, "the long-handed," succeeded. He was mild, weak, perfidious, and cruel. He suppressed the revolted Egyptians under Inarus, destroyed the Athenian fleet, B. C. 455, lost his own at Salamis, B. C. 449, weakened the empire by his cruelty, his acceptance of terms dictated by Megabyzus, the revolted satrap of Syria, and his indulgence of the cruel, sensual wickedness of his mother and sister. The key-stone of the Persian arch was crumbling into fragments, and the whole edifice began to totter to its fall. He died B. C. 425. The brief reigns of Xerxes II and Sogdianus followed, and Darius Nothus ascended the throne in B. C. 424. He married his aunt Parysatis, daughter of Xerxes I, who, by her abandoned life and cruelty deserved the title of "the she-wolf of Persia." She was the real monarch. Corruption instead of force, lying instead of truth, deceit instead of honesty, became the prevailing instruments of government. A few able satraps upheld the perishing empire, and even gained some successes. The Spartans, B. C. 412, expressly ceded *all Asia* to the king.

Artaxerxes II, called *Mnemon* for his excellent memory, mounted the throne, B. C. 405, in opposition to the wishes of his mother Parysatis, who desired it for her younger son Cyrus. She encouraged the latter to rebel, helped to raise Greek mercenaries, and mourned his death at the battle of Cunaxa, in September, B. C. 401. The retreat of the ten thousand Greeks under Xenophon is graphically narrated in his immortal book, the *Anabasis*. Parysatis avenged herself by poisoning Statira, the fondly beloved wife of Artaxerxes; then promoted an incestuous marriage between himself and his daughter Atossa, and thus prepared the way for further treasons, executions, and assassinations. Artaxerxes was an exaggerated Mormon. The unwise quarrels of the Greeks made him the authoritative arbiter between them by the peace of Antalcidas, B. C. 387. But his power was more apparent than real, and the Persian empire continued to decline. Artaxerxes III, or Ochus, followed his father in B. C. 350. He was able and cruel, secured himself in the throne—like a modern Turk—by putting all the other near members of the royal family to death. Aided by Greek mercenaries, he recovered Egypt, but was so fierce and violent that the eunuch Bagoas, his chief minister, assassinated him, B. C. 338—next destroyed the seed royal, and finally conferred the crown upon his friend, Codomannus. No sooner did the latter stand on the pinnacle of power, under the title of Darius III, than he kicked down the ladder by which he had mounted to that perilous eminence, by putting the wretch Bagoas to death, B. C. 336.

Darius III, last king of Persia, had received the satrapy of Armenia from Ochus as his reward for killing a gigantic Cadusian (*Kurd*) in single combat. Tall, handsome, amia-

ble, just—he was too good for the worthless court he was called to govern, and too weak to grapple with the difficulties of his position. He despised Alexander's youth and inexperience, and made his defensive preparations too tardily. "Behold, a he-goat came from the west on the face of the whole earth, and touched not the ground"—symbolizing the young Macedonian, and the swiftness of his conquest—"and he came to the ram, that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground and stamped upon him; and there was none that could deliver the ram out of his hand."

This prophetic vision, seen and recorded by Daniel, (8:5-7) in B. C. 553, was realized in the overthrow of Darius at the battle of the Granicus, B. C. 334; in the battle of Issus, B. C. 333; and in the final and decisive battle of Arbela, Oct. 1st, B. C. 331, where the Persian empire came to an end. The Macedonians, under Alexander, who "led them as a boat cuts through the waves, or an eagle cleaves the air" were now triumphant in Asia. Darius, bound with golden chains, was led captive by his treacherous satraps in Hyrcania, and there murdered. Alexander arrived on the spot while the body was yet warm, and with dignity and grace threw his own cloak over the bleeding corpse.

SYNCHRONOLOGY, B. C. 558-330.

PERSIA.	MACEDONIA.	GREECE.	JUDEA.	ROME.
Cyrus consolidated the empire of the Medes, Persians born in 547; and Babylonians ried as a hostage in that of the by Pelopidas to Persians, which Thebes in 369; lasted 206 years, ascends the throne, 360; ad-	Amyntas I, 547. Philip, king, 336; Medes, Persians born in 383; and Babylonians ried as a hostage in that of the by Pelopidas to Persians, which Thebes in 369; lasted 206 years, ascends the throne, 360; ad-	Pythagoras in Egypt, 536. Democracy established in Athens, 510. Sophocles and Euripides appear about 473. Aristophanes, the comic poet, 440. Socrates, the greatest heathen moralist, teaches, 430. Lacedæmonians defeated by the Antipater, and a king Agis killed, 330.	Samaritans bribe the courtiers of Cyrus, 539, and obstruct the building of the temple in 533. Ezra, governor of Jerusalem, 457. Old Testament closes, 409.	Brutus and Collatinus, consuls, 509. Exile of Coriolanus, 487. Quæstors appointed, 483. Cincinnatus dictator, 456. Licinian laws passed, 378. Samnite war begins, 345. Mausolus, and erection of his tomb, which was one of the seven wonders of the world, 354.

CHAPTER XL.

MACEDONIANS AND GREEKS IN ASIA.

In the spring of B. C. 334, Alexander crossed the Hellespont into Asia, at the head of about 35,000 men. His army was like that of the English in India, in respect of smallness, valor, discipline, and fighting qualities. Before he left home he gave away almost all the estates of the crown, and only reserved "hope" for himself. At Ilium, the ancient Troy, he did honor to the memory of Achilles, his maternal ancestor, and "set but little value upon the lyre of Paris; but," said he, "it would give me pleasure to see that of Achilles, to which he sung the glorious actions of the brave." (*Plutarch's Lives* p. 720.) Homer's *Iliad* was Alexander's Bible.

Memnon the Rhodian was the only Persian general whom Alexander feared. Contrary to Memnon's advice battle was given to Alexander on the Granicus, by a force little larger than his own. A desperate conflict ensued, in which he was the victor, and which left Asia Minor at his mercy. The death of Memnon in the spring of B. C. 333, relieved him of his only military dread; and, leaving the sea-coast, he plunged at once into the heart of the Persian empire. On taking Gordium, the seat of the ancient Midas, king of

Phrygia, "he found the famed chariot, fastened with cords, made of the bark of the cornel tree, and was informed of a tradition, * * * That the fates had decreed the empire of the world to the man who should untie the knot." Some say he cut it asunder with his sword, "but Aristobulus affirms that he easily untied it, by taking out the pin which fastened the yoke to the beam, and then drawing out the yoke itself." (*Ib.* p. 722.) In Cilicia, he suffered from violent illness, brought on by great fatigues, and injudicious bathing in the cold waters of the river Cydnus. The delay thus occasioned caused Darius to seek him in battle, instead of waiting for him on the plain of Antioch. The two met in the defile of Issus, between Syria and Cilicia, B. C. 333, where the physical difficulties of the position allowed no advantage to numbers. Alexander fought in the foremost ranks, was wounded in the thigh, (Chares says by Darius,) but he conquered, killed over 110,000 men, and captured the mother, wife, and two unmarried daughters of Darius. The wife and daughters were among the most beautiful women in the world, but he would neither see them nor suffer anyone to speak of their beauty,—thinking "it more glorious and worthy of a King to conquer himself than to subdue his enemies."

Temperate in eating and drinking, scrupulous in religious observances, attentive to the comfort of his guests, and lavish in his gifts, he was the most wise and far-seeing strategist of his time. Leaving Darius to collect another army, which he might shatter in a third conflict, Alexander proceeded from Issus to Tyre, which he took by storm, from thence to Gaza, where he was wounded in the shoulder, but took the city; and from thence to Egypt. Twenty months sufficed to the reduction of the two cities and Egypt. In the latter country he founded the city of Alexandria, which still bears his name, in the most favorable situation for commerce. While there he visited the temple of Jupiter Ammon, and afterwards countenanced the report that the god, through his prophet, had called Alexander his son. His own maxim, as Plutarch remarks, "was more agreeable to sound philosophy." He said, "God is the common father of men, but more particularly of the good and virtuous." While perfectly willing that men should believe in his divinity, he was not the less conscious of his mere humanity. Long after this, when wounded by an arrow, and suffering great torture from it, he said: "My friends, this is blood, and not the ichor

"Which blest immortals shed."

Rejecting all the proposals of Darius for peace and friendship, Alexander, who had subdued the countries west of the Euphrates, marched on to meet him in decisive battle. The million of men with whom the Persian monarch had taken the field did not dismay him. The two armies met near Arbela. The Macedonian "cavalry charged at full speed, and the phalanx rushed on like a torrent." The engagement was a Waterloo to the Persians. Darius fled, and was murdered by his servants. Babylon, Susa, and Persepolis, the three capitals, surrendered after slight resistance, and the conqueror was acknowledged king of all Asia. At Susa he found in the king's palace forty thousand talents, (\$60,000,000), in coined money. He seems to have been an affectionate son, but would not allow his mother, a mischievous busy-body, to meddle with political affairs. His governor in Macedonia complained much of her conduct, but he said: "Antipater knows not that one tear of a mother can blot out a thousand such complaints."

Not content to await in luxurious indulgence the submission of distant provinces, but delighting to conquer them, he prepared for further expeditions by self-exposure to danger and fatigue in hunting. On one occasion he killed a fierce lion, and was complimented by the Lacedæmonian ambas-

sador with the remark: "Alexander, you have disputed the prize of royalty gloriously with the lion." His example excited his army to emulation,—*"Let us march!"* they cried. "We are neither weary, nor thirsty, nor shall we even think ourselves mortal, while under the conduct of such a king." The pursuit of Darius led to the conquest of Central Asia. Thence, through Afghanistan he entered India, subdued several tribes and nations, and wished to overrun the continent, but was compelled by the mutinous spirit of the soldiery to stop at the Hyphasis, (Sutlej), and turn his face homewards.

Alexander's character was now changing for the worse. Perhaps his wounds had something to do with it. The bone of his leg had been splintered by an arrow, the blow of a stone on the nape of his neck had nearly killed him; but still, like William of Orange, the "asthmatic skeleton," he had energy and will enough for persistence in spite of all drawbacks. Philotas and Parmenio, his old friends, were unjustly put to death; Clitus, another rough, plain spoken boon companion was killed by him in a fit of drunken rage. Flatterers, who comforted him by the assurance "that whatever is done by supreme power is right,"—the doctrine of the advisers of Charles I of England,—made him only more haughty and unjust. Honest and manly men, like his old tutor Aristotle, now excited his dislike. Some of the philosophers he hanged. Willful and headstrong, he characteristically determined to take another way back to the Persian capital. Building row-boats and rafts, he descended the Indus to the ocean; and then, with the bulk of his troops, marched through Gedrosia, (*Beloochistan*), and Carmania, (*Kerman*), into Persia. On the Indus he was severely and repeatedly wounded in the storm of a fortified place, "and was very near expiring." Meanwhile, his admiral Nearchus reopened the line of communication between the Indus and Euphrates.

Famine, fatigue, sickness attended Alexander's return. His losses exceeded those of all previous experience; but his army, led by himself, was a riotous, licentious procession of Bacchanals when he marched in triumph through Carmania. Profuse in his presents, excessive in his orgies, and reckless of his health, on his arrival at Susa, he married Statira, the daughter of Darius, and distributed the virgins of highest quality among his principal officers. His ambition and love of warfare were apparently intact. He proposed to round off and complete his empire by the conquest of Arabia, and to make Babylon his capital. But death, the universal conqueror, would not permit. His approach was heralded by the failure of health—broken by wounds, hardships, Gedrosian marches, Chaldean malaria, and drunkenness—and by vain fears and superstitious anxieties. The final blow was struck in June, B. C. 323, and the mighty warrior and transcendent statesman fell to rise no more until the general resurrection of the race.

Alexander's style of character had undergone total revolution. He passed from virtue to vice in regular and progressive manner. "If there was any vice of which he was incapable, it was avarice; if any virtue, it was humility." His political genius was original, fair, and sagacious. By completely fusing and amalgamating his Greco-Macedonian subjects with the Medo-Persians, he aimed to rule and govern his dominions in the three continents of Europe, Asia, and Africa. Whether it would have been for the best had he succeeded is questionable. Hellenic culture found better material for future triumphs in the Roman manhood, which was just rising into prominence, and which was to rule the ancient world.

All Alexander's great plans collapsed at the time of his death. His widow, Roxana, who was then pregnant, destroyed Statira and her sister. There was no successor worthy of the throne. His generals aspired to regal dignity,

and his dominions were divided among them within a few weeks of his death. Bloody wars between the new rulers followed, and political changes were rapid as those of the kaleidoscope. In B. C. 315 Roxana and her son, the young Alexander, were still living; but in B. C. 311, were both murdered by the orders of Cassander.

Fresh kaleidoscopic changes follow, and in B. C. 302 Seleucus, at the head of all the forces of the east, advances from Babylon, and unites with Lysimachus. The combined armies give battle to Antigonus and Demetrius, at Ipsus in Phrygia, and completely defeat them. Antigonus is slain, and Demetrius escapes into Greece. Another division of Alexander's dominions now takes place, and the strongest lions take the largest share of the carcass. Lysimachus receives the greater part of Asia Minor; Seleucus obtains Cappadocia, part of Phrygia, upper Syria, Mesopotamia and the valley of the Euphrates; Cilicia is given to Pleistarchus; Cassander retains Greece, and Ptolemy Lagi keeps possession of Egypt.

The exhausted combatants were now at peace. The consumption of life and treasure in these terrible funeral games over the body of Alexander had been enormous, and prepared the way for the coming conquests of the Romans. But these twenty years of waste and woe were not without some compensations. Large and magnificent cities were founded; habits of military discipline were imparted to the Asiatics; the Greek language and learning spread over much of Asia and Africa; knowledge rapidly progressed; the Old Testament and the native histories of Eastern countries were made better known to the Greeks; great advances were made in the natural and exact sciences, and commerce extended its operations. On Greece itself the effects were evil and debasing. The old, manly, free-spoken independence was lost; public spirit and patriotism died; luxury and vice increased; "literature lost its vigor, art deteriorated, and the people sank into a nation of pedants, parasites, and adventurers." (Rawlinson's Ancient History, p. 247.)

SYNCHRONOLOGY, B. C. 334-302.

MACEDONIA.	GREECE.	PALESTINE.	ROME.	EGYPT.
Battle of Granicus, May 22nd, 334; of Issus, October, 333; capture of Tyre, 332; submission of Jerusalem, building of Alexandria, 332; battle of Arbela, 331; death of Philip, 327; death of Hephæstion at Ecbatana, 324; death of Alexander at Babylon, April 21, 323.	Appelles of Cos, the famous painter, 332. Lysippus of Sicyon, the sculptor, 329. Revolt of Lacedæmonians against Alexander; their defeat, and death of king Agis, 330. Demosthenes banished for corrupt dealings with Harpalus, 325.	Samaritan temple built on Mt. Gerizim, 330. Death of Judas, the Jewish High Priest, 320. Antigonus takes Judea, 314. Era of the Seleucids—called leucidæ—begins, 312.	Papirius Cursor, dictator, 325. Army defeated at the Caudine Forks, 321. Samnites defeated at Luceria, 320. Romans begin the Etruscan war, 312. Aqueducts and baths in Rome, 310.	Ptolemy conquers Jerusalem, and colonizes many Jews at Alexandria, 320. Carries many Phenicians and Jews with him into Egypt, 312. Rhodians begin the construction of the Colossus, one of the seven wonders of the world, and complete it in 12 years, 302.

CHAPTER XLI.

GRECO-MACEDONIAN KINGDOMS IN THE EAST.

THE SYRIAN kingdom of the SELEUCIDÆ, which lasted from B. C. 312 to B. C. 65, was one of the most powerful states that rose upon the ruins of Alexander's empire. When that dying conqueror was asked to whom he left the throne, he replied:—"To the strongest." Naturally enough each of several of his generals thought himself the strongest. Seleucus Nicator, or the Conqueror, was among the number. He assumed the diadem in B. C. 312, and in six years made himself master of all the countries lying between the Indus

and Euphrates on the one hand, the Jaxartes and the Indian Ocean on the other. He invaded India and opened that country to commerce. In B. C. 301 his forces joined with those of Lysimachus, won the battle of Ipsus, and added Upper Syria, with part of Asia Minor to his empire. He removed his capital from Seleucia, on the Tigris, to Antioch, on the Orontes. With the other followers of Alexander, he had a special fondness for building new cities, which they named after themselves, their fathers, or their favorite wives. He built the port of Antioch, and called it Seleucia; divided his vast realm into seventy-two provinces, governed by Greeks or Macedonians; maintained a large standing army, and gave up his consort, Stratonice—whom he had married from motives of policy—to his son Antiochus, who had fallen desperately in love with her. In B. C. 281, the battle of Corupedion, in which his rival, Lysimachus, was slain, gave the whole of Asia Minor into his hands. He was at last murdered in open day. Antiochus I, called Soter, (*Saviour*), because of his once defeating the Gauls, B. C. 275, succeeded to the throne, B. C. 280. In B. C. 261, the Gauls defeated and slew him. Antiochus II, Theos, or "the god" followed. "Devil" would have been a more fitting surname, for he was a weak, sensual, profligate ruler, whose wife murdered him in the interest of her son, B. C. 246.

Seleucus II, Callinicus, (*Victorious*) next seated himself in the chair, still wet with his father's blood, and died in consequence of a fall from his horse, B. C. 226. Then came Seleucus III, Ceraunus, (*Thunderbolt*) assassinated B. C. 223; and after him Antiochus III, "the Great," another misnomer—for he provoked the hostility of the Romans, refused aid to the Carthaginians, declined the advice of Hannibal, was obliged to cede most of Asia Minor, and to pay a war indemnity of 12,000 talents, (\$18,000,000) to the Romans. To obtain this he plundered the Oriental temples, and was killed in a tumult at Elymais, B. C. 187. His son, Seleucus IV, Philopator, (*Lover of his father*), then reigned until he was murdered B. C. 176. Then came Antiochus IV, Epiphanes, (*Illustrious*), a daring, intolerant, self-willed monarch, who plundered the Jewish temple, and set up the image of Jupiter Olympius in the Holy of Holies. His subjects gave him the appropriate title of Epimanes or *Madman*. His atrocious persecutions of the Jews are narrated in the Books of the Maccabees. He died of raving madness and loathsome disease, B. C. 164. Antiochus V, Eupator, was put to death in B. C. 162, by Demetrius Soter (*Saviour*), an intemperate drinker, whose friendship for the historian Polybius was the best quality of his nature, and who was killed, B. C. 151. The next king, Alexander Balas, was slain in B. C. 146 by his officers, who sent his head to his father-in-law, Ptolemy Philometer. The hated Jews had now become the chief dependence of the Syrian monarchs, and were granted national independence by Demetrius II, Nicator, in B. C. 142. He was captured by the Parthians, supplanted in his throne and in his wife's affections by Antiochus VII, Sidetes, recovered his crown, and was slain, B. C. 126. His unfaithful wife was put to death by his son and successor, Antiochus VIII, B. C. 121. Under him the empire shrank into a province, the country was exhausted, and its peace disturbed by bloody feuds. Assassinated in B. C. 96, he was followed by Seleucus V, another *Illustrious*, who was burnt alive by the people of Mopsuestia in Cilicia, from whom he had required a contribution. Three other kings of like character followed until Pompey reduced the remnant of the Seleucid empire to a Roman province, B. C. 65.

The record of the Seleucid monarchs is red with blood, and dark with malignant passions, unrelieved by a single ray of pure moral light. The rule of the Romans could not be worse than theirs, and was readily received by their tortured subjects.

The second great kingdom into which the empire of Alexander was partitioned was the EGYPTIAN kingdom of the PTOLEMIES. It lasted from B. C. 323 to B. C. 30. Ptolemy immediately set out for the African provinces, after they had been assigned to him, and established his capital at Alexandria. The great founder of the city was buried within its limits. Alexander's obsequies were conducted with the grandest barbaric pomp. "The body was placed on a funeral car, of such size and so loaded with gold ornaments, that eighty-four mules labored for a whole year in drawing it to Syria, on its way to Alexandria, where the conqueror fitly rested amidst the most enduring monuments of his fame, in what afterwards became the sepulchre of the Ptolemies." (*Philip Smith's Ancient History, Vol. ii, pp. 83-4.* Under Ptolemy's wise and energetic rule the character of the Egyptians changed for the better, commercial intercourse with foreigners became common, enterprise thrived, literature flourished, and the people—though unchanged in language and religion—were satisfied with their new political relations. Jews, Greeks and Egyptians dwelt side by side at Alexandria. The Jews had great privileges, and formed a self-governing community, subject to the crown. The Egyptians were probably ruled by an official appointed by the king. The Greco-Macedonians were the sole full citizens. The king was absolute. The old religion was protected, and the priestly privileges were continued. The standing army was Greco-Macedonian, a great navy was established, and an efficient civil service organized. Ptolemy collected an extensive library. Men of learning were invited to the metropolis. The "Museum" was founded. It was a College of Professors, which rapidly drew around it a vast body of students. Poetry, mathematics, astronomy, and medicine, were the four lines of study. The Museum, or University building, contained chambers for the professors; a common hall where they took their meals together, a long corridor for exercise and walking lectures, a theatre for scholastic festivals and public disputations, a botanic garden and a menagerie. Alexandria became the university of the Eastern world, and enjoyed the services of mathematicians like Euclid; poets like Callimachus, geographers like Eratosthenes, astronomers like Hipparchus, historians like Manetho—all of whom adorned the reign of Ptolemy Lagi. He was sincere and generous, brave and unostentatious. He built the lofty Pharos, (a light-house), the mausoleum of Alexander, the temple of Serapis, and the Hippodrome, or great race-course, and also repaired many Egyptian temples and other buildings.

Ptolemy Philadelphus succeeded to the throne in B. C. 309, was a successful home administrator, reopened the canal between the Nile and the Red Sea, turned the current of commerce with India and Arabia so that it flowed through Egypt for several centuries, and had an annual customs revenue from Egypt alone—without counting the tribute in grain—of 14,800 talents, or \$22,200,000. Other provinces paid tribute. His army and navy were enormous. Literary works of the highest value were undertaken at his suggestion. The most important of these was the translation of the Hebrew Scriptures into the Greek language. Aristæas says that Eleazar, the Jewish High Priest, in response to the request of Philadelphus, sent seventy-two persons—six out of each tribe—with a magnificent copy of the law, into Egypt. These interpreters completed the translation into Greek in seventy-two days. It was then read to a number of Jews,—summoned together for that purpose—approved of by them, and the interpreters were sent home, laden with presents. This is the legend of the origin of the *Septuagint*. It is probably incorrect. Rawlinson says the translation was begun in the reign of Philadelphus, and finished afterwards. A great king, and a wise patron of art, science, and learning, Philadelphus was in one respect a

very immoral man, who divorced his wife and contracted an incestuous marriage with his own full sister, Arsinoë.

Ptolemy Euergetes, (*the Benefactor*), B. C. 247-222, was also a patron of arts and letters, and left his kingdom in a very flourishing condition. Nine other Ptolemies followed, of whom Philometer was mild and humane, Lathyrus amiable but weak, and Dionysus young and incompetent. The rest were equally detestable, and often incestuous, intemperate, and profligate. Philopator was both a literary man and a lover of men of learning. Epiphanes was declared of full age, and assumed the reins of government at the age of fourteen, B. C. 196. "To this occasion belongs the famous 'Rosetta stone,' which contains a decree of the priests at the time of the coronation of Epiphanes, establishing the name in which he was to be worshipped thenceforth in all the temples." Under the joint reign of the Ptolemies Philometor and Physcon, Antiochus Epiphanes would have captured Alexandria, had he not been ordered to evacuate the country by the Romans, who thenceforward exercised a kind of protectorate over Egypt. The brothers were unreportably vile,—especially Physcon, who murdered his own son, and then sent the victim's head and hands to his sister wife, Cleopatra, in order to grieve her. Ptolemy Alexander II murdered his wife, and thereby so enraged the Alexandrians that they slew him in the public gymnasium, B. C. 80. Ptolemy Auletes (the Flute-player), next occupied the throne, and died in B. C. 51, after having done all he could to degrade and ruin his country. He was followed by his famous daughter, Cleopatra, who married her younger brother, Ptolemy, whom she tried to destroy. Driven into Syria, she fascinated Julius Cæsar by her charms, B. C. 48, was reinstated in the throne by him, B. C. 47, poisoned her second husband, who was also her second brother, and prospered under Cæsar's protection until he died. She then enslaved Mark Antony, B. C. 41, for the rest of his lifetime. As bad as she was beautiful, as mischievous as she was gifted, as baneful as she was fascinating, she yet showed the royal spirit of the Ptolemies, and—the last of her race—preferring death to captivity, committed suicide upon the capture of her capital by the Romans, B. C. 30.

Most prominent of the smaller Greco-Macedonian kingdoms in the east was that of PERGAMUS, which lasted from B. C. 281 to B. C. 130. Its founder was the eunuch Phileterus, whom Lysimachus, the ruler of Thrace, had made the guardian of his treasures. On the death of that monarch, the eunuch assumed the crown of Pergamus, and ruled until his death in B. C. 263, when he transmitted his principality and treasures to his nephew, Eumenes. The military genius and prudence of Eumenes,—who died from the effects of over-drinking, in B. C. 241,—and of his successors, who skillfully sided with the strongest party, made the kings of Pergamus masters of half Asia Minor. They encouraged art and literature, adorned their capital with noble buildings, established a large public library, built up a grammatical and critical school only second to that of Alexandria, and substituted the *charta Pergamentæ* (parchment), as a literary material for the Egyptian papyrus.

Attalus I, cousin and successor of Eumenes, who reigned from B. C. 241-197, was victor over the Galatian Gauls, and was the valuable ally of the Romans. Under Eumenes II, B. C. 197-159 the monarchy became one of the greatest kingdoms of the east. Attalus II followed, and distinguished himself as a lover of paintings by giving \$150,000 for one picture, and by offering a large sum for another. Attalus III, called Philometer in honor of his mother, crowded all the odious crimes into his short reign,—B. C. 138-133—that he possibly could, was a wholesale murderer, put his mother to death, left the Roman people all he had, and died of sunstroke. Rome accepted the legacy, and in B. C. 130 made Pergamus a Roman province.

BITHYNIA became independent under Bas, B. C. 376, and remained so till B. C. 74. Prusias the Lame, B. C. 228-180, was the ablest of its kings, a great warrior, and the friend of Hannibal. Prusias II, B. C. 180-149 was abject, wicked and contemptible; Nicomedes II, was an ambitious, unscrupulous soldier, whose successor, Nicomedes III, left his kingdom by will to the Romans, B. C. 74. PAPHLAGONIA was independent from B. C. 200 to B. C. 102, when Mithridates, king of PONTUS seized it. Pontus became a separate sovereignty in B. C. 318 under Mithridates I. Its subsequent history, until the accession of Mithridates V, (*The Great*), is like that of all similar eastern monarchs. He reigned from B. C. 120 to B. C. 64; was a man of wonderful genius, energy, and resources; spoke twenty-five languages; greatly enlarged his dominions, and strengthened himself by alliances with the wild tribes on the Danube, whom he hoped one day to launch upon Italy. Intuitively he discerned the source whence destruction to the Roman power must eventually come. In B. C. 86 he ordered that all Romans and Italians in Asia should be massacred, and thus caused the death of 80,000 persons. Under more favorable conditions he might have conquered, or at least checked the Romans. He did win several great victories over them, and seemed to be on the point of success, when the genius of Pompey enlisted the Parthians against him, B. C. 66. Driven back to his old kingdom of the Bosporus, (in Southern Russia) he formed the design of marching upon Italy through southeastern Europe, and when his army refused to support him, caused himself to be dispatched by one of his guards, B. C. 63. The bulk of Pontus then became a Roman province.

CAPPADOCIA, GREATER ARMENIA, ARMENIA MINOR, BACTRIA, PARTHIA, and JUDEA were the remaining lesser monarchies in the east that rose on the ruins of Alexander's dominions. Their history is given in other connections.

SYNCHRONOLOGY B. C. 301-30.

SYRIA.	EGYPT.	ASIA MINOR.	GREECE.	ROME.
Seleucus builds Antioch, 300.	Euclid the mathematician, 330.	Pergamus, kingdom of, founded, 285.	Pyrrho, founder of the sceptics, Epicurus of the Epicureans, 300.	First sun dial erected by Pappus of Alexandria, 300.
Accession of Antiochus the Great, 223.	Light-house of Pharos, the seventh wonder, finished by Ptolemy, 285.	Prusias, king of Bithynia, goes to Rome, 166.	Athens taken by Demetrius, 295.	Pyrrhus invades Italy, 280.
Battle of Magnesia—a Syrian defeat, 190.	Septuagint translation made, 277.	Tigranes, king of Armenia, 93.	Poliocetes, 295.	Gladiators first exhibited, 264.
Seleucus Philopator poisoned by Heliodorus, 175.	Art of surgery introduced, 219.	Victories of the Roman Sulla over Mithridates, 86.	Victories of Theocritus, 285.	Temple of Janus shut, and Rome at peace, 235.
Antiochus profanes the Jewish temple, 167.	Ptolemy Auletes ascends the throne, 65.	Defeat of Mithridates by Lucullus, 73.	Cleanthes, the Stoic, starves himself, 240.	Numa's books found in a stone coffin at Rome, 179.
Demetrius grants entire freedom to the Jews, cir. 143.	Cleopatra succeeds, 51; alliance with Caesar, 47; fascinates Antony, 41; kills herself, 30.	Again defeated by Pompey in a night battle, 66.	Corinth rebuilt by Caesar, 45.	Philosophers and rhetoricians banished from Rome, 161.
Reduced to a Roman province by Pompey who thus establishes the fourth great monarchy of Daniel's prophecy, 65.		Treasures captured by Pompey at Cai-na, 58.		Cicero, Salust, Lucretius and Catullus flourish, 60.
		Antony makes himself master of Armenia, 33.	Siege of Jerusalem by Herod, 39—captured in 37, and Maccabean government ended.	

[TO BE CONTINUED.]

Speaking of the mixed population in the United States, a writer in Frazier's magazine says: "In my little restaurant at Monterey, we have sat down to table day after day, a Frenchman, two Portuguese, an Italian, a Mexican, and a Scotchman: we had for common visitors an American from Illinois, a nearly pure-blood Indian woman, and a naturalized Chinese; and from time to time a Switzer and a German came down from country ranches for the night. No wonder that the Pacific coast is a foreign land to visitors from the Eastern States, for each race contributes something of its own."

ORIGIN OF NATIONS.

ON THE CIVILIZATION OF THE BRITISH CELTS.

Supposed high antiquity of Celtic civilization in Britain—Contradicted by Cæsar, Strabo, Diodorus, and others—Account given by Cæsar—Accounts of Diodorus and Strabo—Accounts of Tacitus—Theory that the civilized Celts were those of the interior, contradicted by Cæsar—Conclusions of archæologists on the subject—Monuments of the Celtic period—Comlechs—Pottery—Tools and implements—Druids' circles—Stonehenge and Avebury—Amount of mechanical skill implied in these works not great—No astronomical knowledge implied in them—Low character of the Celtic civilization before the Roman invasion.

A considerable antiquity has been claimed by some writers for the civilization of the British Celts. The late Archdeacon Williams, a man of much acuteness and of considerable learning, maintained, in more than one of his works,¹ that civilization had commenced in Britain as early as B. C. 1000, and that by the year B. C. 400—three centuries and a half before the first invasion of our island by the Romans—the progress made was such as to entitle the British race to a high position among the nations which then held possession of the earth. "Our memorials point," he said, "to eras and instances in which the civil arts and sciences were cultivated to an extent that would not have degraded (disgraced?) the best ages of Greece and Rome."² The Britons, he thought, possessed, before the Romans came, an extensive literature in prose and verse, a refined science of music, a knowledge of astronomy based on the use of telescopes, a great skill in mechanics, a good system of agriculture, considerable commerce, some acquaintance with metallurgy and medicine, a high moral teaching, an admirable code of laws, and a very fair appreciation of the science of politics.³ He based his conclusions mainly on the view that the Welsh poems called "The Triads" might be relied upon as giving an authentic account of the early history of the nation,⁴ derived from ancient tradition, and committed to writing at least as far back as the fourth century before our era. He summed up his conclusions on the entire subject, very confidently, in the following words: "Thus it appears that our British ancestors, instead of being a nation of barbarians and savages, as they are too commonly represented, were really an enlightened people [at the time of the Roman invasion], far advanced in civilization and intellectual improvement."⁵

The main objection to this view, which naturally occurs to every one on first becoming acquainted with it, is the fact that it is wholly irreconcilable with the account given us of Britain by Cæsar, and confirmed by other writers, as especially Strabo, Diodorus, and Tacitus. Cæsar tells us that⁶ the natives in his time were not generally agriculturists, but lived on milk and meat, and clothed themselves with skins. They dyed their skin with a blue tint made from woad, to give them a more terrible appearance in battle; they wore their hair long, and shaved all their body except the head and the upper lip. They fought chiefly on horseback or from chariots, and attacked with howls and shouts, with which they expected to frighten the enemy. Each man had

¹See his "Gomer" (London, 1850), and also his "Ecclesiastical History of the Cymry" (London, 1844).

²"Eccles. History of the Cymry," p. 30.

³Ibid. pp. 31-37.

⁴See the Preface to the "Ecclesiastical History," p. vii., where Mr. Williams says of the Triads, "Indeed they are the authorities which may be said to impart to this work its peculiar character, or to form the basis on which it stands."

⁵"Eccles. History," p. 38.

⁶See the "Commentarii de Bello Gallico," v. 12-15.

a single wife; but the members of a family, or of a village, held their wives in common. Their "towns" for the most part consisted of a space in the fastnesses of the woods, surrounded by a mound and trench, and calculated to afford them a retreat and protection from hostile invasion. They had no coined money, but made use, instead, of bronze or iron bars, of a certain fixed weight. They were divided into numerous petty tribes, often at war one with another, and entirely devoid of anything like unity or cohesion, even under the pressure of a foreign invasion. Their religion was apparently the same as that of the Gauls¹—a dark and gloomy superstition, involving subjection to a priest-caste, the Druids, and requiring the continual sacrifice by fire of numerous human victims for the appeasing of the Divine anger.² Caesar is not aware that the Britons had a literature, or even letters; he assigns them no science, unless science is included in the religious knowledge, in which he regarded the British Druids as excelling those of Gaul.³ The only commerce of which he speaks as having come to his knowledge is an importation into Britain of bronze.

Diodorus and Strabo, who wrote in the reign of Augustus, confirm generally the statements of Caesar, but add various particulars. Diodorus describes the ordinary dwelling places of the Britons as mere temporary establishments, formed in the forests by enclosing a place with felled trees, within which were made huts of reeds and logs, and sheds for cattle, "not intended to last very long."⁴ Strabo says the Britons were complete strangers both to agriculture and to gardening, and notes further that they fell behind most pastoral nations, inasmuch as they were unacquainted with the manufacture of cheese.⁵ Diodorus differs from Strabo in representing the bulk of the British nation as agricultural, and says they "stored the corn, which they grew, in the stalk, in thatched houses,"⁶ which is perhaps his way of describing ricks. Both Strabo and Diodorus represent the British trade as considerable. They speak of tin as largely exported by the Britons, who also made a profit by the export of slaves and dogs. They imported, according to Strabo, besides bronze, ivory bracelets, necklaces, and various small wares, including vessels of glass.

The unsubdued Britons, whom Tacitus describes, were, according to his accounts, "barbarians," more ferocious than the Gauls.⁷ They had the same religion as the Gauls, but were even deeper sunk in superstition.⁸ Their orgies took place in the depths of sacred groves, where the blood of human victims flowed freely from the altars, and the will of the gods was discovered from an inspection of the still palpitating entrails.⁹ The disunion that had rendered the rest of the nation an easy prey to Rome's disciplined bands continued, and it was seldom that any two states could be induced to make common cause against a foreign foe.¹⁰ The style of warfare in vogue was rude and primitive; the chief dependence was still placed on chariots; tactics were ignored; and every battle was an attempt to overwhelm the Romans

by the mere preponderance of brute force. The arms of the Britons were contemptible; their swords were unduly long and had no points;¹ the size of their shields was small; and they were without breast-plates or other defensive armor. Altogether the picture drawn is that of a race who, if not actual savages, are at any rate not very far removed from the savage condition, and of whom it is quite absurd to say that "they were really an enlightened people, far advanced in civilization and intellectual improvement."¹²

Archdeacon Williams endeavored to meet the argument drawn from the statements of Caesar, and supported by the general *consensus* of the classical writers, by asserting that the really civilized Celts had retreated before Caesar's time into the western parts of Britain, and that he consequently never came into contact with them,³ but only with some comparatively barbarous tribes, who had recently invaded the island from the Continent. But it is unfortunate for this theory that Caesar himself distinctly states that the inhabitants of the part of Britain which he invaded were "the most civilized of all" (*humanissimi*), and that the tribes of the interior were ruder and more backward.⁴ It is also to be noted that his account is corroborated by the later Latin writers,⁵ who distinctly show that the Romans, as they advanced into the island, fell in with races less and less civilized, until they came in Scotland to tribes whom they had a right to call absolute "barbarians," the *Ottadini*, *Horestii*, and *Mæatae*, who held the country north of the Tyne and Irthing.⁶

Again, if, discarding the accounts of writers who (it may be argued) cared to know but little of a people in whom they felt no interest, we throw ourselves upon archaeological facts, and inquire what they have to tell us with respect to the condition of the British Celts prior to the Roman invasion, we shall find additional reason to misdoubt the views of the enthusiastic Archdeacon, and to conclude that the ante-Roman civilization of Britain, if it deserves the name at all, was of a very low order. If we ask a temperate archæologist⁷ what ancient remains existing in our island may be reasonably assigned to the pre-Roman Celts, he will point in the first place to the class of megalithic monuments called "cromlechs," and say, "these are almost certainly pre-Roman;"⁸ next he will point to a certain amount of pottery, chiefly sun-baked;⁹ and, thirdly, to various weapons, tools, and ornaments of stone, flint, spar, or bone, which he will say are probably to a large extent pre-Roman, though many not distinguishable from the rest, may belong to Roman, or even to later times.¹⁰ Finally, he will point, but very doubtfully,¹¹ to the great stones arranged in a circular form, and

¹"Agricola," sec. 36.

²Williams's "Eccles. Hist." p. 38.

³*Ibid.* p. 49.

⁴"De Bell. Gall." v. 14.

⁵Dean Merivale throws a slight shadow of doubt on Caesar's veracity, on the ground that the later writers, such as Dio Cassius and Tacitus, say nothing of "the painted bodies, the scythed chariots, the hideous sacrifices, and the revolting concubinage" of the Britons ("Roman Empire," vol. vi. p. 224, note). It must be allowed that they do not; but is not the supposition that a hundred years of intercourse with the Romans themselves and with the Romanised Gauls and Germans of the opposite coast had produced the change, a more probable explanation of the difficulty than one which taxes the great Julius with an intentional misrepresentation, designed to cover his own failures, and prevent them from being too jealously scrutinized?

⁶See Dean Merivale's "Roman Empire," vol. vii. p. 324 (edition of 1865).

⁷Such as Mr. Thomas Wright, from whose sensible work, "The Celt, the Roman, and the Saxon," the following remarks are for the most part taken. The quotations follow the edition of 1873.

⁸Wright's "Celt, Roman and Saxon," pp. 72-75.

⁹*Ibid.* pp. 93-95.

¹⁰*Ibid.* pp. 4, 95-98, 116-118.

¹¹It is remarkable," observes Mr. Wright, "that the only excavation within the area of Stonehenge, of which we possess any account, brought to light Roman remains" (p. 108).

¹*Ibid.* vi. 13: "Disciplina in Britannia reperta, atque inde in Galliam translata." Caesar's meaning would perhaps be doubtful, if we did not find, from later Roman writers, that Druidism flourished in Britain.

²"Immani magnitudine simulacra habent, quorum contexta viminibus membra vivis hominibus complent: quibus succensis circumventi flamma exanimantur homines" ("De Bell. Gall." vi. 16).

³Caesar assigns some astronomical knowledge to the Gaulish Druids. "Multa de sideribus atque eorum motum," he says, "de mundi ac terrarum magnitudine, de rerum natura, de deorum immortalium vi ac potestate disputant et juventuti tradunt." (*Ibid.* vi. 14).

⁴Diod. Sic. v. 21.

⁵Strab. iv. p. 138.

⁶Diod. Sic. l. s. c.

⁷Tacit. "Agricola," sec. 11.

⁸*Ibid.* Compare "Ann." xiv. 30.

⁹"Cruore captivo adolere aras et hominum fibris consulere Deos fas habebant." Tacit. "Ann." l. s. c.

¹⁰"Agricola," sec. 12.

generally known as "Druids' circles," which occur in various parts of England, more especially in the west and in the north, beginning with a diameter of sixty feet, and with stones about the height of a man, and culminating in the gigantic monuments of Avebury and Stonehenge, where the area is 1,400 feet, and the height of the largest stones twenty or twenty-one feet. These, he will say, are probably Celtic; but whether pre-Roman or not, he will scarcely venture to determine.

Now, if we allow all these remains, even the last, to be native Celtic—produced, *i. e.*, by the Celts themselves without foreign assistance—what amount of civilization do they imply? The cromlechs are sepulchral chambers of a very rude kind. They consist usually of four stones, three forming the walls of the chamber, while the fourth serves to roof it in, the remaining side being left open. There has been no shaping of the stones by art; they are as they have come out of the quarry, or as they have been found on the earth's surface. The size and weight of the stones are considerable, but still not such as to imply any very great mechanical skill in those who moved them and emplaced them as they are found. Each cromlech was originally covered by a mound or barrow, which may in some cases have attained a height of fifty feet. Erections of this character are indications of a civilization very much below that of the Lydians¹ of the sixth century B. C., which (as we have seen) was not very advanced. The pottery of the Celtic Britons is remarkably coarse and rude. The shapes have little elegance; the patterning is of the simplest kind, consisting of dots, parallel lines, crosses, and sometimes zigzags, which are scratched upon the surface, apparently with a pointed stick;² handles, where they exist at all, are mere loops, intended probably to have cords passed through them by which the vessels might be suspended. Most of the vessels are merely sundried; though some, found commonly in the more southern parts of England, have been placed in a kiln and baked.³

The weapons, tools, and ornaments found with the pottery above described, are for the most part either of stone or bronze. The stone tools and weapons are mostly merely chipped into shape; but occasionally specimens are met with which must have been formed by some machine like a lathe.⁴ The tools comprise axes, chisels, gimlets, and saws; the weapons are chiefly spear-heads and arrow-heads. These last are sometimes beautifully finished. The bronze implements are most commonly of the class which has been denominated "celts," from the Latin *celtis*, "a chisel."⁵ With these are found punches, gouges, and other similar tools, and also numerous spear-heads and arrow-heads, with an occasional dagger or sword. The swords greatly resemble the Roman, and it is a question whether they were not imported from the Continent. In a few instances traces of armor have been found, and in one the breast of a skeleton was covered with a corselet of thin gold, embossed with an ornamentation resembling nail heads and lines.⁶

Finally, with regard to the "Druids' circles," we may set aside the smaller ones, which are at least as rude as the cromlechs, and which appear to have been mere supports, designed to prevent the giving way of barrows or sepulchral mounds, and confining ourselves to the consideration of the

larger, such as Stonehenge and Avebury, inquire, Is there anything in them which really implies *great* mechanical skill, or "a proficiency in the science of astronomy"? Now certainly they are in advance of the cromlechs. They "differ from other Celtic stone ornaments in the circumstance that the stones have been hewn and squared with tools, and that each of the upright stones had two tenons or projections on the top, which fitted into notches or hollows in the superincumbent slabs."⁷ The largest of the upright stones being twenty-one feet in height, and these sustaining impost of many tons in weight, the architects must have possessed the power of raising such vast masses to the height at which they are found, and of manipulating them at that height, so as to insert the tenons into the mortices. As, moreover, the quality of the stones is in many cases such as is quite unknown in the neighborhood, there must have been possessed by the builders a power of conveying such masses by land—for water-carriage is out of the question—a very considerable distance, perhaps as much as thirty or forty miles.⁸ These are the indications that Stonehenge and Avebury give of mechanical knowledge and skill. We have to consider to what they amount.

Now the conveyance of large masses of stone in a tolerably level country to a distance from the place where they were quarried, implies no very great mechanical knowledge—it is simply a question of the application to the proposed end of a large amount of muscular force, animal or human. Both the Egyptians and the Assyrians conveyed their colossal figures for considerable distances by the simple expedient of placing them upon a wooden sledge, whereto they attached ropes, by means of which gangs of men dragged them to the point required.⁹ The weight of the Assyrian colossi is estimated at from forty to fifty tons,¹⁰ that of the Egyptian is often very much greater.¹¹ The largest of the stones at Avebury and Stonehenge do not, it is probable, exceed half this weight.

With regard to the raising of large stones into place, the Egyptians, we know, elevated them by means of machines,¹² which must have resembled our own cranes; but it is not necessary to suppose that mechanical appliances of this description were in use among the Celtic architects. More probably they employed inclined planes of earth or stone, up which the blocks were dragged, still on their sledges, and having in this way brought them to the required height, emplaced them by sheer muscular strength upon the uprights. The covering stones of cromlechs were doubtless raised into place by the same means, the mound being then continued above them, whereas at Stonehenge and Avebury after it had served its purpose it was cleared away.

It would seem, therefore, that even the greatest of the Celtic monuments imply no more than a moderate amount of mechanical ingenuity in the people who constructed them. How they can be supposed to indicate "proficiency in the science of astronomy" it is difficult to conceive. Circles of thirty stones indeed are found, in which a lively imagination may conjecture a reference to the lunar month. But on the whole it is only by a series of the most arbitrary and forced interpretations that either the numbers or the proportions can be argued to have an astronomical bearing. It is not unlikely that the circles were temples, and it is quite possible that in some of them the special object of wor-

¹The present height of the barrow of Alyattes is about 150 feet. The sepulchral chamber enclosed within it indicates a civilization very much beyond that required to construct a cromlech.

²Wright, p. 93.

³Wright, p. 94.

⁴Ibid, p. 98.

⁵See Hearne's "Discourse concerning some Antiquities found in Yorkshire," printed as an appendix to the first volume of his edition of Leland's "Itinerary," where the name of "celtes" is first applied to these implements. The resemblance of the word to the ethnic name, Celt, has unfortunately given rise to the wholly mistaken idea that the implements are peculiar to that people.

⁶See Wright, p. 105.

⁷So Archdeacon Williams ("Eccles. History of the Cymry," p. 36).

⁸Wright, p. 79.

⁹A portion of the blocks at Stonehenge is thought to have been brought from Devonshire (Wright, p. 83), there being no stone of the quality nearer than that county.

¹⁰See Layard's "Nineveh and Babylon," pp. 106 116.

¹¹Ibid, p. 110.

¹²One Egyptian colossus is estimated by Sir G. Wilkinson to have weighed 887 tons! ("Ancient Egyptians," vol. iii, p. 331.)

¹³Herod. ii. 125.

ship may have been the sun;¹ but beyond this we have really no data for determining the aim or intention of the structures in question.

On the whole, the conclusion seems forced upon us that the British Celts, though not absolute savages, had succeeded in developing only a very low type of civilization before the Roman conquest. They were not, perhaps, wholly ignorant of letters, but they made little use of them; they knew something, but not very much, of metallurgy, of mechanics, of agriculture, of the art of pottery; they had domesticated horses and horned cattle; they could weave; they could construct chariots; they had constructed a system of roads; but they were wretchedly lodged and clothed; their houses were of the meanest description; they were war-paint and sought to frighten a disciplined enemy by their cries and shouts; their religion was a debased and gloomy superstition; their political organization was the weakest possible; their tombs, on which they bestowed great pains, were rude and clumsy; their temples, if the so-called "Druids' circles" are the remains of temples, were grotesque. We can see no sufficient reason for regarding the British Celts as more advanced than their kindred in Gaul,² whom no writer, so far as we are aware, claims to have been a civilized nation.

RESULTS OF THE INQUIRY.

General agreement in a moderate chronology, except in the single case of Egypt—Extraordinary contrast—Question, one to be decided by evidence—Overwhelming evidence needed to establish *very* improbable conclusions—Extreme improbability of Egypt having been the only civilized country for two thousand years—Consideration of the evidence—Defects of the monumental evidence—Contradictions—Incompleteness—Admissions made by Brugsch—Evidence of Manetho—Doubt whether he is correctly reported—Reasons why little reliance is to be placed on his numbers (a) as reported; (b) as originally set forth—Mistakes of Manetho—Absurdity of his general scheme—Recapitulation of conclusions—Their harmony with the chronology of the Septuagint—Tabular view of the chief conclusions arrived at.

The general result of the inquiry wherein we have been engaged, should seem to be that, so far as civilization can be traced back historically, there is one country, and one country only, where the critical judgment of the present day is still in suspense, and some difficulty exists in reconciling the conclusions of historical and archæological science with those moderate notions of the date whereto the past history of our race extends, which till lately were almost universally held, and which are still generally maintained in educa-

¹The late Professor Phillips (of Oxford) informed me that, in the direction of the main avenue of approach at Stonehenge, and in the position of certain detached stones with respect to the central triliths, he thought he saw indications of solar worship. That the sun (Apollo) was worshipped by the Celts is stated by Cæsar ("Bell. Gall." vi. 17).

²In most respects the Gallic Celts were in advance of the British. They had *cities*, which were strongly walled, and which the Romans had to take by regular sieges ("Bell. Gall." vii. 17-28); they had extensive ironworks (ibid. vii. 22); they made use of letters (ibid. i. 29, vi. 14; compare Strab. iv. p. 181); they built bridges over their rivers ("Bell. Gall." ii. 5); they had ships in which they were in the habit of crossing the Channel between Gaul and Britain (ibid. iii. 8); they possessed a considerable trade (Strab. iv. p. 189; Diod. Sic. v. 22); they had a native coinage before Cæsar's invasion (see Mr. Long's note, p. 69 of his edition of the "Bell. Gall."); and they exhibited a general aptitude for practical avocations. On the other hand their houses were almost as rude as those of the British Celts, being made of branches of trees and clay, and thatched with straw (Vitruv. i. 1); their political organization was lamentably weak; their religion was the same gloomy superstition which prevailed in Britain ("Bell. Gall." vi. 13, 14). They even looked to Britain as their original instructress in religion, and sent their youths there to be taught the deeper mysteries of the Druidic cult.

tional text-books. Exaggerated chronologies are common to a large number of nations; but critical examination has (at any rate in all cases but one) demonstrated their fallacy; and the many myriads of years postulated for their past civilization and history by the Babylonians and Assyrians, the Hindoos, the Chinese, and others, have been shown to be pure fiction, utterly unworthy of belief, and not even requiring any very elaborate refutation. Cuneiform scholars confidently place the beginnings of Babylon about B. C. 2300,¹ of Assyria, about B. C. 1500.² The best Aryan scholars place the dawn of Iranic civilization about B. C. 1500,³ of Indic about B. C. 1200.⁴ Chinese investigators can find nothing solid or substantial in the past of the "Celestials" earlier than B. C. 781, or at the furthest B. C. 1154.⁵ For Phœnicia the date assigned by the latest English investigator is "the sixteenth or seventeenth century before Christ."⁶ The researches of Dr. Schliemann in the Troad give indications of the existence of a low type of civilization in that region, which may reach back to about B. C. 2000.⁷ In the rest of Asia Minor we have no certain knowledge of any civilization that has a greater antiquity than about B. C. 900.⁸ In Europe, the simple and incipient civilization delineated by Homer must have existed before his time, and may have commenced as early as the Trojan epoch, which is probably about B. C. 1300—1200. No other European civilization can compete with this, the Etruscan not reaching back further than about B. C. 650 or 700,⁹ and the Celtic, such as it was, being really subsequent to the occupation of England by the Romans.¹⁰ A *consensus* of *savants* and scholars almost unparalleled limits the past history of civilized man to a date removed from our own time by less than 4,400 years, *excepting in a single instance*. There remains one country, one civilization, with respect to which the learned are at variance, there being writers of high repute who place the dawn of Egyptian civilization about B. C. 2700, or only four centuries before that of Babylon, while there are others who postulate for it an antiquity exceeding this *by above two thousand and four hundred years!*

It is well remarked by Professor Owen, in an able paper, "On the Antiquity of Egyptian Civilization,"¹¹ that "the value to be assigned to discrepant conclusions on a matter of scientific research, must rest on the evidence with which such conclusions may be severally supported." Most certainly, no one would desire the decision to be made on any other grounds than these. The whole question is one of evidence, and to that point we shall presently proceed to address ourselves; but there is one preliminary consideration to which we think it right to call the attention of our readers.

The same amount of evidence is not sufficient to establish

¹ Lenormant, "Manuel d'Histoire Ancienne de l'Orient," vol. ii. p. 22; G. Smith, "Notes on the Early History of Assyria and Babylonia," London, 1872, etc.

² Lenormant, "Manuel," vol. ii. p. 55; Sayce in "Records of the Past," vol. iii. p. 29, note 1.

³ Haug, "Essays on the Sacred Language, Writings, and Religion of the Parsees," p. 225.

⁴ Max Müller, "Ancient Sanskrit Literature," p. 572.

⁵ See an article by Dr. Edkins in the October number of the "Leisure Hour" (1876), p. 653.

⁶ Kenrick, "Phœnicia," p. 340.

⁷ Assuming that the rate of accumulation on the site of Hissarlik prior to the building of the Greek Ilum, about B. C. 700, was tolerably uniform, and taking B. C. 1250 as the most probable date for the capture of Troy by the Greeks, we are brought to a time a little anterior to B. C. 2000 for the first deposit of human remains upon the native rock. The uniformity, however, of the rate of accumulation is uncertain.

⁸ See above, ch. v.

⁹ *Supra*, p. 112.

¹⁰ See the preceding chapter.

¹¹ "Leisure Hour" for May, 1876, p. 324. This paper is reprinted in an appendix at the end of this work.

all conclusions. Very slight and weak testimony is enough for reasonable men, if the point to be established is intrinsically probable. Much higher and stronger testimony is necessary, if it is improbable. If it is very highly improbable, reasonable men will hesitate to accept the conclusion unless the evidence for it be well-nigh overwhelming.

Now, in the present case, the conclusion sought to be established by the advocates of the "long chronology" is, we venture to say, *very highly* improbable. It is no less than to suppose one section of mankind to have stood for above two thousand years on a totally different level from all other sections. It is to suppose settled government, law, order, high morality, art, science of a certain kind, to have existed for two thousand years in a single locality without spreading to other nations, without being imitated, without communicating itself; and this, not in a sequestered island, not in a remote corner of the earth, but in a veritable "highway of nations," in a land which has always been a passage territory between east and west, between north and south, which stands in the closest connection with the fairest portions of the eastern world, and (as has often been said) "belongs to Asia rather than to Africa." What was the rest of mankind doing while Egypt stood at this proud eminence? Why did they make no similar advance anywhere else? How came they, all of them, to rest content with their knives of flint and chert, their stone hammers and adzes, their ornaments of bone and shell, their huts of reeds and clay, or at best of sun-dried bricks? Did they know nothing of Egypt during these twenty or five-and-twenty centuries? or did they look on without envy at the happy country in their midst, and make no efforts to be like her? To us, nothing seems more unlikely, more inconceivable, than two millenniums of high Egyptian civilization, including art, science, good government, a fair system of morality, and an elaborate social order, while all the rest of the world was sunk in darkness, had no history, no settled government, and only the first germs of art and manufacture.

What, then, is the evidence upon which we are asked to accept this conclusion? A vague idea is afloat that the long Egyptian chronology is borne out by the Egyptian monuments; and even Professor Owen speaks of the "expanded ideas of time," which he entertains, as "deductions from lately-discovered inscriptions,"¹ as if the inscriptions were really the source from which the long chronology proceeds. But it cannot be too often repeated that this is not the fact. Nothing is more certain, nothing is more universally admitted by Egyptologists, than the absence from the monuments of any continuous chronology.² For the later portion of the history, the Apis *stelæ*, found by M. Mariette in the Serapeum,³ which give the age of each bull at his demise, and the regnal year of the king or kings coincident with the bull's birth and death, furnish valuable chronological materials; but even these are incomplete, and for the earlier periods they fail entirely. All that the monuments supply for the time anterior to the eighteenth dynasty, consists of lists of kings,⁴ unaccompanied, for the most part, by chron-

ological data,¹ and all of them more or less imperfect.² These lists, moreover, were in no case compiled earlier than the time of the eighteenth dynasty, and they are thus but very slight evidence, even of the existence of the more ancient monarchs named in them. Moreover, they differ one from another very considerably, both in the names and in the number of the monarchs whom they place on record, and it is only by an arbitrary preference of one of them to the rest, or by a still more arbitrary amalgamation, that a continuous list of the kings composing the dynasties can be made out. The monuments for the most part determine nothing as to the length of a king's reign; they show some of the kings to have reigned conjointly,³ but do not tell us to what extent this practice prevailed; and they leave wholly undetermined the question as to the extent to which kings of contemporary dynasties have been admitted into the lists.

The result, so far as the monuments are concerned, may best be stated in the words of Brugsch:⁴ "The difficulties in the way of determining the epochs of Egyptian history, instead of diminishing, increase from day to day. . . . Perhaps, if the Turin Papyrus had been preserved to our times intact, we should have been able to establish the ancient chronology of Egypt. But at the present day no living man is capable of overcoming the difficulties which prevent the reconstruction of the canon. We lack the elements necessary for completing the gaps, and supplementing the historical remains, more especially of the earlier dynasties, these remains being too few and far between to be made use of with any success. Moreover, it is certain that the lists of kings which have come down to us have been *cooked* to suit particular views."

The long Egyptian chronology has not, then, resulted from the monuments, and cannot base itself upon them. It has arisen, as Dr. Brugsch observes,⁵ entirely from the trust placed in the statements of the Egyptian priest Manetho, or rather in those reports of his statements which have reached our time. According to these, the priest of Sebennytus, writing about B. C. 250, claimed for the precedent Egyptian monarchy an antiquity of between five thousand and six thousand years.⁶

Two questions here arise—1. Is Manetho correctly reported? and, 2. Are we bound to accept his statements as certainly true? In a former chapter it has been argued that there is a reasonable doubt whether the Egyptian priest really intended his thirty dynasties of kings, the sum of

stone, brought from the great Temple of Karnak, may be seen in the Bibliothèque Nationale at Paris; a third, also in stone, and known as the "Table of Abydos," is in the Egyptian collection of the British Museum; a fourth, known as the "Table of Sakkarah," forms a portion of the Khedive's collection at Cairo; the fifth, which has been called the "New Table of Abydos," is, I believe, still attached to the walls of the temple in which M. Mariette discovered it.

¹ The Turin Papyrus is the only one of the five lists which contains any numbers. It is thought to have given, in its original condition, the length of each king's reign; but the numbers are for the most part indecipherable.

² The Turin Papyrus consists of 164 fragments, and in some dynasties more than half the names are obliterated. The Karnak list contained sixty-one names only; of these twelve are lost, and the original list itself is regarded as a mere selection. The "Old Table of Abydos" has lost twenty out of the fifty names inscribed on it; the "New Table" is in better condition, but still is imperfect, and makes the eighteenth dynasty follow immediately upon the twelfth. The "Table of Sakkarah" has only fifty-eight kings, and, like that of Karnak, is regarded as a selection.

³ See Brugsch, "*Histoire d'Égypte*," p. 83.

⁴ See Brugsch, "*Histoire d'Égypte*," pp. 27, 28.

⁵ Brugsch, having noted the remarkable diversity of views among the savants of Germany with respect to the commencement of monarchy in Egypt—a diversity (as he observes) of above 2,000 years—appends the remark, "Les calculs en question sont basés sur les chiffres contenus dans les extraits de l'ouvrage du prêtre Manéthon sur l'histoire de l'Égypte" ("*Histoires*," p. 24).

⁶ See above, p. 23.

¹ "Leisure Hour" May, 1876, p. 326.

² Stuart Poole says, "The evidence of the monuments with regard to the chronology is neither full nor explicit." ("*Dictionary of the Bible*," vol. i. p. 566; Bunsen, "History is not to be elicited from the monuments; not even its framework, chronology." ("*Egypt's Place*," vol. i. p. 32); Brugsch, "It is not till the commencement of the twenty-sixth dynasty that the chronology is founded upon dates which are not much wanting in exactness" ("*Histoire d'Égypte*," 2me ed. p. 25); Mariette and Lenormant, "The greatest obstacle to the establishment of a regular Egyptian chronology is the circumstance that the Egyptians themselves never had any chronology at all" ("*Manuel d'Histoire Ancienne*," vol. i. p. 322).

³ See his work, "Renseignements sur les soixante quatre Apis trouvés au Sérapéum," Paris, 1855.

⁴ There are five such lists. One is that of the Papyrus Roll, at present in the Turin Museum, and known as the "Turin Papyrus," which was edited by Sir Gardner Wilkinson as early as 1840; another, in

whose joint reigns amounted to above 5,000 years, to be regarded as consecutive, and in no case contemporary.¹ Only one modern *savant*² takes the view that they were really all consecutive. All the rest admit the principle of contemporaneity, and only differ with regard to the extent to which it prevailed. The "long chronology" depends on denying contemporaneity, or reducing it to a minimum. If it is the fact that five or six of Manetho's dynasties were at times contemporary,³ his numbers might be correct, and yet the 5,000 years might have to be reduced to 2,000.

But can his numbers be considered correct? In the first place, there are three versions of them, no one of which has more external authority than the other two. In the second, where the monuments furnish any evidence at all, they contradict him frequently and vitally. Manetho gave to the three Pyramid kings reigns of sixty-three, sixty-six, and sixty-three—in all 192—years, or only eight years short of two centuries. The Turin Papyrus replaces these numbers by six, six, and twenty-four—in all thirty-six years, or less than one-fifth of Manetho's total.⁴ Manetho gave to the predecessor of the second Menkera a reign of forty-four years; the Turin Papyrus cuts the number down to eleven years.⁵ Manetho assigned to the first Sesostris (of the twelfth dynasty) a reign of forty-eight years; the monuments give him, at the utmost, nineteen years.⁶ Similar discrepancies occur in scores of cases, and the result is greatly to discredit Manetho's numbers as they have come down to us.

Supposing, however, that we could recover the original Manetho, should we be bound to accept him as an authority from whom there could be no appeal? Surely not. Manetho wrote about B. C. 280—250, or about 1,200 years after the accession of the eighteenth dynasty, about B. C. 1500. He professed to carry back the history of Egypt for some thousand or thousands of years before this. But what materials could he have for his history? Probably he had the same monumental lists which we possess, and others similar to them. He may have had access to the Turin Papyrus in its unmutated state; he may have been able to refer to other documents of the same age. But there is no reason to think that he possessed contemporary memorials of the Middle or Old Empire, or knew anything more of them than the traditions which the monarchs of the eighteenth and nineteenth dynasties committed to writing, after a "shipwreck" of Egyptian civilization, in which all was lost. He could, it would seem, only have *guessed* the duration of the Shepherd dominion. The duration of the previous native empire must have been still more obscure. The Egyptians, when left to themselves, had "never had a chronology;" and documents like the Turin Papyrus, containing bare lists of kings with regnal years attached, could be of little value, except as showing what the monarchs of the nineteenth dynasty believed, or wished to be believed, as to the past of their country. Extant contemporary monuments might present in certain instances the names of the kings, but would be unlikely to show either which kings of a dynasty ruled conjointly, or which dynasties were contemporaneous. Copious remains, and a careful study of them, would have been needed to determine such points as these. The "shipwreck of civilization" immediately preceding the eighteenth dynasty caused the remains to be scanty; the intense egotism of the monarchs would be unfavorable to anything like careful study of remote history.

¹ Ibid. note.

² M. Mariette.

³ As held by Wilkinson, Stuart Poole, and even Bunsen.

⁴ See Brugsch, "Histoire d'Egypte," p. 48.

⁵ Ibid. p. 50.

⁶ Ibid. p. 83. Manetho is not always so greatly in excess with respect to his numbers; but on the whole he raises considerably the years of the kings' reigns, as given in the Turin Papyrus. That document favors the view that the average reign of an Egyptian monarch did not much exceed fifteen years.

Again, Manetho certainly failed to present a true version of the chronology subsequent to the eighteenth dynasty. Here Herodotus is sometimes more to be depended on than he.¹ But if the priest of Sebennytus could be mistaken in respect of this (comparatively speaking) recent period, is it not likely that he committed still greater errors with regard to times very much more remote?

Let it be further noted that Manetho's scheme of thirty dynasties of Egyptian kings, beginning with Menes, with reigns of which the sum amounted to between 5,000 and 6,000 years, was a part of a far larger scheme of mundane chronology which no one thinks of accepting²—a scheme whereby the beginnings of Egyptian history were carried back to a date *more than thirty thousand years* anterior to the Christian era! All moderns agree that the greater portion of Manetho's chronological scheme is untrustworthy; the dispute is only as to the point at which we may begin to place any reliance upon it.

Upon the whole, we see no reason to retract the views which we have already expressed on the subject of Egyptian chronology, which are briefly these:—1. That the eighteenth (native) dynasty commenced about B. C. 1500;³ 2. That the Hyksos, or Shepherd period of foreign domination lasted, at the utmost, about two centuries and a half,⁴ commencing not earlier than B. C. 1750; and 3. That the native dynasties anterior to the Hyksos domination, many of which were contemporary, may have covered a space of 500, 600, or 700 years, thus reaching back to B. C. 2250, or possibly to B. C. 2450. In this way Babylon and Egypt would be, in their origin as kingdoms, about contemporary; the Pyramids would have an antiquity of about 4,000 years; civilization would have taken its rise in Egypt in the course of the third millennium B. C., and would have rapidly advanced in certain directions, as it also did in Babylon,⁵ while in others the progress made was small;⁶ the early civilizations of Phœnicia and Asia Minor would have followed on those of Egypt and Babylon, at no great interval; civilization would from the first have shown its tendency to spread and communicate itself; the earth would at no time have presented the spectacle of one highly-civilized community standing alone for thousands of years in the midst of races rude and unpolished; the progressive movement of civilization would have been upon the whole equable, uniform, and, if we may use the term, natural.

Such are the chronological views which profane history, monumental and other, studied by itself, seems to us on the

¹ For instance, Herodotus gives Neco a reign of sixteen years, Manetho one of six years only; but one of the Apis stelæ mentions Neco's sixteenth year. Again, Herodotus assigned to the Ethiopian dynasty, which Manetho makes his twenty-fifth, a period of fifty years. Manetho gave it forty (or forty-four) years. Mariette and Lenormant, presumably following the monuments, give to the dynasty a term of fifty years.

² Manetho's scheme was as follows:—

Dynasties of Egypt.

	Years.
1. Reigns of the gods	13,900
2. Reigns of heroes	1,255
3. Reigns of other kings	1,817
4. Reigns of 30 Memphite kings	1,790
5. Reigns of 10 Thinite kings	350
6. Reigns of Manes and heroes	5,813
7. Reigns of the 30 dynasties	5,000 (perhaps 5,075).

Total 29,925 (perhaps 30,000).

³ B. C. 1520 (Wilkinson); B. C. 1525 (Stuart Poole); B. C. 1600 (Birch).

⁴ See the arguments of Canon Cooke in the "Speaker's Commentary," vol. i. p. 447.

⁵ See above, p. 41.

⁶ When Professor Owen says that the Sphinx of the Pyramids is a "sculpture of exquisite art and finish" ("Leisure Hour" for May, 1876, p. 324), and the statue of Chephren one "that will bear comparison with that of Watt, by Chantrey, in Westminster Abbey" (ibid. p. 325), I can only profoundly disagree with him.

whole to favor. We should maintain them had the Bible never been written, or had it been entirely devoid of all chronological notices.¹ But we think it right to call the attention of our readers, whom we presume to be believers in revelation, to the fact that these views, while irreconcilable with the wholly unauthorized chronology of Archbishop Usher, harmonize admirably with the Biblical numbers, as they are given in the version called the Septuagint.

We subjoin a tabular view of the chief chronological conclusions at which we have arrived in the course of this inquiry:—

	B. C. about
Date of the Deluge, according to the Septuagint	3,200
Rise of Monarchy in Egypt (probably)	2,450
“ “ in Babylon (probably)	2,300
Earliest traces of civilization in Asia Minor (probably)	2,000
Rise of Phœnicia	1,550
“ Assyria	1,500
Earliest Iranic civilization (Zendavesta)	1,500
“ Indie “ (Vedas)	1,200
“ Hellenic “ (Homer)	1,200
Phrygian and Lydian civilizations commence	900
Etruscan civilization commences	650
Lycian “ “	600

THE END.

GOD IN NATURAL LAW.*

I am to speak on the proofs from science of the Divine Omnipresence, or in support of the propositions:

1. That matter cannot originate force or motion.
2. That all force in natural law originates outside of matter—that is in mind.
3. That natural law is simply the fixed, regular, stated method of the Divine action.

The reasoning by which science arrives at the conclusion that the Divine mind can be absent from literally no point of space, is simple. It is very clear. It is very short. And one can comprehend it who will recollect what the commonest text-books mean when they teach that matter is inert, that is, that it can not move itself. I suppose that there is not a schoolroom in the land in which the elements of either physics or metaphysics are taught, where I could not to-day find primary books asserting the proposition that inertia as one of the properties of matter, is one of the first letters in the alphabet of established science. I am neither affirming nor denying the doctrine known as that of second causes. I assert only what is called among men of science, the spiritual origin of force. This is held both by those who affirm and by those who deny the existence of second causes. It is a doctrine in the support of which all accredited scholarship is agreed.

The first proposition, then, by which established science proves the Divine Omnipresence is that only two things exist in the universe—matter and mind. No one doubts that there is no third thing. We never saw, felt, heard or tasted anything which was not either matter or mind. The human thought finds by the microscope, among things near and minute, no evidence of the existence of anything which is not matter or mind; and by the telescope, among things distant and vast nothing which is not one or the other. Even the materialist who holds that only matter exists, does not doubt that there is no third thing, for he holds that there is no second thing. So the idealist who holds

that only mind exists does not doubt that there is no third thing, for he holds that there is no second thing. We, who on the testimony of the necessary beliefs, hold that matter and mind both exist, do not doubt that there is no third thing. It is an immemorial proverb of philosophy that there is no *tertium quid*.

The second proposition is that matter is inert, that is, it cannot originate force or motion. We know mind as something which can move itself. We know matter as something which cannot. The boulders which we saw in the fields in our childhood, lie now where they did then, unless they have been moved by some power outside of themselves. We are as certain of this as we can be of any inference from universal experience. I do not assert that matter may not possess active chemical properties among its natural qualities. I assert simply that matter cannot *originate* force. What is force? That which is expended in producing or resisting motion. The definition which I venture to give of inertia is the capacity to originate force. Mind originates both force and motion. Matter originates neither. If matter possess force, it not only did not originate this force at the creation; it does not originate it at the present instant. All force and motion in matter must have at every moment their ultimate source outside of matter, otherwise matter can move itself; and that it cannot do this is a part of our positive knowledge. Very noteworthy is the fact that the latest and subtlest and yet superficial materialism like Tyn-dall's, which attributes to matter the power to originate force, does so and can do so only after it has given to matter a wholly new definition, and what is vaguely called a spiritual side. Professor Bain, however, who leads the acutest and most recent materialism, admits that matter is inert, and cannot originate force.

The third proposition is the conclusion from the two propositions that only matter and mind exist in the universe, and that matter is inert, namely, that all force and motion in matter must have, not only a past and remote, but a present and immediate origin in mind.

At what, then, do we arrive? The constellations are matter. Matter cannot move itself. But they move. They do not move by our mind's agency. But since all force originates in will, they must be moved by a mind. We begin to see the transcendent importance of the conclusion. The earth in infinite space sleeps on its soft-spinning axle. It is matter. It does not move itself. But it moves now and here with a force immeasurable by human imagination. Our globe's motion must, at this moment, originate in a mind. "It is but reasonable," says Sir John Herschell, "to regard gravity as the present effort of a will." We begin to see the unspeakable religious value of this doctrine of exact science. The spiritual origin of force is a scientific phrase which transfigures itself before us and begins to flame from within.

Two men are in a room; one is handcuffed and fettered; or, to make the comparison more complete, let us say paralyzed. Now, suppose some beautiful work of art is brought into existence in that room. It would be very certain that the work of art was made by the man who was not paralyzed. The universe is such a room. There are only two things in it, matter and mind. But matter is handcuffed. The works of art which the universe contains must be the present product of mind.

But the proof! the proof! The proof from science.

You have in your room, on the mantle, let us suppose, a clock and an ivy plant. The clock is a piece of skillful mechanism, in which every detail is designed with the purpose of effecting a measurement of time. But it is made of inert matter. Its component parts are wood, and brass, and steel. Did the clock put itself together? Certainly not.

But the ivy plant is a piece of mechanism. The toothed

¹ Professor Owen seems to imagine that the curtailment of Manetho's numbers is a device of "Biblical critics," bent on forcing his chronology into an agreement with that of Scripture. But the curtailment began with the heathen writers, Eratosthenes and Apollodorus, who lived under the Ptolemies in the third and second centuries before Christ.

*A lecture delivered at Chautauqua in 1877.

wheels of the clock are not as wonderful exhibitions of mechanical skill as its toothed leaves. The most intricate work in the clock is not comparable for an instant in point of ingenuity of structure with the cells, the endlessly reticulated veins, and bursting buds of the plant. But the ivy is made up of matter. Did it put itself together? Assuredly not.

But you say that the ivy grows from a seed, and the clock does not. Suppose that the clock were constructed with such wonderful interior mechanism that after running for a certain length of time it should put out through the apertures in the dial-plate little wheels, a minute chain and spring, a little dial-plate and little hands, and that these should be put into order by the machinery of the first clock, and form a complete miniature time-piece; and suppose that this little clock should then gradually enlarge until it attained the size of its parent. Would the fact that the clock thus produced another clock, make it any the less certain that it did not put itself together? On the contrary, the more wonderful its mechanism, the greater would be the certainty that it did not originate in any of the powers of inert matter. But the ivy plant does produce a seed, and in that seed are folded the miniature root and stem and plumule of a new plant. Is this fact any reduction of the evidence that the ivy did not put itself together? On the contrary, it emphasizes that evidence.

But you say that the ivy grows by natural law, and that the clock does not. I come here upon an objection turning upon the indistinctness of meaning attached in common speech to certain leading words. There is nothing, I believe, which does more to obscure the grandeur of the objects of science, and to fill the mind with the views of an indefinite materialism, than the vagueness, as ordinarily used, of the terms of "nature" and "law." What is a natural law? Or, rather, taking one part of the phrase at a time, let us ask, What is a law? The answer is that a law is the method of operation of some force. Now, what force is capable of producing this result which we call an ivy-plant? Evidently only a force possessing intelligence. But does matter possess intelligence? Various properties and forces have been attributed to matter, but since the world began, no philosopher of enduring reputation ever attributed intelligence and the power of choice to it. But, whatever else concerning it may be uncertain, one point is sure, that the force which is capable of producing the result which we call nature, must possess intelligence and the power of choice. That force, then, cannot reside in matter. It must reside in mind. It must at this instant, and at every instant, be exerted by mind. That mind is omnipresent in natural law. What then, is a natural law? It is, to speak literally and without figure, the present thought of the Deity. It is the method of action of the Omnipresent, Infinite Will. So that this ivy-plant, growing on the wall, is as really at this instant God's present work as a painting of the ivy growing before your eyes, on the canvas of a painter, beneath the pencil of the artist, would be the artist's present work. I believe this; I am not presenting poetry, but one of the deductions of exact science. "The universe," says Dr. Carpenter, "is not governed by law, but according to law." Darwin adopts as the motto of his "Origin of Species," Archbishop Butler's famous assertions that "the only distinct meaning of the word natural is stated, fixed, settled," and "that it as much requires an intelligent agent to effect anything statedly, fixedly, regularly, that is naturally, as to effect it for once only, or supernaturally."

I have supposed it to be objected, in the first place, that the ivy grows from a seed, and that the clock does not; and in the second place, that the ivy grows by natural law, and that the clock does not. It may be objected, in the third place, that, as the clock was made, wound up and allowed

to run as a machine, so the ivy plant may have been made, wound up and allowed to run as a machine. As the impulse of the hand of the maker of the clock is not needed to move it, when once it is constructed and set in motion, so the impulse of the hand of the maker of the universe may not be needed, after it has once been created and set in motion. It then runs by its own laws, and is a machine. God is indeed, according to this objection, needed to create the ivy plant, and the universe; but, once created, they act without his aid, by the laws imposed upon them at the outset.

This objection, I need not say, is entirely irreconcilable with what we have just proved as to the nature of natural law. It is in conflict with the fundamental proposition that matter does not possess intelligence and the power of choice.

But there is another reply to the objection which causes the comparison of the universe to a machine to fall apart at every link. The clock does, indeed, run after the hand of its maker is withdrawn from it. But it runs by the operation of a law of gravitation existing outside of itself. The weights descend and the pendulum vibrates in obedience to that law. Nature is outside of the human machine, and is the force which moves it. No machine made by man has its motive power within itself. The mill-wheel turns under the weight of falling water, which the heat of the sun has lifted by the law of evaporation into the air, and the law of gravitation draws down again. A necklace of pearls, let us suppose, is sent from India to a European queen. It is conveyed upon railroads over which the natural laws of steam drag loaded trains. It everywhere moves in grooves prepared for it, and those grooves are natural laws. Now, the difference between nature and every human machine is, that every human machine runs by natural law which is outside of it, but there is no nature outside of nature itself for nature to run by. Outside of the clock is the law of gravitation, moving it; but outside of the law of gravitation is no second law of gravitation moving it. Outside of the mill-wheel is the falling water, itself the motive wheel; but outside of the wheel of the universe is no second wheel. Every human machine runs in grooves of natural law lying back of it. But nature, by its very definition, includes the totality of created things. There is nothing back of nature. Behind nature there is no second nature presenting grooves for nature to run by. You cannot send nature by express.

This comparison of the universe to a watch wound up and allowed to run, is a very old one; it expresses the theory underlying many of the vague popular conceptions of nature; in the last century it had a prominent place in some of the half atheistic speculations put forward in France and Germany. In the light of clear ideas it will not bear an instant's examination; and it is now everywhere abandoned by scholars. It is what Carlyle calls the idea of "an absentee God, sitting, ever since the first Sabbath, on the outside of His creation, seeing it go."

It may be objected, in the fourth place, that although the ivy plant is not a machine, and although the properties of the particles composing it cannot originate in matter, and must therefore be constantly upheld by the Omnipresent Infinite Will, yet these properties, when thus upheld, are enough to account for the structure and growth of the plant. In other words, although an Omnipresent mediate agency of the Infinite Will be proved, it does not follow that there is in nature any example of the immediate agency of that Will. God acts, it is said, only through the forces and tendencies of matter; His will touches the world omnipresently, indeed, in second causes, and these causes, without His will, cannot exist for an instant; but His will always operates through them; in no case does it touch the world naked and bare.

In this last objection we have the subtlest form of the ev-

olution hypothesis. As a short reply, let me say that evolution cannot be greater than involution. Every change must have an adequate cause. If a certain effect comes out of your process of evolution, an adequate cause went into your process of involution. Your loom picks out from raw material various parts, weaves them together and throws out a web. You know very well that there can nothing come out here that does not go in there. You say a peculiar pattern comes out. But it went in when the loom was made; and although you do not see the pattern there in the same form in which we see it here, yet in substance it is there in the arrangement of the parts of the loom and of the unwoven threads. Everything that comes out here goes in there. If anything comes out on the one side of the loom that does not go in on the other, then something has come into existence without cause. But every event must have a cause. That is a first truth. That is an axiom. That is an unalterable, self-evident proposition. Therefore we say that even if everything has been evolved, we know there is mind behind the process of evolution, because mind has been evolved in that process. You cannot draw out of evolution what you did not put in. I am an involutionist first and an evolutionist afterward. Of necessity, evolution implies an Evolver; a development a Developer. Just this is Darwin's proposition. It is Gray's. It is Dana's. Their teaching as to evolution does not at all annoy our confidence in the Divine Omnipresence, for God, if theistic evolution be the true explanation of all things, is omnipresent in the process of development. We read that there are states of the nervous system in which a man by an act of will can make a material object move without touching it. I have yonder a letter from a friend, and according to the statements of some men of science there is a possible condition of the will and of the nerves in which I can cause that letter to move towards me by merely willing that it should. I am no mesmerist, but there are curious facts concerning the power of human will over mere matter. Now, what if God mesmerizes all things? What if He fills the universe by the magnetization of Orion and the Pleiades and of these trees and of yonder great lakes and of all that moves and breathes and lives, as my little will fills that paper for an instant? Can you say that I am not in that paper? Can you say God is not in the universe, even if He is in it only in this way? What if natural law be only the magnetization of all matter by God's will? He yet was, and is, and is to come, omnipresent, first, midst, last. [Applause.]

But I wish you to remember that the word "collocation" is the Ghost which most frightens the evolutionary philosophers of the materialistic school. They say that the chemical and other properties of matter are sufficient to account for the way in which the hand and eye are put together, but this they never have proved. The latest form of evolution asserts that God makes the types, but that they print themselves without external aid. It admits that He marks on the different pieces of metal the letters of the alphabet; but it says that when He has done that His work is over. Chance has tossed up the alphabet in immense numbers of types. Chance has boxed them this way and that, and at last they have come down and printed "Paradise Lost," Homer's "Iliad," the Constitution of the United States, and the Declaration of Independence. [Applause and laughter.] God made the types; oh! yes; but the law of the survival of the fittest tossed them to and fro, and after an infinite number of hap-hazard falls they have printed you and me. Now that is what I call the topsy-turvy philosophy. You know Topsy said she "Spected she growed." [Laughter.] The deicer's philosophy is a topsy-turvy style of accounting for the printing of the "Iliad," the Constitution, and yourself and myself. Let us test this scheme of thought by the scientific method, that is, by a merciless application of the

self-evident truth that every change must have an adequate cause, and that involution, therefore, must equal evolution.

In the prairies yonder near Adrian, Michigan, the figure of a night-hawk is traced on the ancient verdant acres by the mounds of that unforgotten and unknown race which once may have peopled the lost Atlantic between North and South America. Over against this night-hawk there is outlined an Indian with a spear balanced at the bird.

When George Bancroft wrote the first volume of his history of the United States, it was not known that the Mound-builders had left traces of themselves in the Mississippi valley, and Bancroft asserted that there were no ancient ruins of man's work left on the shores of the Father of Waters. It was supposed that the swirl of the ice-bergs in some geologic period and the drifting of curious currents had made these mounds. What now if a man should seriously adhere to that theory, and try to explain the night-hawk and Indian by the fortuitous swirl of ice-bergs and waters? What if he should come forward and remind us that Newton taught that we must not multiply causes without necessity. It is barely possible the night-hawk and Indian might have been made in that way, and if it is possible we have no right to bring in the supposition of an intelligent agent. He quotes Hæckel, and something of Huxley. He can quote nothing of Charles Darwin, but he cites large name after large name to us, and if we are humble, average men, we may be startled and puzzled by his assertion, and yet we know that any man who should seriously believe that those figures were drawn by the fortuitous swirl of ice-bergs and the drifting of waters, ought to be sent to the lunatic ward; and this simply because he makes evolution insanely larger than involution. Here are intelligent results brought out, and somewhere mind must have gone in, for there cannot be a change without a cause, and a cause in which involution is equal to evolution. Here are intelligent traceries on the prairie, and, as intelligence comes out, somewhere intelligence assuredly went in.

But, my friends, if we believe this concerning the poor earthworks, what shall we say of the living night-hawk here in the edge of the evening, flying above the prairie, and of your Indian miraculously alive, pointing his spear at the bird. You know those traceries were produced by intelligence; but Huxley comes here, and Spencer and Hæckel, and, although Darwin stands there and objects, these lesser men, the extremists in the school of evolution, undertake to tell us that the living night-hawk came from one just behind him not quite like him; and that one from one behind him not quite like him, and so back to the jelly speck. Where did the jelly speck come from? Why, that came from the fortuitous concourse of atoms, or spontaneous generation. The first speck of really living matter arose by some turmoil of forces in a cooling planet. We must not multiply causes without necessity. *Entia non sunt multiplicanda sine necessitate.* What if I were to talk Latin here? I could convince you all that I am right. (Laughter.) There is an amazing capacity on the part of the average humble man to be mystified on this subject. We have a reverence for trained thought, and when with sufficiently numerous technical terms a specialist comes forward and tells you that the living night-hawk came at the last analysis from the swirl of ice-bergs and the drift of waters, you go away perhaps thinking that it did, and that God must be left out of sight. Now, for that you ought to be sent to the lunatic ward! (Applause and laughter,) and for the same reason for which you sent this other man there, namely, that you are adopting a theory which will not account for evolution by involution, and which asserts in the last analysis that there can be a change without an adequate cause, or that the fountain can rise higher than the source!

Descartes said: "I think, therefore, I am a person. And I must have been brought into existence by a being at least as perfect as I am, for the fountain cannot rise higher than the source." He was true to the axiom that every change must have an adequate cause. As he felt conscious of being a mind, a will, and a heart, he knew that somewhere in the universe there must be a cause as a source, at least as high as this fountain. If you have any lofty conception of what is possible in future history, if you find your souls capable of imagining what you call perfection, then there must be in the universe somewhere perfection at least greater than you can imagine, otherwise your fountain rises higher than the source, and so there must be a being better than any being imaginable to man. Now that I hold to be the present posture of Charles Darwin. This is not the posture of the materialistic and atheistic evolutionists, but it is the posture of Dana and of Gray, and of Owen, and of nearly every man who can be called an exponent of established as contradistinguished from disestablished science.

I can account by merely chemical force for the fact that a certain number of atoms of oxygen and hydrogen when brought together, will unite and constitute water, but those chemical forces have no tendency to bring atoms together in just the proportions needed to cause them to unite. That is the difference between merely chemical forces and the force of co-ordination. Chemical forces, when the particles of matter are arranged, take hold of each other and produce important results. But the particles must be arranged first. Your quill will write when there is a hand behind it, but the fact that it can write when held and driven, is not a proof that it holds and drives itself, or that it sharpens itself. (Applause.)

Say what we will of the forces and tendencies of matter, it cannot be made clear that these forces and tendencies, although upheld by Infinite Will, account for the adjustment and collocations of matter in those works of nature in which the structure indicates an intelligent designer. A German professor once to illustrate this very proposition, took a book and tore it into shreds, and threw down the pieces at his left hand. He then took an uninjured copy of the same volume and put it at his right hand. "Now," said he, "young gentlemen, is not the same book here and there?" "Yes," said they. "No!" he thundered. "What is the difference?" "We do not see much difference." "Collocation," was the impatiently emphatic reply. You have here indeed the same type, you have the same pages, you have the same paper, but everything is in shreds here, everything is in chaos, and there you have everything intelligently arranged. Now, the fact for which materialism and atheism, and for which the atheistic and materialistic school of evolutionists can never account, is collocation, or how the disarranged chaos is put together into the intelligible book of God which we call nature. (Applause.)

Matter does not possess intelligence. It does not build cylinders, and joints, and cells, and husks, and barbs, all pointing to one design, the production of a plant bearing seed and perpetuating itself. While, therefore, we admit that God's will acts omnipresently in the forces and tendencies of matter, we must recognize the fact that there are phenomena in the collocations and adjustments of matter for which those forces and tendencies will not account. In the former case we recognize His mediate agency; in the latter, His immediate.

I know how awful this conclusion is. I must not leave it without at least naming a few of the great authorities in science and speculative thought by whom it is asserted.

There are four forms of what is called the doctrine of Second Causes, which it is very important to distinguish from each other.

1. The mechanical theory, that the phenomena of the ma-

terial universe are the result of powers impressed upon matter at its creation, and which operate without any present agency of the Deity.

2. The theory that all the phenomena of the material universe are produced by the forces and tendencies of matter as upheld by the Infinite Will.

3. The theory that all the phenomena of the material universe are produced by the forces and tendencies of matter as constantly upheld by the Infinite Will, except the adjustments and collocations, which are produced immediately by that Will.

4. The theory that all the phenomena of the material universe are produced by the immediate agency of the Divine Will.

The first and second of these theories are refuted. It is the third which I have asserted. It is but justice to the theme, however, to say that the fourth, which goes even farther than the third, though it does not, like the third, receive the unanimous support of scholars, is yet asserted by a large body of the most respectable authorities. This theory, which affirms that all the phenomena of the material universe are the result of the immediate Divine agency, denies the existence of second causes. The great name of Dugald Stewart is prominent in the list of the defenders of this doctrine. It was favored by Reid. It was asserted by Malebranche. It was defended by Berkeley, and Samuel Clarke. It was favored by Isaac Newton. In New England it was the doctrine of the theologian, Emmons. It is to-day elaborately taught in Harvard University in a standard textbook on metaphysics and ethics by Professor Bowen.

Of course all these authorities which assert the fourth proposition I have named, are authorities for the third. If the fourth, which asserts universal immediate Divine Agency, be true, the third, which asserts a partial immediate Divine Agency, and is thus included in the fourth, is true.

But I am not aware of a single authority of weight which does not affirm the third proposition. The work of Dr. McCosh on "The Method of Divine Government," is a recent careful defence of the doctrine.

At Andover Theological Seminary it is elaborately taught by Professor Park that second causes exist, but that they are everywhere upheld by the Infinite Will, and that first and second causes, though distinguishable in thought, are inseparable as things.

I quote a single sentence from the manuscript of a lecture of President Hill, of Harvard University, which it was my fortune to hear: "Looking thus at the Divine Being as the Lord who has consciously expressed his thoughts in the material world, that world becomes glorified, and glows with heavenly splendor. Science becomes the study of the autograph works of the Infinite God; and natural history, which is the highest of the series of physical sciences, and links them to the sciences that deal with the human mind, becomes the means of communion with the highest geometrical, algebraical and chemical thoughts of the Father of men, which He has as yet revealed to us." Professor Agassiz, who was present at this lecture, was heard to say emphatically, as the audience were leaving the room: "That truth is not more great than sure."

"God of our fathers, Thou who wast,
Art, and shall be, when the eye-wise who flout
Thy secret presence shall be lost
In the great light that dazzles them to doubt,
We, who believe Life's bases rest
Beyond the probe of chemic test,
Still, like our fathers, feel Thee near." —*Lowell*.

"God is law, say the wise; O Soul, and let us rejoice;
For if he thunder by law, the thunder is yet his voice;
Speak to Him, thou, for he hears, and spirit with spirit
may meet,
Closer is He than breathing, and nearer than hands and
feet." —*Tennyson*.

THEISM AS A SCIENTIFIC HYPOTHESIS.*

I ask your attention in this lecture to the superior merits of Theism as an hypothesis for the explanation of Nature. Notice that the hypothesis, while perfectly sufficient, and; to say the least, *a priori* as credible as any, is vastly the simplest, the surest, the safest, the sublimest, and the most in accord with the convictions and traditions of mankind, especially of the most enlightened and moral part of mankind. Some of these particulars may appear at first sight to address themselves solely to the taste and interest: I trust they will be found to appeal to the reason as well.

The Theistic Hypothesis is perfectly sufficient.

It is plain that a Being of power and wisdom indefinitely beyond the human can completely account for all the wonders of Nature. Nothing could be plainer. A child can see it as well as the sage. The most exquisitely fashioned man, the noblest astral system, the aggregate of the amazingly varied organisms that crowd the earth and spangle the sky—a God is abundantly equal to the production of them all. There is absolutely nothing which such a Being cannot do with the greatest ease. He has skill enough to contrive the most exquisite things, power enough to accomplish the hardest things, and comprehension enough to triumph with these attributes over the largest fields of being which observation has examined or thought conjectured. As an explanation of Nature, the Theistic hypothesis could not be improved. The hardest assailant would scarcely dare question its perfect sufficiency.

The Theistic Hypothesis is, to say the least, a priori, as credible as any.

The various hypotheses to account for organic Nature are as follows: First, natural organisms, as individuals or races, are eternal. Second, they were constructed by chance. Third, they were constructed by law—that is, by blind material elements acting in obedience to the eternal laws of their natures. Fourth, they were constructed by God.

The first two suppositions are too openly in conflict with observation and science to find any supporters in this age. No one now supposes that the individual plants and animals which he sees about him have always existed as such. That tree, that brute, that man—each of these individuals self-existent, imperishable, eternal! All the senses of all men are against it. They protest in a thousand ways that such organisms begin and flux and dissolve with every passing day. Equally plain is it that the races began—as plain as the igneous and metamorphic rocks, and the alphabet of geology.—As to a man, or even a blade of grass, becoming constructed by a strictly fortuitous concurrence of atoms, such epicureanism is now out of date by many centuries. Chance—no person of culture at the present day believes in such a thing! Nor is it Argyle alone who believes in the reign of law. The schoolboy or the schoolless peasant does it as well as the cultured noble. All persons among us now understand that every atom has its essential properties and laws, which, together with those of other atoms and agents, spiritual and other, determine all its doings and experiences. The very idea of hap-hazard died and was buried at the incoming of modern science; and every new inquiry into Nature heaps new measures of dust on the grave. So we may put aside the two hypotheses first named. The comparison lies wholly between the last two—between that of construction by law and that of construction by God. Which of these has the best claim on our favor?

Let us observe, in the first place, that the hypothesis of construction by God is, to say the least, fully as credible, on its face, as its rival. Of course a person is perfectly credible; for we know millions of such beings in actual existence. Of course a person producing organisms, and very elaborate organisms, is perfectly credible; for we know millions on millions of persons actually doing as much. An eternal and practically infinite personal constructor of organisms is a more difficult conception, and further removed from our experience; but not more so than the eternal and practically infinite material constructor of organisms which the law hypothesis assumes; for it assumes what is really a material God—an eternal assemblage of blind atoms with properties in the aggregate fully equivalent, so far as production of results is concerned, to that personal power and wisdom indefinitely greater than the human which the Theistic hypothesis ascribes to God. Indeed, the construction of organisms by an intelligent agent is wonderfully more conformed to experience, not to say reason, than the construction of such organisms by mere blind matter.

*By Rev. E. F. Burr, D. D., in *Pater Mundi*.

We have no conceded instances of the latter construction, while we have innumerable conceded instances of the former. Men do plan and execute watches, telegraphs, sewing-machines, pin machines—machines beyond count. This is matter of absolute knowledge. It is universally granted among those who believe in knowledge at all. But construction by mere blind force, is not granted—especially construction of intelligent and moral beings. Only a very few imagine such a thing proved at all, and they in only a few instances, and that rather as a possibility or a presumption than as a demonstration. And just think of it. A mist of blind elements blindly shaping itself, not only into an infinity of useful and admirable objects—and such only—like plants and animals, but also into intelligent and moral beings; into statesmen, philosophers, and saints; into Napoleons, Miltons, Newtons, Howards; in fine, into such books as the *Principia* or *Paradise Lost*—for the author cannot be less wonderful than his works. What says an unsophisticated mind to the idea of matter, under blind forces and laws, shaping itself into the *Iliad*, or the *Mechanic Celeste*, or the mosaic portraits of the popes that look down so marvelously in long order in the Roman St. Paul's? Why, the very idea gives a shock to the understandings of most men! It seems like an insult to their intuitions. It seems to defy their common sense and knowledge of Nature. Blind causation do such things! To say that the conception is hard, far-fetched, unnatural, is not enough. It looks vastly preposterous. It begs like Demosthenes to be considered a self-contradiction. The man who accepts it instead of Theism, has wonderfully the appearance of one swallowing a camel after straining at a gnat. Blind causation do such things—it seems a feat a hundred fold more wonderful than any ever attributed to a personal God! Really, the hypothesis of construction by law is, on its face, greatly less credible than that of construction by God.

The Theistic Hypothesis is vastly the simplest.

Each hypothesis, considered as an explanation of Nature, consists formally of two parts—first, certain assumptions; and, second, certain considerations to show that these assumptions, in connection with known principles, will explain Nature. In the case of the Theistic hypothesis, the first part consists of the supposition of an eternal Being with power and wisdom indefinitely greater than the human, while the second part is nil—no considerations whatever being required to show that such a Being can account for the whole light and breadth of Nature.

Not so with the law hypothesis. Here the two parts are much less simple, being in fact two very generic and complicated schemes of suppositions and arguments; one called the cosmical hypothesis for explaining the origin of worlds, and the other called the physiological hypothesis for explaining the origin of the living organisms on this world. The leading suppositions of the general scheme are as follows:—

1. An eternal substance, namely, matter.
2. An infinite number of eternal substances, namely, countless material atoms having independent existence.
3. An eternal and infinitely complex scheme of exquisite relationships between these countless, eternal, independently subsisting substances.
4. These exquisitely correlated atoms tenuously diffused as a gas or mist.
5. This mist vastly larger than a solar system.
6. This mist on fire.
7. Currents in this mist, obliquely toward the general center of gravity and nucleus of condensation.
8. Several minor nuclei of special condensation distributed throughout the mass—each with its own system of oblique currents.
9. All these nuclei such in size, place, and number, as to harmonize with the conditions of stable equilibrium in a solar system. I call particular attention to this last most voluminous assumption.

These are only a part of the assumptions included in the law hypothesis—merely leading specimens. You observe that the infinite and eternal enter quite as largely into this scheme of explanation as into the other—indeed more largely—while there is no comparison between the two schemes as to number of assumptions.

But, allowing these numerous assumptions, it does not intuitively appear from them, as it does from the assumptions of the Theistic hypothesis, that they will explain Nature. Arguments are necessary. No small amount of them is necessary. The arguments to show that the foregoing postulates, with the help of known laws of matter and principles of science, are adequate to explain natural organisms, may be arranged in three classes:—

First, certain arguments to show that all the worlds composing our solar system, and the leading features of each world, may be natur-

ally derived from the foregoing data. These arguments are long and intricate; and when duly spread out, make a volume.

Second, certain arguments to show the possibility of spontaneous generation of the lower forms of organic life. These arguments are long and intricate; and when duly spread out, make a volume.

Third, certain arguments to show the possibility of transmutation of species by gradual natural development of these lower organisms into higher forms, and at last into intelligent and moral beings. These arguments are long and intricate; and when duly spread out, make a volume.

Now, granting that the two schemes of explanation are, in the last result, equally good at accounting for Nature, you observe that one is a vastly more complex plan of explanation than the other. With elements fully as difficult, one consists of many parts—the other of few. With elements fully as difficult, one requires volumes to unfold itself fully—the other requires only a few words. Need I ask which is the more philosophical? It is an immemorial and indisputable canon of philosophy to accept the simplest explanation of facts.

We have taken the law hypothesis in its usual form. If any one thinks it may be made more simple by supposing more and arguing less, let him try. Let him reduce the second part of the hypothesis to zero by introducing the following comprehensive supposition into the first part. Suppose those eternally correlated atoms to have an efficiency practically infinite—to have forces and laws which as a whole are fully equivalent, so far as results are concerned, to that power and wisdom indefinitely greater than human which the Theistic hypothesis ascribes to God—to have forces and laws which are of themselves able to bring the atoms together into all the exquisite organisms that we see, up to intelligent and moral beings.

Of course, to grant this supposition is to grant everything. No need of any argument to show that such an hypothesis will explain nature. But is such an hypothesis plainly allowable? Does it assume only what is plainly possible? All the assumptions of the Theistic hypothesis are assumptions of what in the nature of things are evidently possible—an eternal person, this person indefinitely superior to man in wisdom and power. But this last assumption of the law hypothesis is a very different matter. To take for granted that a mist of atoms, by virtue of any blind properties whatever, can arrange itself into that infinite variety of exquisite organisms—and nothing but exquisite organisms—that we see, is taking for granted a great deal; is taking for granted what one may well be pardoned for doubting. The possibility of such a thing needs mightily to be shown. It needs to be shown that astonishing solar systems can result from mere natural forces and laws; that spontaneous genesis of organic life in some low form can occur; that there may be a natural development of this low form, through transmutation of species, into the most wonderful men. The possibility of all this needs not only to be shown, but to be shown to a demonstration; since all the assumptions of the rival hypothesis are possible to an absolute certainty. It is self-evident that there is some eternal substance, and that an eternal person is, in the nature of things, just as possible as eternal matter—self-evident that there is nothing in the nature of things to limit an eternal intelligence to a given breadth of knowledge and power—self-evident that there is nothing to prevent that intelligence from being as much greater than men in these respects as man is greater than a worm. Thus in the Theistic hypothesis. So everything in the rival hypothesis must be put on a basis of absolute certainty. That profuse argument, drawn out through volumes, which undertakes to show the possibility of a cloud of blind atoms doing the work of an infinite God must be made as strong as Euclid. Every link in that long chain of evidence must be forged by some Vulcan in the smithy of geometry. On this plan of exhibition, the law hypothesis will be quite as complex as on the other plan. On both plans it is a most cumbersome machine for its purpose—wheels within wheels in most unnecessary and perplexing maze. It is the first rough effort of the inventor compared with the instrument when, at last, simplified into a tithe of its original size and expense by the labors of many years and many rival ingenuities. It is the long, rambling, tedious process of some unfledged geometer compared with the swift and laconic algebra of LaGrange. It is the Ptolemaic system of Astronomy compared with the Copernican—the vortices of Descartes compared with the Newtonian principle and law of gravity. What manufacturer now uses the first spinning-jenny of Arkwright? What mathematician now works at his daily investigations with the ancient synthesis rather than the modern analysis? What astronomer now explains the heavens according to Ptolemy? Cycles and epicycles and deferents and eccentrics piled on each other—who does not bless himself that he is well out of this tangled wilderness into the grand simplicity

of the Copernican theory? With a true philosopher, nothing but the clumsy manifoldness of the old system, as compared with the new, is needed to secure its emphatic rejection. Could it explain all astronomical facts equally well with its simpler rival, it would still fail of countenance for a single moment, as being essentially unscientific. So should fail of countenance that complex and cumbersome law hypothesis which is the Ptolemaic system of natural theology. However successful it may prove in accounting for Nature—though it should leave nothing to be desired in respect to clearness and certainty of result—it ought to be summarily rejected as being a tedious Chancery and Circumlocution Office. What traveller rides with a fiftieth or even a fifth wheel to his carriage? What American, seeking merely New York, goes by way of Peking?

The Theistic Hypothesis is vastly the surest.

It is perfectly certain—certain to the apprehension of all mankind—that the hypothesis of a God will account for all natural wonders.

Can as much be said in favor of the hypothesis of construction by law? Is its adequacy intuitively certain? Or has that adequacy been rigorously demonstrated, level to the apprehension of all the world? No one claims it. No one dares to claim it. Great effort has been made. Great ingenuity has done its best. Years of argument have piled themselves on years, and still the argument rages. With what result? The great majority of thinking men are as unconvinced as ever. They do not even find a modest probability in the scheme so laboriously commended to them. And even its best friends hardly presume to call their own arguments a proof, much less a demonstration, much less still a demonstration that can be universally seen to be such. A certain amount of philosophic credibility, or, at the most, probability, is all that such men seem to themselves to have accomplished by their long and intricate dealings in behalf of spontaneous generation and transmutation of species by natural development; while to most persons the whole scheme is a hopeless fog-bank—very picturesquely constructed perhaps, and displaying not a few showy battlements and pinnacles and prisms—but still mere unsubstantial and uncertain air-castles, liable to change shape and even disappear at any moment. And yet, to put their scheme on as good footing as the Theistic, its ability to explain Nature must be made a matter of absolute and immeasurable certainty to the gaze of all plainest understandings. For, from sunrise to sunset, and round to sunrise again, there is not a person capable of understanding the proposition who does not know, to absolute perfection, that an Infinite Being could produce with perfect ease the noblest and all things that make up the beauty and majesty of Nature. It is as much an axiom to the child and the savage as it is to the sage. So a heavy demand is made on the friends of the law scheme. It is not enough, should we find ourselves unable to prove positively that this scheme is insufficient to explain Nature: its friends must show to utter certainty that it is sufficient, and show it to the complete satisfaction of all respectable inquirers. A hugely contested probability, timidly accepted as such by a few respectable reasoners, will not answer. Euclid himself must not be more conclusive, nor his axioms plainer. To secure this, all the parts, scores in number, of the very complex scheme, must be put on the footing of geometrical axioms. You must do it for all parts of the cosmical argument. You must do it for all parts of the physiological argument—for the spontaneous generation, for the transmutation of species, for the development of the oyster into the Newton. Not a single point in the voluminous scheme must be left to rest on mere probability. Should absolute demonstration halt at a single one of these points, or at any one of them fail to flash conviction like a sun on the most limited of sound understandings that chances to glance thither, the whole hypothesis would break down as a demonstration. Of course, such a Cesarean, all-conquering proof, is not only unaccomplished, but unaccomplishable. Not an instance of it can be found in the whole kingdom of logic.

A man who, reduced to choose between two secular hypotheses in other respects equal, should choose the one whose adequacy to account for the facts is, almost unboundedly, the most questionable, would not be considered the wisest of men. Suppose you meet an English friend in yonder street. "How came you here?" you exclaim. He informs you that he came either by steamer or by artificial wings. Have you any difficulty in choosing between the two explanations? You can decide the case swift as the flashing light, and with the momentum of a planet. And why not? You certainly know, as does everybody, that a steamer is adequate to bring the man across the Atlantic; but you do not certainly know that artificial wings can do such a feat. Very far from it. What you know is that the possibility of such a mode of transit for men is extremely doubtful, to say the least. Some ingenious things can be said in its favor—witness Ras-

selas—but to most persons the very idea is very ridiculous; and to none is it more than plausible. So you have not a shadow of hesitation. Instantaneously, your mind flashes its decision. Between the hypothesis whose adequacy is perfectly certain, and the hypothesis whose adequacy is, to say the least, extremely uncertain, you have no occasion to linger. You take the immeasurably surer hypothesis immediately and as a matter of course. Your friend did not, Dædalus like, transfer himself across the seas by means of a pair of wings deftly fastened to his shoulders.

The Theistic Hypothesis is greatly the most salutary and safe—salutary for the present life, and safe as to another.

It is easy to see that the recognition of a God, carrying with it, as experience shows it generally—if not always will, a recognition of His righteous government—certainly of the possibility of it—has greater tendency to restrain from misconduct and to stimulate to virtue than has atheism. This from the nature of the case. And experience accords. It lies on the very surface of life and history that Theism is better than atheism for the character, the happiness, and the general outward prosperity of communities and families and individuals. Such has been the teaching of my own observation and reading on this point, that I am free to say that I had rather have my child worship in faith some respectable Brahma or fetich than to have him altogether without a God. So felt the ancients, though with but a small part of our experience. Plato would have atheists exported far from his republic as being a public danger. He would have their children taken from them, and brought up as orphans at the public charge. And the words of Cicero to the same effect have become famous. "That such views are useful and necessary, who will deny, when he reflects how many things must be confirmed by an oath, how much safety there is in those religious rites that pertain to the solemnization of contracts, how many the fear of Divine punishment keeps back from crime; in short, how sacred and holy a thing society becomes when the immortal gods are constantly presented both as judges and witnesses." So spake classic antiquity. And modern times, with their larger scope, venture to speak still more strongly. To them Theism is like a certain geode but recently found. To them Theism is like a certain flower just now becoming naturalized in our conservatories. The stone was broken, and lo, it was lined with beautiful crystals, and in the heart of that rich casket a still richer crystal in the form of a cross! Some delicate petals of the Flos Sancti Spiritus are drawn aside, and lo, nestled in that fragrant bosom, looks forth what seems a milkwhite dove! Such are the contents and implications of Theism—things most fair and wonderful to see. Behold altars and homes and commonwealths—behold orders, proprieties, safeties, philanthropies, steadfast consciences, regulated freedoms, and durable civilizations—behold usefulness and happiness and hope and virtue in their most snowy and effulgent forms—behold, as I think, the Cross and the Holy Ghost! All these are seminally contained in the Doctrines of God. It travails in birth with these for all the worlds.

Whichever hypothesis is honestly accepted will be measurably acted on. If that of a God is accepted, experience shows that with it, in general if not always, will be accepted His character as a righteous moral Governor. Supposing men to act on the supposition of such a God, it is certain that no grave harm will come of the action in any event, while it may open on the soul the gates of eternal life. But if men act on the supposition of No-God, they may be ruined remedilessly in case there is such a Being. Nearly all theists claim it will be so: a very plausible revelation affirms and reaffirms the claim in the most positive manner. And certainly, very severe results are by no means improbable. For, if there is a God, it is exceedingly important that men should know it; and if He is righteous—as certainly is not improbable—He greatly desires them to know it, and has given them suitable means for knowing, and so will be severely displeased with their atheism.

It would obviously be irrational to choose the least useful and safe of two hypotheses in other respects equal. No man in his senses would advise such a step in secular matters. It would be alike an insult to interest and to truth. I say, it would be a libel and outrage on truth—that Divine principle which is only inferior in beauty and majesty to virtue itself, and which is universally allowed to deserve the love and homage of mankind. Usefulness and safety are near of kin to truth. They are its natural associates. Where they are found truth is likely to be found. They are the surface indications of the gold mine—the Geology that divines it so strongly that men hopefully gather great capital about the spot where trembles her rod, and set to work. If observation shows anything, it is that the most salutary and safe course is usually the one accommodated to fact: and indeed such a course cannot in general be that which is accommodat-

ed to a falsehood. From the nature of the case, courses accommodated to a falsehood, and so in positive conflict with the real nature and relations of things, must in general be attended with more difficulty, expense, and damage than those in harmony with such nature and relations.

The Theistic Hypothesis is greatly the fairest and sublimest.

Other things being equal, the fairest and sublimest hypothesis has the best claim on us—on our faith as well as on our affections. It has most the aspect of a truth.

Soul—whether regarded as an immaterial substance, or simply as the sum of certain qualities occasionally found in connection with certain organic forms—soul, with its will, feeling, intelligence, and capacities for happiness and virtue, is universally felt by thinking men to be the highest as well as the most mysterious sort of known being. Not the grandest masses of matter; such as mountains, oceans, stars—not the most subtle and forceful material elements; such, for example, as produce the phenomena of light, electricity, and gravitation—not any conceivable combination of such elements, can compare in wonderfulness and nobleness with the soul of a Newton. Much less can any conceivable combination of such causes compare in these respects with an Eternal and essentially Infinite Soul that devises and produces all natural organisms, and is capable of governing them and all things with infinite wisdom and goodness. If, in addition, we suppose this great Being crowned with the glories of an infinite and everlasting actual felicity and virtue—as we are entitled to do for aught that appears to the contrary—a goodness efflorescing into every imaginable beauty of hue and form; a goodness bathing the whole Divine Nature in the rosy lights of an unutterable tenderness and mercy and love, whose warm floods overflow to the remotest terms of the creation, and insure to it the utmost possible measure of blessed results—what shall we say of such an Object? It makes the heart leap to look toward it. Never such a scene blushed under eye of traveller or pencil of master—never such sumptuous palace or cathedral reared its wilderness of comeliness and majesty on the sight or dreams of men—never such mountain-range gathered clouds and rainbows about its brow and blossomed o'er all its mighty sides with the beauties of every clime—never such central sun blazed and triumphed and governed amid its coronet of rejoicing worlds! O wonderful Vision, O Colossus of perfection, O worthy and worshipful Emperor of Nature, O fairest and sublimest Idea in the whole empire of thought! One may well be excused for preferring, other things being equal, such an hypothesis as this. It has the most claim upon him. What should we think of a man who, being reduced to choose between two hypotheses equal in every other respect, should choose the meanest and hardest-favored of the two? It were an insult to truth. It would do violence to the subtle instincts and proprieties of Nature. It would affront the "beautiful and fitting" of science.

The Theistic Hypothesis is greatly the most in accordance with the convictions and traditions of mankind, especially of the most enlightened and moral part of mankind.

You could almost count up on your fingers the men who, leaving the attitude of mere doubters, have come to positively affirm and positively believe that Nature was actually produced in conformity with the law hypothesis. On the other hand, those who so positively and firmly believe in the Divine origin of Nature that they could freely die for their faith are almost innumerable. I would like to see the man who could die for the law hypothesis!—Further, the Divine origin of Nature is the strong popular faith of whole nations and generations, constituting the most intelligent and best-behaved part of the race. Much of this faith, indeed, is not that of martyrs; but most of it is a faith that shudders at the very name of atheist, and at the very idea of a godless universe. And the Jews, the Christians, the Mohammedans, the Hindoos with their affiliated races—to say nothing of smaller peoples—the believing nations covered by these names include in their mighty circumference nearly all the science and civilization and semi-civilization and respectable morals the world can boast—Further, the whole body of mankind, past and present, with a few trifling exceptions, firmly believe in at least one Great Intelligence of a grade indefinitely superior to the human and worthy of worship. Every nation has some divinity. There is no country without temples, altars, priests. In all climates, under all governments, through all stages of society from the most barbaric to the most cultivated, man humbles himself before great invisible personal powers. The traveller into unexplored countries about as much expects to find them supplied with deities as he expects to find them supplied with men. The traveller into distant ages, whatever direction he takes, about as much expects to find men worshipping as he

does to find them eating and drinking. Whether Livingstone or Humboldt—he encounters the supernatural at every step. Whether Niebuhr or Muratori—at every step he meets the immemorial traditions of the supernatural descending upon him like Amazons from every point of the compass. The cultus is everywhere. And whether it points at the fetich, or the idol, or the star, or the Grand Lama, or Brahma, or Boodhi, or Odin, or Osiris, or Jupiter, or Allah, or Jehovah—it expresses the faith of all nations and ages in at least one Great Superhuman Intelligence who holds sanctuary within such holy names, before whose power and wisdom the greatest of men should uncover, and from whose undefined and dreamy greatness one should not be surprised to see issuing any conceivable wonders. I use universal language. It is because the dissenters from this generic Theism are so few as to be absolutely inappreciable in the presence of the empires and continents and generations who hold it with a profound and ineradicable faith.

What means this great Pléiadicum? What means this universal faith in at least one Worshipful Superhuman Intelligence—this chain of such faiths stretching away back into the mists of history and even the ædya of primeval tradition—this chain ever expanding toward Christian Theism as it passes through the more enlightened times and lands? If any man says that it means nothing, or that it does not flex itself significantly in the direction of God, my eyes dilate upon him with astonishment. Is he serious? Does he mean what he says?

It cannot be denied that universal and very ancient beliefs have sometimes proved false; but still it is acknowledged in practical life that they are generally true, and are always to be accepted as true in the absence of all positive evidence to the contrary. For example, if it should be the universal speech in this community that a certain person is dishonest, one would not, anterior to a thorough investigation, trust him as quickly as though there were no such common fame; especially if that common fame had existed for many years, and was fully indorsed by his most intimate acquaintances—proving that it is viewed as of the nature of evidence. It is possible that the man has been belied, for many instances of such belying have been proved; but still that universal faith against him is one of the adverse probabilities needing to be off-setted and overcome by other probabilities. In the absence of all discoverable positive evidence to the contrary, the universal and stable belief would be considered decisive against the man for all practical purposes, and ought to be so considered. Is there any positive evidence that there are no superhuman intelligences? On the contrary, are they not rather favored by the fact of numerous orders of living beings below us in a long line of gradation down to microscopic life? What authority has man for saying that the long line in its ascent ends with himself, or ends anywhere short of a Being of infinite proportions as compared with ourselves?

Further, there cannot be shown an instance of dateless and universal belief which has maintained its ground without abatement amid all advances of knowledge and morals, and which has even been enhanced by such advances, proving false. The false belief that the sun moves around the earth was universal at one time; but as knowledge increased this sort of astronomy weakened and passed away. The false belief in astrology, in the lunar influence on the weather, is very ancient, and has had almost universal acceptance; but it has faded before advancing intelligence. The false belief that it is lawful to worship many deities, and to represent deity under material forms, was for ages well-nigh universal; but wherever at any time knowledge and character have improved, polytheism and idolatry have shown tendency to decline. See, for proof, the French Positivists. But French Positivists were hardly needed to prove this to any moderate reader of history. The chief Greek and Roman philosophers seem to have always lived on or within the verge of Monotheism, spiritual Monotheism; and the more learned and better class of Brahmins at the present time, when drawn into explanations, take up very much the same position. On the other hand, this dateless and universal belief in at least one Superhuman and Worshipful Intelligence has not been injured anywhere by a combined advance in knowledge and character; but the reverse. The Mohammedan nations, as such, believe as strongly as the pagan—the Christian nations, as such, as strongly as the Moslem—the most advanced Christian nations, as strongly as the least advanced. So far, indeed, from this belief declining with advancing intelligence and virtue, it shows in such case a general tendency toward a more refined and stupendous Theism. Osiris, Jupiter, and Brahma, are far greater deities than any worshipped by African or South Sea savages—the Theos and Deus of such philosophers as Socrates, Plato, Cicero, Seneca, far greater than the popular Jupiter—Allah and Jehovah far greater

than the divinity of Plato's speculations—even Jehovah as conceived by the cultured and saintly Christian is a far more glorious object than the average Jehovah of Christian lands. In such lands those communities which are the most eminent for intelligence and excellent living are also most noted for both the strength and quality of their faith in the supernatural. See that swearing, swindling, drinking, gambling, dissolute, and ignorant frontier settlement! Which has the strongest and highest faith in the supernatural—that, or yonder cultured and virtuous New England village! See that good man of to-day! Make sure that when, twenty years hence, he has become a still better man—more solidly principled, more strictly conscientious, more loftily just, more tenderly and actively benevolent—his faith in God will stand on a still broader base and pierce the heavens with a still loftier apex. It is simple experience. Never stood pyramid more stably and sublimely than stood the faith of Sir David Brewster at the age of fourscore and seven—a faith that had grown through the long years as fast as his ever-growing intelligence and goodness.

Look at it. A dateless and universal belief in at least one Great Intelligence of a grade indefinitely superior to the human—whence came this mighty epidemic? Did it spring naturally from a low moral and intellectual condition of the race at large—as fevers and *ignis fatui* do from marshes—or from the selfish efforts of governments and incipient priesthoods; or from both? Either origin would be inconsistent with the fact that a combined advance in knowledge and morals is found to affect the faith favorably. Did it spring from the evident profitableness of the faith in the sight of all mankind? This were strongly in its favor as being true. Did it spring from the fact that it is intrinsically and universally palatable, if not profitable? Who can say that? No-Religion makes no exactions whatever: the easiest religion known to men makes great exactions, and makes them constantly. Self-restraint and sacrifice are the common and statute law of every religious system. Not a worship but includes endless expenses, labors, cares, and fears. Codes of regulations must be carefully studied out, and watchfully conformed to. Pilgrimages, penances, works from the twelve labors of Hercules downward, must be accepted. Temples must be built, altars fed, costly rites maintained, priesthoods supported. In fine, to mere nature, a religion is a cramping formula for this world; while it offers for another world only what, according to the atheistic theory, a man is equally at liberty to expect without a God. So it would seem to be intrinsically an unpopular system. That such a system could have fought its way from nothing into virtually universal acceptance, and maintained itself there unflinchingly from immemorial antiquity to the present, without any real support from either the reason, the experience, or the interest of mankind—could even have brightened and ascended with advancing knowledge and morals, and all as the product of the hideous incubation of wickedness upon general ignorance and wickedness—is, to say the least, far from being a plain matter. It has a strong look of incredibility. It savors mightily of self-contradiction. Plainly, it would take more argument than most minds can compass to give even plausibility to such an explanation. As to demonstrating its adequacy, such a thing is out of the question. The very idea is absurd. But if we suppose a primeval revelation of God; that the doctrine was gradually lowered and corrupted to a great extent by the moral and intellectual lapses of the race; that nevertheless it commended itself so mightily to their fundamental instincts, essential reason, and great wants that even such potent sources of error could never quite overpower it among any considerable body of mankind; and that, just as soon as these incubi are lifted, the elastic and irrepressible doctrine proceeds to expand toward its normal and original grandeur—I say, if we suppose this, we have an explanation of the general faith in worshipful superhuman beings, and of its obvious partiality for intelligence and virtue, which is perfectly natural and perfectly sufficient; intuitively so. The adequacy of the explanation is perfectly axiomatic. Not a word need be said in its defense. Especially in view of the fact that all the most eminent mythologists of the present day are agreed in the opinion that Monotheism lies at the foundation of all pagan mythology.

No one who in these times and lands admits wonderfully superhuman beings, but will go further, and admit a God. As a matter of fact, those who admit them do invariably admit a true God. And it ought to be so. For this admission takes away, on the one hand, the only serious appearance of an objection to a God, and, on the other hand, vastly intensifies the difficulty of accounting for Nature without Him; indeed, makes such an account impossible, if we may trust the mathematical doctrine of chances. The only apparent objection to a God that has much weight with most persons, is His

failure to manifest Himself in overwhelming appeal to our senses and experience; and this objection is recognized as invalid just as soon as one admits any invisible intelligences above man who mingle in human affairs. And, too, just as soon as one admits such intelligences vastly above man and yet not eternal, he has introduced into the begun Nature that needs to be accounted for a new element of difficulty vastly greater than any it before contained. If it is somewhat hard to understand and show how blind causes can produce an intelligent man, it must be vastly harder to understand and show how such causes can produce an Intelligence vastly superior to man and able to make a man. In fact, the mathematics of chances forbids our attempting to account for Nature by blind causes after the admission of such a Being. LaPlace states the following law. The probability that an effect is produced by any one of given things is as the antecedent probability of that thing, multiplied by the probability that, if it existed, it would have produced the effect. Now, in the case before us, one agent is admitted as existing and able to produce the effect. To get the entire probability that it actually produced the effect, we must multiply certainty by the probability that if existent, it would actually have produced the effect. Now the latter probability is certainly greater than the probability that a competing blind cause, if existent, would have produced it. It certainly is more likely that, of two causes, the one blind and the other intelligent, the intelligent was the author of an intelligent being or even of the human body. We know multitudes of organisms produced by intelligent beings, and not one certainly produced by blind causes.

Such is the Theistic hypothesis as compared with its sole rival. While perfectly sufficient, and, to say the least, *a priori* as credible as any, it is greatly the simplest; the surest; the sublimest; the safest; the most salutary; and the most in accordance with the convictions and traditions of mankind, especially of the most enlightened and moral part of mankind. In each of these respects it has almost infinitely the advantage over the law hypothesis. And, according to the maxims and practice of philosophy in other things, such an aggregate superiority as this ought to cause the Doctrine of a God to be promptly accepted and fully rested on as the true explanation of Nature. Whatever secular hypothesis could claim as much would be accepted without hesitation by all impartial men. It would be considered triumphantly established. To oppose it would be considered altogether absurd. And no man of science, with a reputation to lose, would for one moment think of venturing on opposition. On the contrary, an hypothesis so strongly fortified with verisimilitudes and superiorities over all competitors would ascend the throne of faith, and robe itself in the purple of all her prerogatives, by unanimous acclamation of the Baconian philosophy, of scientific usage, and of the entire college of scholarly men.

After the painting has been found pervaded with Titian's characteristics, you have only to observe that, as compared with other hypotheses in regard to its origin, that which attributes it to Titian is by far the simplest, the surest, the fairest, and altogether in accord with the convictions and traditions, especially of the best judges—I say, you have only to observe this in order to receive it cordially as the work of that old master. If able, you will give your thousands for it, on the strength of your convictions.

You believe that Canova made that statue, Angelo that cathedral, Herodotus that history. A neighbor has chosen to say that each of these wonders was made by a mollusk. This is his hypothesis. Another has chosen to say that each of these wonders was made by the great artist whose name it bears. This is his hypothesis. Why do you accept this last in preference to the other? Have you made out formal proof that the oyster cannot make such wonderful things—that though inert-looking things are sometimes found possessed of prodigious power, an oyster could by no possibility ever have wrought that shapely Venus, or swelled that surprising dome, or penned that immortal volume? Nothing of the kind. You do not deem such proof necessary. It is enough for you that the hypothesis which attributes St. Peter's to Michael Angelo is on its face altogether reasonable, that it has in its favor the whole current of tradition; while, as compared with the only competing hypothesis, it is almost infinitely the simplest, and surest as to adequacy. You have no occasion to inquire any further. It does not even occur to you to do it—cautious Baconian though you are. In common with the whole art-world, you instinctively accept and rely upon the great Florentine with unlimited boldness. The mollusk explanation is paraded before you in all sorts of ingenious verbal magnificence and logical forms without making the slightest impression on you. There is not

a quaver in your faith. It not only occupies you, but reigns—not only reigns, but reigns indisputably.

So reigns to-day the Newtonian hypothesis of gravity. It is everywhere supreme—in the books, in the schools, in the innermost convictions of all intelligent men. Nothing moves wing, or opens mouth, or peeps against it. And yet do we see the principle of gravity? Not at all. Have we proved by experience that each particle of matter, away to the universe's last outskirt, attracts every other particle with a force proportioned directly to its own quantity of matter and inversely to the square of the distance between the particles? Not at all. Has it ever been demonstrated that the vortices of Descartes, or even the crystal machinery of Hipparchus and Ptolemy, cannot be so amended and appendixd as to explain all the astronomical motions thus far known? Not at all. Whence, then, that triumphant acceptance of the Newtonian principle and law of gravity? Simply from its superior merits as an hypothesis. Newton started a bare supposition. It was found to explain fact after fact. It kept on explaining. It has gone on up to the present time triumphantly explaining, in fields so broad, in fields so various, in fields so numerous and high, that our confidence in its power to explain the whole round of astronomical motions is quite complete. We deem it perfectly sufficient. Besides, while, to say the least, as credible on its face, as the ancient Alexandrian or the modern French hypothesis, it is vastly simpler, surer, fairer, and more in harmony with the instinctive feeling and judgment of cultured men. This is the whole of it. This is the entire ground on which stand the entire scientific world. Is it not enough? Will any one start up at this late day to reprimand the entire scientific world for accepting and relying on the great Newtonian hypothesis of gravitation with unlimited boldness? And shall any venture to blame the Theist for accepting and relying upon the Theistic hypothesis for precisely the same reasons somewhat intensified and enlarged? Confident as the astronomer may be that the clew which has not failed him yet in his wide terrene and stellar wanderings, would not fail him though his travels should go on to cover all the fields of Nature with footprints, still what he feels is not such a confidence as every sane man has that there is not a thing embraced by space whose origin the hypothesis of a God will not completely account for with infinite ease. This latter is the confidence of absolute, axiomatic, immeasurable knowledge. The other is merely the confidence of faith from a large induction of particulars. It is vastly probable—I consent to say morally certain—to at least philosophers, that this key of gravity will unlock the whole astronomical movement: it is mathematically certain to the entire sweep of humanity that this key of Theism will unlock and explain as to origin all the latitudes and longitudes of Nature. Further, in respect to simplicity, and sureness, and beauty, and accord with the convictions and traditions of mankind, especially the best part of mankind, the Theistic hypothesis has far more advantage over the law hypothesis than the Newtonian has over the Ptolemaic and Cartesian. And yet what a confidence the Newtonian displays! He threads great sciences on his doctrine like so many habitable globes. He sails away on his doctrine through the uttermost depths of heaven as on some voyaging sun. I will neither praise nor blame him. But this I say, that if he is warranted in founding himself so mightily on that doctrine of gravity, we are warranted in founding ourselves even more mightily on the doctrine of God. We have the best of countenance in making Theism the basis of reasoning and action to any extent. We have no reproaches to fear from consistent science, though we proceed to rest upon that Theism castles, palaces, cities, empires, heavens of inferences and interests, answering to, but far nobler than, those which Astronomy confidently reposes on her great hypothesis.

A word more. For what would a man reject this vastly superior Theism? What does he gain by putting aside this account of Nature which carries itself so regally, and before whose sheaf all other sheaves bow down—the account which, while perfectly sufficient, and, to say the least, *a priori* as credible as any, is greatly the simplest, the surest, the sublimest, the safest, the most salutary, and the most suited to the convictions and traditions of mankind? Is he afraid of a personal God—lest that sharp-sighted Omnipotence should bring him to account for his conduct? Pray, in what respect would he be better off with a Nature constructed by law! Does the law scheme, necessarily, do away with sin? Does it do away, necessarily, with responsibility for sin? Does it, as a matter of course, even lessen the avalanche of penalty which the sinner may have to encounter? Not at all. All these things are just as possible, and may be just as great, under the one system of explanation as under the other. If a mist of atoms can really make this wonderful Nature which no man could make unless his faculties of wisdom and power were infinitely

expanded—that is, if this mist seethes practically with an infinite efficiency, and its forces and laws taken together are fully equivalent, so far as the production of results is concerned, to that infinite power and wisdom which the Theistic hypothesis ascribes to God—then we have, to all intents and purposes, a material God. We have matter practically almighty and all-wise. It can do whatever an almighty and all-wise Person could do.

Now if men choose to call this wonderful thing by the name of Law, let them. If they choose to say it is unintelligent, let them.

But let them not deceive themselves with names. What they actually have is something that can do things after a manner of unlimited wisdom and power. What they actually have is something that can arrange and adapt and exquisitely fashion just as if an infinite intelligence and discrimination, as well as force, presided over the work. In short, it is practically the equivalent of a God, if not God Himself. Such a Dynamic as this, whatever name it bears, is abundantly sufficient for everything. It can govern men as well as make them—it can treat them according to character as well as give them character—it can give us a glorious Bible in words as well as a glorious Bible in worlds—in short, it can do whatever Theism commonly attributes to God. Which is the harder—to make the arithmetical machine of Babbage, or to use it as it ought to be used? No, the Something that can make a man after a manner of infinite wisdom, can go on to deal with him, when made, after a manner of infinite wisdom. The potential Fog-Bank which is able to make men who can treat other men according to character, can itself treat them after the same manner of discrimination. So what do our atheists gain? What is their compensation for espousing the hypothesis that is the most intricate and far-fetched and uncertain and hazardous and hurtful and homely and hostile to the convictions and traditions of mankind? The costly scheme—for the sake of which they are at the trouble and unreasonableness of such holocaust sacrifice of philosophy and taste and utility and venerable traditions—their costly scheme leaves men open to just as formidable possibilities as does Theism. The sinner has just as much reason to tremble before that astute Cauldron of mechanical and chemical forces that can make such a universe as this as he has to tremble before a personal God. Those are wonderful orbs yonder—this is a wonderful earth here with its packed life—even this single humanity of ours, body and soul, is an inexhaustible wonder to the most dynamical philosophy—full well do we know that the grandest man would have to develop into infinite proportions of intelligence and power before he could produce such an astounding universe as we behold—and, what I have to say is, that the primal Fire-Cloud which can organize such a universe as this which only an infinite man could organize, can, like such a man, practically discriminate between our righteousness and unrighteousness, and can, like him, pursue that unrighteousness as an unutterable Nemesis through all space and duration. Such a crafty Nebula is as fearful as God—only it can neither love nor be loved. It is as fearful as God to a sinner—though the atheist will never believe it, but will, while treating law as if almighty and all-wise for fashioning things, treat it as all-weak and all-foolish for the purpose of moral government.

CONVERSATIONS ON CREATION.

CHAPTER II.

On Tuesday evening they gathered according to arrangement round the table in Mr. Whiteley's dining-room. On the table lay a copy of Professor Huxley's *American Addresses*, and a Bible opened at the first chapter of Genesis; while Mr. Lowther had brought over a Hebrew Bible and concordance, for which, however, there proved to be no need on this occasion.

"How shall we begin?" said Mr. Lightfoot.

"If you please," said Jean, "I would very much like, before we come to the story of Creation itself, to mention a difficulty that has often troubled me far more than these other questions that puzzle my brother have done, though it seems seldom mentioned as they are. I hardly know how to put it in words; but there seems so much made in the Bible of such a small world! I have been reading Herschel's astronomy, and this earth seems such a mere speck in the universe, compared with what it appears to us."

"I am glad Miss Whiteley mentioned it," said Lightfoot, "for I have often felt the same thing; indeed, I think it was the original cause of what Mr. Moreton considers my heterodoxy. We have here before us a professed account of the origin of things; and whatever

we conclude about it, it is plain that the conduct and fall of our human race are represented in it as involving such momentous issues, that they attract Divine interest and interposition of a very special kind. I suppose while men only knew of this world, they would feel no difficulty about it. But now I know the universe is so vast as to be literally inconceivable; now I know that even the sun is but a dwarf amongst myriads of other suns greater than he; I not only feel like David, 'Lord what is man, that thou art mindful of him?' but the feeling becomes at times a very real and distressing doubt. Is it likely, is it possible, that the Maker of such a stupendous Creation should redeem the inhabitants of just one little world at such a stupendous cost? for I quite see that, more or less, Genesis is bound up with the Gospel of John. If He has, the thought will come to me, What shall be the redemption of the thousands of worlds beside?"

"That seems to me a very short-sighted view," said Mr. Moreton. "However vast and costly a machine may be, for instance—and we may regard this universe to some extent as a vast machine—if even a very small part of it gets out of order, the attention of the maker is concentrated for the time being upon that part, small though it be, till it be righted again. Until it is put right the whole machine is out of gear."

"That seems reasonable," said Mr. Whiteley, to whose experience this argument came particularly home.

"I suppose that is the usual reply," said John. "I think I have heard it in substance from three different pulpits, and it is good enough so far as it goes; but to me it seems to go but a very little way. In fact, if I am to believe in Evolution to the full extent, as it is now taught, it really goes no way at all; for the scientific men of this school whom I have met with do not admit that the machine is out of order. In their opinion, man has *not* fallen; he has rather raised himself, and done as well or better than could have been expected of him. The wars, and sins, and miseries I see and feel, are to them only forms of that 'struggle for existence' which they see in all nature, and which Mr. Darwin's great book has made into a proverb."

"You are quite right," said Mr. Marsden; "but in the first place, we do feel that things are out of order, and the argument is so far valid for us. There is, however, more that may be said, and more than could have been said even a few years ago, owing to that very progress in true science—in things we *do* know—which some of you are so concerned about. We know now that many of our old notions about the universe were simply mistakes. When astronomers found that, as they turned to the heavens telescopes of greater and greater power, more and more of those nebulae which Miss Whiteley has been reading about, were resolved into clusters of distant stars, it was natural enough they should jump to the conclusion that all nebulae were really made up of stars, and owed their cloudy appearance simply to their vast distance. But we now know that this is not so. The wonderful powers of spectrum analysis have enabled us clearly to distinguish between light which comes to us directly from solid bodies, from solid bodies through an atmosphere, and from luminous vapor or gas. One of the chief results of this was, that nebulae formerly thought to consist of myriads of stars at inconceivable distances, are now known to be simply vast collections of luminous gas, comparatively near, though the distances to us still remain enormous. To take one example of this, the two small cloudy patches called the Magellanic clouds are now known to be masses of such nebulous matter; and assuming them to be—as is reasonable—anything like spherical in shape, their distance from us would not very much exceed ten times their own diameter. Now this brings them within our own sidereal system, instead of far beyond it, as was formerly thought."

"But excuse me," gently interrupted Jean, with a troubled look. "It does not seem to relieve me much to know that the universe is not quite so large as I thought. To dwarf it as much as we can, still leaves it infinite—to us I mean."

"I know it, and I had no thought of dwarfing our conceptions of the extent of God's creation. That would almost be to relieve our difficulty—if it did relieve it—at the expense of depreciating the Creator. But these discoveries do prove to us that the stellar system is not, as a whole, so far advanced as men formerly supposed. Taking the accepted nebular theory of Laplace, that all the heavenly bodies have been formed out of this gaseous, luminous, nebular matter, by gradual cooling and condensation into solid masses—and you know this theory is now accepted by all scientific men—taking it as a true theory, it is plain that the process is still comparatively *young*, so far as regards the formation of abodes fit for animal life. And it is remarkable that we learn the very same thing from what we know now of the heavenly bodies nearest to us—the members of our own solar system. You see the bearing of this fact immediately."

Jean looked puzzled, while John turned to Mr. Marsden with an enquiring look. "I think I guess something of what you mean," he said, "but am not sure. I wish you would explain more definitely." "Certainly, if you wish it. You know, then, how we used to hear about the probable inhabitants of other planets, of the giants Jupiter and Saturn, and even of the sun. Now before the sun, our earth sinks into utter insignificance. The earth, you know, is 8,000 miles in diameter, and it seems large to us. You also know well enough how the moon circles round us at the much greater distance of, say, 240,000 miles, or thirty times our whole diameter. But have you really grasped the conception that the sun, enclosing our earth at his centre, would not only give the moon ample room within himself to circle round in that vast orbit, but would extend his surface outside her a clear 150,000 miles all round?"

"It is amazing," said Mr. Lowther; "I know it must be so, from the figures; but I never tried to picture it in that way."

"Well, such is our sun. But now this is the point. Vast as he is compared with our earth, no scientific man now supposes that he is, or can possibly be at present, the abode of life. We do not yet understand much about him; but we do know enough to say positively that all the theories once put forth to show how life might exist on his surface—at least any life we can conceive of as the least like what we know of life—are idle. Whatever he may be as to the exact actual combination of matter and forces, he is known to be practically a vast furnace of such intense heat that nothing could live there. It is pretty nearly as certain that even the larger planets, so far from being cold and frozen as was once thought, owing to their distance from the sun, are on the contrary as yet nearly red hot, if not hotter still; having not yet cooled to a habitable temperature, in consequence of their vast size. So, again, what is true of our sun must be true of most other suns we see; whose spectra tell us that their dazzling light like his, is due simply and solely to intense combustion. And thus we arrive at the fact that those vast worlds of which men have thought, are not yet at the stage when they can be the abode of any animal life at all resembling our own. In our own solar system, besides our own earth, of Mars and Venus alone, with perhaps some of the moons of the great planets, can it be supposed with any probability that they may be so inhabited? Do you understand me?"

"Perfectly," said Mr. Lightfoot. He was listening with intense interest.

"Very well. All this being so, then, we look at man as he is, where we have got him. We contemplate the awful tragedy that may go on in one human soul; its passionate agony of feeling; its unutterable longings; its capacity for noble affection and grand self-sacrifice; even the marvellous intellectual powers which enable it, crippled though it is by a body less free than a bird's, from this little speck of ground to plumb the universe itself, and wrest from it the deepest secrets of the stars. Even so, it need not appear strange to any Christian that the Creator Himself may yearn for the whole heart's love of such as he, and stoop to wrap Himself in a shrine of humanity; though such feelings may be nothing to a philosopher. But the man of science himself teaches us, not merely that the majority of worlds around us are neither inhabited, nor as yet inhabitable; but that, even on this little world of ours, beings like ourselves are literally only of yesterday! The sun is infinitely larger than our earth; true. Yet it is not that immense sun, but the tiny earth, which is inhabited; and even on that very earth, only a few thousands of years ago, man did not exist. God—even that vague 'God of nature' in whom many non-Christians believe even yet—literally *has* chosen the 'things that were despised,' and seems that He would teach us, even from the stars, how infinitely more precious is the spirit of man, than the most splendid of merely material worlds. And since man, only yesterday, did not exist even here, it is not only possible, but far from improbable, that this globe may be the only one on which he exists even now; and that he may be the precious seed which is to people the universe in future ages. So far as these moral difficulties of the Bible are concerned, we must at least take the Bible as it represents such matters to us, and we are most distinctly told that God does regard man as the crown and glory and head of the whole universe, and does design to set him over all the works of His hands. For such a future even Christ's redemption will no longer seem disproportionate; nay, there seems to me sometimes an unutterable necessity for it, though I can hardly explain how."

"I am sorry," said Lightfoot, thoughtfully, "for I was just going to ask you what you meant. I never thought of the Atonement in that light before."

"I have just said," replied Marsden, "that I cannot explain myself fully. But sometimes it seems to me as if there were no absolute

dependence to be placed on any purely individual, or what you ministers call 'creature' character or righteousness. The angelic nature has failed, if I am to believe the Bible. So has the human; and ah! the human is so weak, and has such an awful power of suffering! But look at the power of Love! even average mothers will give their lives for their babes—have done it, over and over again. Now imagine that the Divine Being could, not by any exercise of mere power, but by some deed of love of which the world had never dreamed, *overmaster* a soul—get entire and utter possession of it, so that pleasure or pain, temptation or trial, might do their worst, and yet not interfere with that whole-hearted devotion. Even here we see faint shadows of such a thing; and as to the other, it is simply—the Gospel. So it seems to me sometimes as if the whole redemptive history of our world were in order that God might possess a true family; who could and would feel that they utterly belonged to Him; would bear and do anything for Him; and could not, whatever happened, see ever more anything but Divine glory and utter blessedness in His will. I can't explain further. If I were to put it in a few words, I should say there may perhaps be more to God—more for God—in the heart of a man who has sinned, and sorrowed, and suffered, and been tempted, and yet been redeemed out of it all, than in the soul of an angel, as there might be in such a salvation a power, and security, and safeguard to others beside himself, which nothing beside that we know of can give. But we can feel these things better than talk about them."

"Yes," said Lightfoot, "but I wish I had heard you talk about them before, for all that. I feel poorer in spirit to-night than ever I did in my life. But we may come to Genesis now, may we not?"

"Yes, I think so; but our discussion has not been unconnected with it, by any means. To understand the narrative rightly, it is very important to consider what may be its wider relations; and I am very glad Miss Whiteley's question led us to take that view of the matter. But now to Genesis, as you say. Here is the book before us, and it may be well, first, to ask ourselves what we should expect to find in it; and what we ought, as Christians, reasonably to believe of this narrative on the authority of Scripture itself."

"Of course, the old orthodox belief is, or was, that Moses wrote the whole of Genesis by directing revelation from God," said Mr. Moreton. "I do not feel so sure of that, though, as I once did."

"We may go further," said Mr. Lowther. "There is absolutely no foundation for the belief beyond the Jewish tradition. The name of Moses is not once mentioned or implied from beginning to end; and whereas Moses' own narrative in Exodus is written in clear, defined order, Genesis is evidently a combination of separate documents. The first document consists of the first chapter and three verses of the second, in which God is spoken of as Elohim; a second portion continues to the end of the third chapter; and each of the others begins most expressly with the words: 'These are the generations' of some one or other mentioned."

"Yes," said Mr. Marsden. "I want you to notice particularly, too, that it is unfriendly 'modern criticism' which has established this fact. It is *not* we who have alleged it in self-defence; the conclusion is one which the rationalists themselves have forced upon us. Do not let us forget this, because, in his first American address Professor Huxley remarks as follows:

"In the third place, I have carefully abstained from speaking of this as the Mosaic doctrine, because we are now assured upon the authority of the highest critics, and even of dignitaries of the Church, that there is no evidence that Moses wrote the Book of Genesis, or knew anything about it."

"The intended meaning of this is obvious. Well, now, it was not our side that found out Moses 'never wrote' this, though I take exception to his not knowing anything about it. It was our friend the enemy; but the grounds for the opinion were so strong that they had to be accepted, often unwillingly, by Christian scholars."

"If you are going to begin by accepting the rationalist view, that Moses just compounded a lot of stories to suit his own purpose, I do not see the use of going further," said Mr. Moreton.

"Pardon me, I am not supposing anything of the kind. It is most probable that Moses did collect these documents together; but if so, we do not suppose that he did so to suit any purpose at all, beyond that of preserving for the chosen nation the historical documents or traditions of their race. If he did this he would do it faithfully. Will you turn to Genesis xxvi. 34, and xxviii. 9."

Mr. Moreton read as follows:—

"And Esau was forty years old when he took to wife Judith, the daughter of Beeri the Hittite, and Bashemath, the daughter of Elon the Hittite. . . . Then went Esau unto Ishmael, and took unto him wives which he had Mahalath, the daughter of Ishmael Abraham's son, the sister of Nebajoth."

"And now kindly read Genesis xxxvi. 2:—"

"Esau took his wives of the daughters of Canaan: Adah the daughter of Elon the Hittite: and Abolibamah the daughter of Anah the daughter of Zibeon the Hivite: and Bashemath, Ishmael's daughter, sister of Nebajoth."

"Here you see that the names of Esau's wives do not correspond, and it is remarkable that the two names occur in 'generations' of different people. We need not suppose any absolute error, for surnames were a very early custom, and there are in Genesis many cases of change in names. Or an error may have crept in, as mistakes have in some places undoubtedly. But if the record was constructed or adapted for private purposes by one writer, this seeming contradiction would not have occurred. We have here, therefore, a proof of the *fidelity* with which Moses handed down the accounts as they came into his possession."

"There is force in that," said Mr. Lowther. "I have sometimes thought that the discovery of such documents, or hearing such oral traditions, may have been the immediate cause of Moses casting in his lot with the chosen people. But a difficulty occurs to me. Though these documents may have been in writing by his time, they must, on this theory, have been handed down for a long time by tradition formerly. Now is oral tradition capable of such a task?"

"That question at least may be safely answered in the affirmative," said John. "Long histories are still handed down with most marvellous accuracy among Eastern nations. To take a case strictly in point, in a quite recent lecture Mr. Max Muller tells us, you know, how the immense mass of Hindoo Vedic documents have thus been handed down by oral tradition for centuries—from 600 B. C., to the present day. As to the accuracy of this mode of transmission, it has been such, he says, that while there are acknowledged differences or 'various readings' in them, just as in our Greek Testament, yet these various readings are recognized as such, and actually differ little more than ours do. I must admit I cannot see that the narrative is any less worthy of belief if it thus came down from still earlier days: on the contrary, it might be argued that it was more so. I will go further, and admit that a belief in the inspiration, say of this first chapter, does not bind me to believe that, supposing it were originally God's revelation to any one, it had been subsequently preserved from every minute possibility of error by miraculous interposition. Mr. Moreton might object to this, but I don't, for my part. I see that God has left it to human care and labor, to preserve the Greek text of the New Testament, and has not prevented various readings in that; and my difficulties would practically be removed if I could feel that the original Revelation, supposed to be divinely given, and however given, had been handed down with substantial accuracy by human means."

"Perhaps I am more liberal than you think me," said Mr. Moreton. "I do not know that I should object to such a statement of the case. We need not separate from such a process a very real Divine providence and guidance, either, since this is promised even now to all who, with sincerity, seek to serve God."

"I am glad to hear you say this," said Mr. Marsden. "Amongst you, I am saved arguing half the case. But now, supposing Genesis to be a compendium of various ancient documents—not interwoven verse by verse, as some utterly ridiculous 'higher criticism' has unsuccessfully tried to show, but frankly given as they were—what shall we say of the first, the most important to us? Observe, it is the only one which does not begin with the stereotyped formula; and hence, some have argued that this at least, was revealed to Moses directly."

"And why do you not think so? For I gather you do not," said Mr. Moreton.

"First of all, because there is absolutely no solid reason at all for believing it was. Secondly, because of the short, compressed, evidently traditional form of the narrative itself. But chiefly, because we find very evident traces of it long, long before Moses' time. Here is another clear case of the help our faith in the Bible has reaped from fuller discovery. We all know how Moses has been described as the 'clever inventor' of this cosmogony, not so very long ago. Now, if there is one thing proved to demonstration, it is that this cosmogony was in existence long before him. In nearly every country we find *some* traces of it. In India, Persia, Greece, and even in America, along with much variation and evident corruption, we still trace here one, there another feature of this old narrative; and I need not remind you how Mr. George Smith unearthed a very close copy of it, all things considered, in Assyria. The 'recent origin' idea, at least, is thoroughly exploded; and we may say with certainty that the stem or substance of the narrative is, beyond doubt, older than

Moses.* Hence, a great many people are coming to believe that the portion we have especially to consider may probably have been revealed to Adam himself."

"That might be," said Mr. Moreton thoughtfully. "I for one, need not object to that. I do read about Divine intercourse with our progenitor—nay, now I come to think of it, it says God did bring before him at least the chief types of the animal creation, and it seems implied that Adam understood them."

"Exactly," said Mr. Marsden; "but I think there is even stronger reason for this view. The subjects of the six statements here made were precisely the subjects of adoration by most early races of men. The light, the heavens, the earth, the sea, the trees, the animals, the patriarchs of the human race itself—these were the *gods* of the heathen world. Now, on the face of the Book of Genesis—and as Christians, we have at least a right to interpret Scripture by itself, so far as doing so makes it any more consistent or probable—we have one chosen family kept free, somehow, from surrounding idolatry of this kind. How should this be, so probably as by a true, pure tradition, handed down within its line, that all these things had been ordered or made in succession by Elohäm, the one true God?"

"At all events," said Mr. Moreton, "no one need object to this on the Christian side. I am quite ready to admit that."

"And we must admit," said John, "that it has no appearance of evading any difficulty, or yielding anything to unbelief on the other."

"Very well, then, if it should be so, however the revelation was originally made (I think myself it was probably in vision—we are expressly told on one occasion how the Lord 'caused a deep sleep' to fall upon Adam, and vision is the prevailing method throughout the whole Bible, as you know), we know exactly what to expect. It would necessarily be *crystallized*, as it were, for the purpose of transmission; with very simple outlines, arranged not necessarily in poetry, but yet probably, with some formality or repetition in words—in such a 'sing-song' shape, to put it plainly, as would dwell in the memory."

"I do not like the word 'sing-song,'" said Jean.

"You need not object in the sense Mr. Marsden means it," said Mr. Lightfoot. "I quite understand. You simply mean a marked, characteristic, formal, lesson-like mode of expression, such as would 'stick,' as it were."

"Precisely so. I need not say this is exactly what we do find. Again, while any such relation must be accurate, the accuracy must be one of *popular* meaning; i. e., using words in common senses. You will see what I mean by this as we go on. Meantime, I only remark that this again is precisely what we do find. What I hope we shall see before we have done, is that the account before us, construed fairly, and as it ought to be, in popular language; read as describing the *main points* of what Adam would have seen if a true vision of the past had been put before him; is in harmony with the latest scientific knowledge. Surely it is fair to say that more than this could never have served its purposes, and would never, without an absolute miracle, have been remembered and handed down at all. We ought to expect simply the main features of the genesis of things, as they would appear to, and be described by a plain man; and no more."

"That is reasonable," said John, and all assented.

"We shall see before we have done that this is the very method geologists themselves have been forced to adopt; but I think it is time to leave off for to-night, is it not?"

"I am afraid it is," said Mr. Whiteley, and they rose from the table, all being surprised to find how late it was. The visitors hurried off, and their host was amused to see how particularly cordial Mr. Moreton was in shaking hands with one whom he had so lately dreaded as a "dangerous man."

* Canon Tristram well remarks upon this part of the subject as follows:—"We have been told that the Pentateuch, in its present shape, was compiled by Samuel, by the later Seers, or by Ezra. But now it is no longer possible to suggest any origin later than the date of the Exodus for the history of Genesis; for to the Jews of the later period of Samuel the records of Assyria were inaccessible, and the structure of the language of Genesis is too archaic to be postponed to the period of the captivity. The Assyrian records prove to us that the pre-Abrahamic history was not a vision revealing to Moses facts of which he was heretofore ignorant, but a simple monotheistic relation of a continuous story of the earth and of man's origin, which, in a corrupted form, had actually at that time long existed in writing. . . . What, then, was the common origin of the Hamite or Akkadian cylinders, and of the Mosaic history? There surely can be none later than the accounts imparted by the common father of Shem, Ham, and Japheth, before the dispersion of mankind."—*Genesis and the Brick Kiln*.

CHAPTER III.

"How shall we begin to-night?" asked Mr. Lowther, when the party had assembled.

"Turn to the text itself," said Mr. Marsden. "And, first of all, let us look at it as a whole, to see what general aspect it wears. The very first remark I have to make about it is this, that it is upon its own face a narrative of Evolution."

Mr. Moreton rather started. "I do not like the word," he said, "and it seems as if you were just going over altogether to the enemy's camp." John and Mr. Lightfoot looked interested, as, in fact, did all the others.

"Words stand for things," calmly replied Marsden, "and we are not met to dispute about mere names, which we can do little towards shaping, but to discuss the truth of things themselves. When some scientific men find even in nature an Absolute Being, or Force, or Mystery, which they call the Unknowable, you justly complain of them that they are so manifestly unwilling to admit either the name or idea of God. You are just as bad—just as unfair—if you are frightened beforehand at a name, or idea either. Let us first see, without prejudice, what it means. I say this is *not* an account of things being framed as they are by one single and simple act of will; but even after the first and preliminary statement recorded in the first verse, it puts before us a gradual process, divided into six grand stages or degrees. Is not this the simple fact?"

"Well, yes."

"Very well. Then this meets on the very threshold a statement of Professor Huxley's, in his first lecture, which must be put aside as inaccurate. Read from that lecture, John, the passages I have marked."

John commenced reading as follows:

"So far as I know there are only three hypotheses which ever have been entertained, or which well can be entertained, respecting the past history of nature. . . . Upon the first hypothesis the assumption is that phenomena of Nature similar to those exhibited by the present world, have always existed; in other words, that the universe has existed from all eternity in what may be broadly termed its present condition."

"As both Professor Huxley and ourselves reject that hypothesis, we need not discuss it, I think," said Mr. Lightfoot.

"No; but please go on, John."

"The second hypothesis is that the present state of things has had only a limited duration; and that at some period in the past a condition of the world, essentially similar to that which we now know, came into existence without any precedent condition from which it could have naturally proceeded. The assumption that successive states of Nature have arisen, each without any relation of natural causation to an antecedent state, is a mere modification of this second hypothesis."

"Now we need not object to this definition so very much, if it stood alone, though I do not think the last sentence is quite candid. That last sentence, by the way, appears an after thought, for it does not appear in the verbatim report I have here by the reporters of the *New York Tribune*. But Mr. Huxley, a little further on, again describes this hypothesis in the terms John will next read to us from the sentences I have marked."

"The second hypothesis supposes that the present order of things, at some no very remote time, had a sudden origin; and that the world, such as it now is, *had chaos for its phenomenal antecedent*. . . . If you turn to the seventh book of *Paradise Lost* you will find there the hypothesis to which I refer, which is briefly this: that this visible universe of ours came into existence at no great distance of time from the present, and that the parts of which it is composed made their appearance in a certain definite order, in the space of six natural days."

"Now it is true Professor Huxley ostentatiously terms this the Miltonic hypothesis, and professes to keep it distinct from the Biblical account. But not only is it perfectly clear that all along he is attacking the Biblical account under cover of Milton—what has he really to do with what Milton thought?—but further, this definition is *not* one of three 'only possible' hypotheses. Apart from Evolution, the theory of Creation is not shut up to six natural days, or to a recent period, or to a sudden origin with chaos for its antecedent, as you all know, and as Mr. Huxley very well knew also—hence probably the addition I just alluded to. We shall come to this particular matter further on; but just now we are more concerned with another still more serious misrepresentation regarding that doctrine of Evolution which is before us, and which is put before us by him as the third and *only other possible* hypothesis. Please read what he says about that, John. And here I must ask you to read from the American report, which gives the actual words used, because this passage has been seriously altered in the English edition. We must grant a speaker's right to revise, of course; and in case of any actual error

such as a reporter might make, we must abandon a mere reporter's version. But Mr. Huxley spoke without notes; there is no error here; and these are not only beyond doubt the words spoken, but they convey far more truly the *spirit* of the argument."

John read:—

"And then comes the third hypothesis, which is the hypothesis of Evolution; and that supposes at any given period in the past we should meet with a state of things more or less similar to the present, but less similar in proportion as we go back in time; that the physical form of the earth could be traced back in this way to a condition in which its parts were separated, as little more than a nebulous cloud making part of a whole in [to] which we find the sun and the other planetary bodies also resolved; and that if we traced back the animal world and the vegetable world, we should find preceding what now exist animals and plants not identical with them, but like them, only increasing their differences as we go back in time, and at the same time becoming simpler and simpler, until, finally, we should arrive at that *gelatinous mass* which, so far as our present knowledge goes, is the common foundation of all life. *The tendency of science is to justify the speculation that that also could be traced further back, perhaps to the general nebulous origin of matter.*

"The hypothesis of Evolution supposes that in all this vast progression there would be no breach of continuity, no point at which we could say, 'This is a natural process,' and 'this is not a natural process;' but that the whole might be strictly compared to that wonderful series of changes which may be seen going on every day under our eyes, in virtue of which there arises out of that semi-fluid [comparatively] homogeneous substance which we call an egg, the complicated organization of one of the higher animals. That, in a few words, is what is meant by the hypothesis of Evolution."

"That is the full, extreme view of Evolution," said Mr. Lightfoot. "Haeckel would agree to every word of it."

"I confess I am astonished at the alterations," said John. "I see the whole sentence you have underlined is omitted in my English edition, and for the expression, 'that gelatinous mass which . . . is the common foundation of all life,' is substituted, 'that undifferentiated protoplasmic matter which . . . is the common foundation of all vital activity.' In fact, the whole first paragraph is practically re-written."

"I should have made both those remarks if you had not," said Marsden. "You can all see how the original has been toned down, and how an expression obviously referring to the exploded Bathybius, is modified for the reading of a more cultivated audience. Professor Huxley had considered certain matter dredged up by the *Porcupine* in 1857, to be the simplest form of living matter, and to be a life-forming sheet, enveloping, at least, large portions of the globe. To this, in honor of the great arch-Evolutionist, who insists on banishing even the idea of Final Cause, from the universe, he gave the name of *Bathybius Haeckellii*. Further investigation has shown that there are no grounds at present for such an opinion: and though a writer in the *Popular Science Monthly*, of New York, in reply to a lecture (certainly in very bad taste) by the Rev. Joseph Cook, has vehemently denied that Mr. Huxley ever 'recanted,' Professor Huxley since that article has alluded to Bathybius in terms which leave no doubt on that point. At present the lowest known form of life is a regularly organized cell; no mere 'gelatinous mass' of living matter is known to exist, and it is a question whether, under the circumstances, such terms ought to have been used even before American hearers. It is shown above that they have been altered for English readers. However, all that I want you to see now is that here is an Evolution entirely self-contained, which neither needs nor includes any agency but itself. But you see at once that it is a grossly inaccurate, and, therefore, unscientific statement of the case; it is as bad an example of begging a whole question, as you could match from the narrowest old theologian. We must deal fairly with such a hypothesis; we are bound in argument to regard it as conceivably true, and one which Mr. Huxley or any one else has a right to maintain. But when it is put before us as the *sole* alternative to the other two views, defined as he has defined the second, it is a total, however unconscious, misrepresentation. Not only, as I just now remarked, *may* a real Creation have taken place long ago instead of recently, and occupied very different periods from 'six natural days;' but this very hypothesis of Evolution may be conceived of in senses widely different from the view here given us."

"I see what you mean," said John. "I never thought of it before, but it certainly is neither fair or scientific. Please go on, however."

"Evolution, then, not only *may* be conceived of in very different forms from this, but it actually is so held by men of the highest scientific attainments. The various modifications possible are almost infinite; but I think we may fairly say that there are, at least, four tolerably well marked forms of the theory. Two, however, are enough for us, the lowest and the highest. The lowest of all recognizes nothing but matter and its properties—properties which belong to it no

one can tell how; this view is expressly avowed by Haeckel, in Germany, and seems to be adopted by Mr. Huxley in this passage. Then we get through various degrees up to the highest view, which regards Evolution merely as a statement of the fact that God has not only ever worked in order and according to plan, but chiefly, if not altogether, by law; which sees Him consciously working in all the laws of nature—working this very day. Such a view by no means excludes an actual directive power, or even occasional special interventions. Now it cannot be denied that such direction and power as this view supposes is the only *known* method as yet of getting over some stupendous difficulties that embarrass the theory of Evolution itself. But without pushing that argument, when I say that this is the view held in England by Mr. Wallace, who shares with Mr. Darwin the great discovery of Evolution as seen in living beings; that in America this is the view held by Dana, who, since Lyell's death, stands in the very front rank of living geologists; and especially that in his last published works there are very evident signs of Mr. Darwin himself now thinking very much more in this way than he did when his great book on the Origin of Species was written, I have surely a right to say that such is a real, possible, intelligible, and scientific theory of Evolution."

"Yes," said Mr. Lowther, "and I suppose most of us who accept the theory would believe in it more or less in this way."

"Very well, then. If that be so, in the first place, Mr. Huxley was not right in defining the three alternatives as he has done. And in the next place, the very first thing we learn about our text is, that so far it agrees with us. In such a sense of the word—as a statement of the orderly sequence, plan, and method of God's work—not only need neither you nor I object to the term, but the narrative before us is strictly a narrative of Evolution."

"It is a narrative of successive stages, of course," said John.

"It is more than that. So much would not necessarily imply evolution, which includes the idea of gradual development as well as succession. But we not only have here, on the face of it, certain successive stages, but they are orderly and *progressive* stages. They pass in succession from the simpler to the more complex. The order may or may not be the same science tells us of—that is a point we have to look into—but it is an order of a distinctly progressive character; and so far, at least, our narrative, written thousands of years before the scientific system of evolution was elaborated, exhibits, not discordance, but a remarkable agreement with the greatest scientific discovery of the present age."

"I see what you mean," said John. "Yes, I feel that the agreement so far is remarkable. I am not sure," added he thoughtfully, "that even so much as this would not weigh heavily with me, in spite of many discrepancies in detail. But you said just now, that the recognition of a creative power—or, at least, of an intelligent directive power—working through all these processes, was the only known method of meeting difficulties about the theory of evolution itself. I should like to know more of what you mean by this."

"Well, in the first place, many difficulties in regard to the evolution of even species of animals, by what Mr. Darwin calls 'natural selection,' still remain entirely unsolved. By his own express admission, the process must have taken more millions of years than profound mathematicians like Sir William Thomson, say is possible upon physical grounds. How sufficient variation for selection to work upon happens to occur at all, is not accounted for; much less how the early degrees can be at all beneficial, and thus get developed. For instance, the long neck and fore legs of the giraffe enable the animal *now* to browse on the upper shoots of young trees; but the slight early lengthening can have been of no possible advantage in this way. I am not, as you know, myself a biologist, and have little but a reading acquaintance with this branch of science; but, in the same way, when it is said quadrupeds sprang from more primitive vertebrates without limbs it is impossible to see what benefit the *first* rudiment could have been. Or take the suckling-organs of mammalia; what use could they be at all, until *enough* developed to give milk? There are countless questions of this kind. Mr. Darwin entitled his great work 'The Origin of Species by means of natural selection,' and not only rested his theory then mainly on this cause of modification, but intimated that if it were shown to be insufficient, the theory would break down. In his later works he admits natural selection to be incapable of accounting for many phenomena, and lays very much stress upon sexual selection, or choice of mates by the two sexes. It is also noteworthy that in his address 'On the coming of age of the origin of species,' delivered at the Royal Institution on April 9th, 1880, (the book was published in 1859), Professor Huxley does not so much as mention natural selection. On

the other hand Mr. Wallace, a naturalist of almost equal eminence to Mr. Darwin, and who shared with him the parentage of the doctrine of evolution, entirely disputes the power of sexual selection to effect what is demanded of it, and himself believes Evolution in the Theistic sense, to which sense it can easily be shown Mr. Darwin's later writings more and more approximate. Then, again, there is the grand difficulty of the absence of transitional forms, which *ought* to be found of every degree, but are not, as you know."

"But you know how Professor Huxley replies to this difficulty," said John. "He refers to the imperfection of the geological record, and to the fact that many successive discoveries have supplied missing links."

"I know it; but such a reply does not in the least meet the real difficulty of the matter, when the facts are fairly considered. It is, in the first place, a gigantic assumption that the record is so imperfect as must be taken for granted, especially if the older geologic convulsionist theory is to be given up, and that of slow and gradual changes like those now in process substituted for it. Such a view rests the whole hypothesis upon a vast assumption absolutely without proof, for there is absolutely no trace whatever of such *wholesale* omissions as must be supposed if this reply to the standing difficulty be admitted. In 1859, Mr. Darwin wrote, 'I can answer these questions and grave objections only on the supposition that the geological record is *far more imperfect than most geologists believe*. Since that, the sheet-anchor of those who took refuge in this argument has been the supposition that the beds of the great oceans were formerly continents, and that they probably buried many missing forms. But the voyage of the *Challenger*, as Dr. Carpenter has recently shown, has entirely negated that supposition, and proved almost to demonstration that the great outlines of sea and land have probably remained the same from the first, with merely some changes in detail on the boundaries between them. It is remarkable that the same opinion was previously reached by Dana on entirely different but very strong grounds. But especially, the discovered missing links do not all occur in the *right places*. Species extinct for long ages fill up gaps in species of to-day, with which they could have no concern in hereditary descent. If I may so express it, many of them do fill up gaps in a *plan*, but not in a *process*. Do you understand my meaning?"

"Perfectly."

"We cannot go into this matter at length. Some other time we may perhaps discuss the difficulties of natural selection. But, very briefly, the links discovered all leave the history of animals like a flight of steps, where it ought to be an inclined plane. The geologic record is not so imperfect but that it shows us, in every age, a *complete* fauna just as now, and with quite as marked divisions. In different parts of the world the same strata reveal the same living beings, and it is not till thousands of years, after that the transitional forms are found which partially fill up the gaps. Then, again, everywhere forms appear with remarkable suddenness; and, to take one striking example, such an organ as the eye bursts upon us in perfection in the trilobites of the very lowest Silurian strata. At one time it was thought they offered evidence of gradual development in these organs; but it is admitted now that some of the most perfect eyes are found amongst the earliest forms. These very trilobites, by the way, disappeared as suddenly as they appeared. To sum up, every particle of *evidence* goes to prove that while the orderly and progressive development of species is a reality, that progress was throughout by sharp, decided steps, and *not* by insensible degrees; and to this statement there is absolutely not one solitary exception."

"Surely you would admit the wonderful pedigree of the horse as given by Professor Huxley in his third lecture."

"Of course I admit it; but you could not have cited a better example of what I mean. First of all, in this wonderful series you still have steps, and not an inclined plane. The very first animal he mentions, the *Orohippus* of the Eocene, or early portion of the Tertiary formation, is still a *Hippus* in many of its characters, but it is separated by a wide gap in size from its successors. It has been described as 'a little animal no bigger than a fox, but of the horse species.'"

"I do not see that Mr. Huxley refers to that," said Jean.

"No; and I think it would have been more candid if he had, though the omission was no doubt unintentional. But you see he still leaves unaccounted for this *progenitor of the type*; and here I must ask you to read again, John, a rather important passage."

John read as follows:—

"So far as our present knowledge extends, the history of the horse

type is exactly and precisely that which could have been predicted from a knowledge of the principles of Evolution. And the knowledge we now possess justifies us completely in the anticipation, that when the still lower Eocene deposits, and those which belong to the Cretaceous epoch, have yielded up their remains of ancestral equine animals, we shall find, first, a form with four complete toes and a rudiment of the innermost, or first digit in front, with probably a rudiment of the fifth digit in the hind foot; while in still older forms, the series of the digits will be more and more complete, until we come to the five-toed animals, in which, if the doctrine of Evolution is well founded, the whole series must have taken its origin."

"This argument not only may be granted so far as it extends to the Eocene, but since the words were spoken Professor Marsh, as you see in Mr. Huxley's note, has unearthed an *Echippus* from the earliest Eocene deposits, which pretty fairly answers to this description. I wish to blink nothing of all this, or to dispute that the history may be carried further yet. But the animal is still a *Hippus*, and the great fact we have to account for is the appearance of the *type itself* on the face of our earth in the Tertiary period, or in fact of the whole family of Mammalia. Professor Huxley challenges the Cretaceous period, you observe. You said you learnt geology at school, and have studied it since, and you know well enough that there is no trace known as yet in the Secondary period of any mammals, except a few marsupials. The exact nature of the Cretaceous series may be yet a little doubtful, perhaps; it comes in order between the Secondary and Tertiary, and has been classed with each [by good authority]; but any way, go only a little back, fairly into the secondary series. Professor Huxley rightly implies that we *ought* to find there the equine ancestors; but when he assumes they *are* there, I may safely ask you whether such an assumption is—geology. Is it science at all, so far as science is based on observation of the facts of nature? Is it simply *true* for him to say, as he does just after,

"This is what I mean by demonstrative evidence of Evolution. An inductive hypothesis is said to be demonstrated when the facts are shown to be in entire accordance with it. If this is not scientific proof, there are no merely inductive conclusions which can be said to be proved. And the doctrine of Evolution at the present time rests upon exactly as secure a foundation as the Copernican theory of the motions of the heavenly bodies *did* at the time of its promulgation."

"The qualifying sentence at the end is not in the *verbatim* report, by the way. But, any way, is it a fair statement of the case to add, that 'in fact, the whole evidence is in favor of Evolution, and there is none against it'?"

"No, it is not," said John. "I see what you mean; he has to start with a *Hippus*, and as for the ancestors of the *Hippus*, he cannot cite at present even any mammalian animal. But then, if I understand you, you seem now not to admit that there is any truth in Evolution and yet just now I understood you did admit it."

"I do believe in it. I think Mr. Darwin and Mr. Wallace have given shape to the greatest discovery of our age, in showing that the whole universe is a consistent whole. I believe in Evolution as a statement that there has been and is method, order, plan—even progressive development according to plan. But it seems to me we are bound to include the plan, and an active will that can form it; and you know what that implies. Mr. Darwin says much about domestic variations and their magnitude. I cannot forget that the motive power in these changes is precisely that active, intelligent *will* of which I find the absolute need in interpreting nature's larger phenomena; and as I have before observed, Darwin himself evidently feels this of late more and more, and his late utterances are by no means like his earlier ones. To take this very case of the horse. There is no atom of reason why the gradual growth of the middle digit, and the development of the nail upon it into a hoof, or the early dwarfing and then disappearance of the others, should favor the animal's own existence in the slightest. If they did, why were not all other animals, or at least, the majority, modified in the same way? But once imagine the intelligent Being from whose energy all proceeds, foreseeing that an animal which could withstand much work on hard roads would be required by man, and we can understand why the operation of what we call the laws of nature should be directed into the required channel. Look at the matter in that way, and the orderly and yet marked series of animals comes at once into harmony with both science and a belief in God. The difference is just that God would in this case have been *preparing* for man—leading up to him—through thousands of years, as surely, and as gradually, and as steadily as the seed-corn grows into the plant; and as 'naturally' too."

"You make me an evolutionist against my will," said Mr. Moreton. "I can't say how much I like that idea; it is so like the long preparation for the Advent of the Son of Man."

"I am glad to hear you say that. But I have only touched on this part of the subject. I naturally, as you would suppose, look at the

matter myself more from the purely physical point of view. I can only sketch the case very briefly even here. You know what is commonly called the nebular hypothesis, of course."

"Yes."

"I am not sure that I do," said Jean.

"It supposes that the Universe was originally a vast expanse of hot rarefied gas, or rather probably matter much more rare than any gas we now have experience of. This is supposed to have had or acquired a rotary motion in one direction, thus acquiring a general shape like that of a watch, and to have gradually cooled, being at the same time attracted to its centre by the force of gravity. Such a process would result, first, in rings of this matter being separated in succession; and these rings would gradually break up and consolidate into separate masses; at first still gaseous, but as they cooled becoming first fluid, and at last condensing at the surface into a solid crust, so forming: suns and planets. There would also be many local eddies, or centres of rotation, which would behave in the same way, so forming moons; and in this manner the whole stellar and solar system is accounted for."

"Is this any more than a theory?" asked Jean.

"I think it is. It is, at all events, remarkable that since it was first enunciated nearly all the then missing links seem to be filled up and we see in the heavens phenomena representing every stage of the supposed process. The spectroscope has very lately revealed to us vast masses of luminous gas, and also what appear to be star centres still surrounded by such gaseous matter. We have planets, and moons, some of them exceedingly small. We have, in one case, the remarkable phenomenon of a perfect ring round Saturn of myriads of small bodies, besides his larger moons. Finally, we have; instead of one large planet, the remarkable stream of hundreds of small asteroids; and other streams containing millions of still smaller solid bodies which circle round the sun as meteorites, and which in some mysterious way are connected with comets, one of which has been seen to break up before our very eyes. Even though we may not yet be able to trace the exact relations of all these things, the existence of all of them in actual fact is very weighty evidence, as you must see; very far more weighty than what was thought sufficient when the theory was conceived by Kant, and shaped more definitely by the great French astronomer."

"Then if everything so well agrees with the theory, where is the difficulty?" asked Jean.

"Well, there are some difficulties even of detail. For instance, all the moons ought to revolve in the same direction, whereas in the case of two planets—Neptune and Uranus—they revolve in a retrograde direction to the rest of the system. We may, perhaps, conceive of some mass foreign to our solar system sweeping through it, and so causing these two local eddies of contrary motion; but such a cause must have acted with such enormous force, that it is very difficult to reconcile anything of the sort with the preservation of the entire system at all—it still remains a great difficulty. Then again, the figures and densities of the earth and other planets have been found as yet impossible to reconcile with the mathematical conditions of the process."

"How so?" asked Mr. Lightfoot. "I thought the earth was precisely such an oblate spheroid, or orange-shaped body, as might have been expected."

"It is so, speaking generally; but the figure is not what might be expected. It is not flattened *enough* at the poles for a body supposed to have gradually cooled from a highly fluid condition, and to have assumed its present state solely by what we know as natural laws. Some other unknown, extra force has to be conceived of or made room for, and the same necessity arises from the density of these great masses. At a depth of 400 miles water would be compressed to the density or weight of quicksilver; yet the density of the whole globe is only about five-and-a-half times that of water, and double that of the average surface crust. The intense internal heat, and other reasons, have been alleged for this, but none of these theories are as yet sufficient. Jupiter's density is a still more difficult problem, since, vast as he is, and although by the hypothesis he must have had longer to cool, his density is only about that of water. If, in his case, we assume that this is due to his greater size retaining greater heat, and so causing greater internal repulsion, then we are met by the fact that the still more enormous and infinitely hotter sun, though he, too, is four times lighter than the earth, and would be formed at a later period, is heavier than Jupiter. In fact, our earth is heavier than any other of the planets, except Mercury, the smallest and last formed of them all, so far as yet known,* and much

* Another small planet is suspected between Mercury and the Sun, but the fact has not been verified.

heavier than the large planets and the sun; and we are utterly unable to explain *why*. It does, however, appear that in many respects the earth is an *exception* to the general constitution of the planetary system; and this fact so far corroborates the suggestion I made the other day, that its inhabitants may really occupy a very special place in the great Universal Scheme. Still further, it appears from the shape and behavior of Jupiter, and Saturn, and Mars, and that there are very wide differences in the internal constitution, or the changes in density as we approach the centres, of these orbs."

"This is very interesting," said Jean; "but if I recollect right, you spoke of all these as only details."

"Yes: any of these problems might be solved to-morrow; but there is a far more fundamental difficulty, or rather two. The philosophers who would solely account for the system by natural laws, had to suppose that the original nebulous matter, or vast mass of luminous gas, owed that condition solely to intense heat, and formed the system—mark, the sidereal or star system as well as the solar system—by cooling down, whilst in rotation. We will come to the rotation in a minute; but first, as a physicist, I am bound to ask how this mass *was to cool*—how cooling was possible. If, as some said, it filled all space, then all was equally hot; and for a hot mass of anything to cool, it must radiate heat to a cooler mass. Our experimental masses of heated gas can cool, because we can surround them by a cooler region; but this is impossible here. If, on the other hand, it is said that the matter did *not* fill all space, we are no better off, though it has indeed been foolishly said that heat *was* thrown off 'into the intense cold of space.' But if this outer space be considered as an absolute vacuum—and we must consider it so outside wherever the supposed boundary lies—radiation of heat is still inconceivable. As far as known natural laws carry us, heat can only be transferred from matter to matter; and when all is equally hot to the very outside limits, as supposed, any such process must be impossible."

"I see," said Mr. Lightfoot. "Yes, I learnt enough physics at Cambridge to understand that."

"Even that is not all. Upon this hypothesis the gaseous matter must be infinitely hotter than the solid, the nebulous condition being simply the result of heat, and the solid of cold. If, therefore, the comets be nebulous matter, as the spectroscope shows, they should be much hotter even than the sun; but we know this is not so, since immense comets have passed comparatively near the earth without producing any perceptible effect. Nay, Mr. Lockyer's later spectroscopic researches seem to show that the nuclei of comets are comparatively cool.* It is as certain as anything can be that the sun is infinitely hotter than any of the gaseous matter in the system which belongs to him."

"But you have something else yet, have you not?" said Jean.

"Yes; we still have to account for the vast amount of mechanical force our solar system exhibits. It is something *awful* in its amount, and the point is particularly interesting on account of the great modern discovery of the conservation and convertibility of force."

"What is that?"

"It is known now that heat and motion can be converted into one another; and so also of electricity, light, and the other forces of nature, as they are sometimes called. All are forms of some one mysterious ENERGY, whose amount we can neither increase nor diminish, though we can change its forms. But now to this mechanical energy. The highest speed of an express train gives us an impressive idea of energy—call it sixty miles an hour, a mile a minute—and very few trains ever reach that. Now to try to imagine sixty times as fast, or sixty miles a minute—a mile every second. Yet even our earth rushes through space *twenty times as fast as that*, or nearly twenty miles every second of time! The vast star Sirius, which is many times larger than our enormous sun, rushes through space at least as fast, and so does probably our own sun, though his speed has lately been questioned. But there are meteors which enter our atmosphere at the rate of even sixty or eighty miles per second. Now, the point of it is, that this speed is so vast, it is found the solar force of gravity cannot account for it. The question never has been answered yet, of

where this inconceivable, awful amount of force comes from;* and it is admitted generally, I believe, that the nebular or cosmical theory has yet to be reconciled with the simple, naked theory of Evolution as taught by modern philosophers. It will not account for many phenomena, to say nothing of the fact that, as you can easily see, if these forces, and this matter, *and nothing else*, had existed from eternity, the whole must have 'run down,' or reached a uniform dead state, an eternity ago."

"But I understood you to say you believed both in Evolution and this nebular theory?"

"So I do; but I believe in it as the *method* of a Something above it all. I add to it, as even Mr. Spencer is forced to do, a mysterious, inconceivable *extra*, itself the Source of all Energy. Then the theory presents no difficulty. I see that one species of animals never—absolutely never—*slides* into another, as Mr. Huxley implies; yet I see, or think I see, that it is on an evident plan made at a certain time, the *stepping-stone* to another. I acknowledge, therefore, that it is a stepping-stone, but I also acknowledge an intelligent Power that can thus *make* out of what is such a stepping-stone to something that is not, but is to be; I can then understand that the leap may sometimes be a small, and sometimes a startling, one, precisely as we find it in Nature. Again, such a Source of Energy may in some way to us unknown, have *compressed* the masses of gaseous matter, and thus produced heat, precisely as we can compress air in a tube by a piston, until it is hot enough to ignite tinder, as you have seen me do. We *must* have some external force, if I may call it so, to account for those vast motions. We may just as well suppose it here also; and such external compression will account for the figure of the earth, and the other apparently irreconcilable facts of the case."

"Now I think of it," said Mr. Moreton, "it really is a curious coincidence that in Proverbs the Wisdom of God—Christ as I should say—is actually spoken of as '*describing a circle upon the face of the deep*, or abyss—in other words, shaping something into a globular mass.'"

Mr. Marsden's eyes lighted with pleasure. "I never thought of that," he said. "Such an argument is more in your way than mine, and you must not push such apparent verbal coincidences too far; but I am thankful for anything in the Bible that disposes you to look more favorably upon the science you are so afraid of. Our time is up, however. On the next occasion I hope we shall come to the days of creation."

TO BE CONTINUED.

(End of Required Reading for February.)

VOILÀ TOUT.

A young mother by a window low,
Crooned a love-song tender and sweet,
Swaying a cradle to and fro,
To and fro with her dainty feet.
Ah! Love-light shone in the blue eyes rare,
And sunlight fell on the gold-brown hair,
A benison on the lady fair.

A bird sang long in the nest above,
Chirped and twittered the livelong day,
Burdening her song with love, I love,
And who is there that shall say me nay,
Cuddling her downy things under her breast,
Swayed by the breeze she sank to her rest,
Softly singing, I am blest, I am blest.

But night came on, the storms were chill,
Fast and heavy the rain drops fell,
The north winds blew from over the hill
Past cot and tree. Ah well, ah well,
The morning came, the song had fled,
A low sad moan near the cradle bed,
Baby and birdlings—both lay dead.

* The spectrum of the nucleus of several comets has been found to coincide exactly with that of heavy carburetted hydrogen. Now blue rays are the last to appear as any substance is gradually heated. Thus, iron first gives out a dull red light, which, as the heat is raised, becomes orange, and finally white when the proper proportion of blue is added. So, also, carbon itself gives, as is well known, a light greatly deficient in blue when burnt in a candle or lamp, but rich in blue when subjected to the more intense heat of the electric arc. Mr. Lockyer found that the light from these nuclei was greatly deficient in blue rays; and hence he inferred that the temperature was by no means extreme.

*Some of these aerolites are highly charged with hydrogen gas, so highly that they must once have been in a very highly condensed hydrogen atmosphere; and the only theory yet proposed, which has about it any germ of probability, is, as stated by Professor Graham, that they have been formed in and expelled from distant orbs, and have actually brought to us "*hydrogen from the stars!*" The sun's attraction could not possibly produce, at the distance of the earth from him, a velocity of more than about 45 miles per hour.

FIFTY QUESTIONS AND ANSWERS ON HYPATIA.

[NOTE.—An historical novel is a story weaving together historical facts with a thread of romance. In the line of historical novels "Hypatia" probably stands at the head. It is exact and correct in its delineation of scenery, history of events, and state of society, and its portraiture of men and women of the fifth century. Nearly all of the so called historical novels take great liberties with their characters, representing their virtues or vices to meet the demands of their story, and mixing facts and fiction in inextricable confusion. "Hypatia" is not open to this objection. The author has conscientiously adhered to historical truths, and the judgment he passes upon the men and women who figure in his story is that of a careful and unbiased historian. "Hypatia" may be read with profit and pleasure at least three times: First, for the interest of its romance; second, for its great amount of historical and other information; third, for the enjoyment of its style.

The following catechism is not intended either as a critical review of "Hypatia" or as a complete synopsis of the story. The object is rather to throw light upon some of the surroundings, and thus serve as an aid to a better understanding of the work. A. M. M.]

1. Q. Name ten of the leading characters in Hypatia. A. Hypatia, Cyril, Orestes, Synesius, Heraclian, Amalric the Amal, Philammon, Pelagia, Miriam, Raphael Aben-Ezra.

2. Q. Where are the principal scenes laid? A. In the Laura, a monastic retreat up the Nile, Alexandria, and near Rome.

3. Q. Who was Hypatia? A. She was the daughter of Theon, and presided over the Neo-Platonic school of Philosophy at Alexandria, where she expounded the principles of the system to a numerous auditory.

4. Q. What character is given to her by the author of Hypatia? A. That of a pure and moral life; and a most graceful, modest and beautiful person.

5. Q. What is the Neo-Platonic Philosophy expounded by Hypatia? A. It is a school which sought to reconcile the Platonic and Aristotelian systems with oriental Theosophy.

6. Q. What is the Platonic system of Philosophy? A. The system taught by Plato, a disciple of Socrates.

7. Q. What are some of its leading principles? A. Its two leading principles are, first, that no one is willingly evil, and, second, that everyone possesses power to make changes in his own moral character.

8. Q. What does he consider the two great causes of human corruption? A. First, wrong education; second, the evil influence of the body on the soul.

9. Q. What were his doctrines as to God and the soul? A. That God is an infinitely wise, just and powerful spirit. The soul existed before entering the body, and is immortal, and the impulse to be like God is in the soul of the true man. All knowledge possessed by the soul was acquired in the state before being enshrined in the body, and all learning is the calling up of that knowledge by the senses.

10. Q. How does his philosophy seek the reformation of man? A. By limiting the passions and desires of the body, and the enforcement by the state of right principles of education.

11. Q. What is the Aristotelian system of Philosophy? A. That taught by Aristotle, a pupil of Plato.

12. Q. What was his teaching as to God? A. God exists as an infinite, immaterial being, a first something.

13. Q. What did he teach as to virtue? A. That it is a state of the will, and not of the reason or taste.

14. Q. What did he hold as to happiness? A. That it is the end of action, and that true happiness is derived from the perfect action of those faculties which separate us from the beasts.

15. Q. What can you say as to the extent of his writings? A. They covered the great field of human knowledge.

16. Q. What is Oriental Theosophy? A. Supposed intercourse with God and superior spirits, and consequent attainment of super-human knowledge by physical processes, and extraordinary illumination.

17. Q. Who was Cyril? A. He was Bishop of Alexandria in the time of Hypatia. He was a native of that city, and is described as fond of power, and of a restless and turbulent spirit. He persecuted the Jews, and finally expelled them from Alexandria.

18. Q. Who was Orestes? A. The Roman Prefect, or Governor, of Alexandria at the time of the occurrences narrated in Hypatia.

19. Q. Who was Synesius? A. A native of Cyrene, one of the

chief cities of Northern Africa. He was a follower of Plato, and at one time an auditor of Hypatia. He subsequently embraced Christianity, and at the time of this story was Bishop of Ptolemais, the chief city of the Lybian Pentapolis, an association of five cities in Northern Africa. His writings have been much admired, both by ancient and modern scholars, and have obtained for him the surname of "Philosopher."

20. Q. Who was Heraclian? A. He was one of the officers of Honorius, the emperor of the western Roman empire. He put to death Stilicho, a Roman General of much ability who attempted to supplant Honorius. The Emperor rewarded him for this deed with the Governorship of Africa. He subsequently revolted against Honorius and invaded Italy. His enterprise proved disastrous, and after his return to Africa he was put to death at Carthage.

21. Q. Who was Amalric the Amal? A. He was one of the royal family of the Goths, the Northern barbarians that overran a large portion of the Roman empire. Amal was the royal family name of the Goths, and is supposed to signify spotless.

22. Q. Who was Philammon? A. A young monk of the Laura, who came to Alexandria to see the world and find his appointed work. He becomes a friend and pupil of Hypatia, but when in extreme need of spiritual help he finds no aid from her or her philosophy, and returns to the old faith and the Laura.

23. Q. Who was Pelagia? A. A woman of great physical beauty, the sister of Philammon, who, after a life of sinful pleasure, spent the latter portion of her days as a hermitess.

24. Q. Who was Miriam? A. A Jewess of Alexandria, and the mother of Raphael Aben-Ezra.

25. Q. Who was Raphael Aben-Ezra? A. A Jew by birth; a disciple and friend of Hypatia; subsequently a convert to Christianity.

26. Q. What particular phase of history does Hypatia represent? A. The conflict between Christianity, Judaism and Paganism at the commencement of the fifth century.

27. Q. At the date given in the opening chapter, 413 A. D., what had been the great ruling power in the Old World for several centuries, and was now in its decline? A. The Roman empire.

28. Q. Who was the last Emperor over the whole of the Roman empire? A. Theodosius the Great, who reigned at the close of the fourth century.

29. Q. By what was his reign signalized? A. By the complete establishment of Christianity and the downfall of Paganism in the Roman dominions.

30. Q. At his death how was the Roman empire divided? A. Into the empire of the East, with the capital at Constantinople, or Byzantium, and the empire of the West, with the capital at Rome and Ravenna.

31. Q. Who were the Emperors that succeeded Theodosius the Great, and reigned at the time of the story of Hypatia? A. Honorius, of the West, and Theodosius II of the East. Arcadius was the immediate successor of Theodosius in the East, but was followed by Theodosius II before the time of the story of Hypatia.

32. Q. By whom had Rome been taken and plundered three years previous to the opening of the story? A. By the Goths under Alaric.

33. Q. Who is the principal god of the Goths in Scandinavian mythology? A. Odin. He rules the heavens, and is the god of war.

34. Q. Who is Thor? A. The son of Odin, and the god of thunder and lightning.

35. Q. What and where is Asgard? A. The dwelling place of Odin and twelve of the other principal deities. It is on Midgard, the middle world between the region of ice and snow in the North, and a world of warmth and sunlight in the South.

36. Q. What is Valhalla? A. A place where departed heroes lead an immortal life of joy and festivity in the company of Odin.

37. Q. When and by whom was Alexandria founded? A. By Alexander the Great, in 332 B. C.

38. Q. What General of Alexander, after the death of the latter, became King of Egypt, and under whom Alexandria rose to the position of the greatest commercial city in the world? A. Ptolemy Soter.

39. Q. In whose favor did he afterwards abdicate the throne? A. In favor of his youngest son, Ptolemy Philadelphus.

40. Q. By what were the reigns of the two Ptolemies especially characterized? A. By the advancement of Literature and Science, of which Alexandria became the center.

41. Q. What two celebrated literary institutions were founded by them at Alexandria that are frequently mentioned in Hypatia? A. The Library and the Museum.

42. Q. Where was the city of Alexandria built? A. On a narrow

neck of land between the lake Mareotis and the Mediterranean sea, opposite the island of Pharos, which island was joined to the city by an artificial dyke.

43. Q. Which one of the seven wonders of the world was at Alexandria? A. The lighthouse called the Pharos, on the island of the same name. The material was of white stone, the height about 400 feet, and it is said that its light could be seen at a distance of one hundred miles.

44. Q. How was the city laid out? A. With great regularity. The city was intersected by two principal streets over one hundred feet in width, one extending from east to west, and the other from north to south. Alexandria was oblong in form, with a length from east to west of three to four miles, a breadth from north to south of one, and a circumference of about fifteen miles.

45. Q. Into how many parts was Alexandria divided? A. Three; the Jews' quarter, forming the northeastern portion of the city; the Egyptian quarter, in the western portion of the city; and the Royal or Greek quarter, forming the central and main portion. Nearly all the public buildings, except the Serapeum, were in this quarter.

46. Q. What are the principal public buildings of Alexandria referred to in Hypatia? A. The Serapeum, the Cæsarium, the Royal Palace, and the Museum.

47. Q. Where was the Serapeum located, and what was it? A. It was located in the Egyptian, or western part of the city, and was the temple of Seraphis, an Egyptian divinity. A large part of the famous Alexandrian library was at one time placed in this temple.

48. Q. What was the Cæsarium? A. It was the temple of the Cæsars, where divine honors were paid to the Roman emperors. At the time of Hypatia it was used as a Christian church.

49. Q. What was the Royal Palace? A. When Egypt was made a Roman province Alexandria became the city of the Prefect, and the Royal Palace was his residence.

50. Q. What was the Museum? A. It was an establishment founded by the two Ptolemies, in which men devoted to literature were maintained at the public cost. In the time of Hypatia it contained what remained of the Alexandrian library.

C. L. S. C. NOTES AND LETTERS.

In the December number of *THE CHAUTAUQUAN* there is a slight omission in the answer to the 56th question on the history of Cyrus. The answer, as printed, makes Astyages the father of Cyrus. Of course it should read, "Astyages, the grandfather of Cyrus."

In some places where local circles of the C. L. S. C. were formed the first year the organizations have not been maintained. This should not discourage the members. Let a re-organization be effected, and the experience of the past made to serve in contributing to future success. We know of such cases, where the organization of the present year is doing vigorous and helpful work.

A lady member, formerly of Pennsylvania, writes from California: "I am teaching one of 'Uncle Sam's' Indian schools at ——— Indian village, and have twenty-five as bright little 'Los' under my charge as one can find in this country. The school was just organized the 1st of October, but the old people exhibit great interest, and the children are developing a wonderful ambition."

A member adds in a postscript to her letter, "I should like to tell you all about our difficulties and triumphs, but it would be unkind to trouble you." We beg leave to say that it would not be "unkind," but on the contrary it would be deemed a kindness. It is from the experience of those who are engaged in the practical work that much of the wisdom is to be gained for the future guidance of the C. L. S. C. Let no one hesitate to write freely, not only of triumphs, but of difficulties as well.

The benefits conferred upon those who take up the course for the good there is in it to themselves, and the new awakening for knowledge that results, we have heretofore referred to, but we cannot forbear quoting further from letters for the encouragement of others. We give below additional words that come to Dr. Vincent: One of the class of 1883 writes, "I have finished my first year, and have found the studies very beneficial to me. Had I known that such a Circle had been formed I would have joined the first year." Another says, "I am still enjoying the course greatly, and feel determined to continue it. I find that it is of great use to me in my life work. May God richly bless its originator." Another says, "I am quite behind with my memoranda, but am determined to keep on with the course. Indeed, nothing would tempt me to relinquish it."

In the January number of *THE CHAUTAUQUAN* Dr. Vincent is reported as saying that the correct pronunciation of the word "exquisite" is with the accent on the second syllable. A member of the C. L. S. C. writes: "I am sure that it must be a misprint, for certainly a majority of the people at the Round Table must know that 'exquisite' is correct." By reference to our stenographic notes of the meeting (but from which the published report was not made up) we find them to read in this particular, as follows: "A distinguished gentleman of Boston says exquis'ite for ex'quisite. Which is correct?" The decision of the matter was left with the individual members of the Round Table, and so far as heard from they agree with Webster in saying ex'quisite. The attempted vindication of the Boston gentleman is therefore really quite the contrary.

One of the questions to be answered in making application for membership in the C. L. S. C. is "if married, how many children have you under the age of sixteen years? This question is asked to ascertain the possible future intellectual and moral influence of this Circle on your homes." The reports already received from parents who are members of the Circle indicate a home influence that will extend into eternity. Many a mother will echo from her heart the words we quote from late letters received by Dr. Vincent. One writes: "As I glanced over the plan of study for the year and saw 'Biology' my heart was thrilled with joy, for but a short time previous, my oldest daughter had said 'we have Biology this year in high school, what is it? And I had been forced to answer, 'I don't know.' * * * The year began. * * * My daughter studied Biology in May and June. Our books did not arrive until late in June. So we studied in July and August, the vacation months; and as she was fresh from the study, and had her blank book of notes, we studied aloud, and you cannot tell how the hearts of mother and daughter were knit together in those days. Forty years and sixteen years! * * * My daughter is a Christian, and as she read aloud in my book she would exclaim, 'How beautiful! I thought Biology couldn't have anything to do with the Bible.' * * * And I blessed the wisdom and sagacity which included this book in the course." Another writes, "I think you are doing a grand work, one that is especially beneficial to mothers. I wish you God speed." Another writing for information, says, "I think of joining for the benefit of my children."

A member of the class of 1883 writes, "My memoranda is imperfect, but I have had no help, and a small library for reference. I am not discouraged, but shall, with God's help, prosecute the four years' course." Another of the same class says, "Whether I ever succeed in completing the course or not I feel that my one year's connection with the society has been a benefit to me. I am sure I shall in future be more careful about my reading. Life is not long enough to read promiscuously whatever falls in our way." A member of the class of 1882: "Please accept my heartfelt thanks for your exceeding kindness in offering to the public so rare a chance for education as is given to the members of the C. L. S. C. I am looking forward with great interest to the work of our third year. * * * I am determined to complete the course if life and health are spared." Another says, "Had it not been for the cheering influence of one of our mottoes 'never be discouraged' I think that I would have abandoned the course entirely; but it encouraged me to hope for better times and greater opportunities to devote myself to the course. I think that during the next year I will have more time to give to it." Another member says, "When we saw the reading we at first thought there was altogether too much history for plain country people, but on second thought we concluded that God had given us just as strong intellects as he had given to those who were in the cities and towns, and that if they could master the allotted amount of history, and appreciate it, so could and would we, and after reading for a month we are growing to almost love our work."

At the time the C. L. S. C. was organized, in 1878, Dr. Vincent presented a number of letters from eminent men throughout the country expressing a favorable opinion in regard to the scheme. For over two years thousands have now been giving the plan a practical test by undertaking the course of reading prepared. Their views are not matters of theoretical opinions, but are the outgrowth of an experience that has been personal, and must therefore convey a weight of authority that cannot be gainsayed. We quote below from some of the letters members have written on the subject. Says one, "I think the C. L. S. C. is the grandest organization of the present time for giving to the masses a general and needed education fitting or suitable for the intelligence of modern times." A member of the class of

1883 writes: "It gives me pleasure to say, that the 'Chautauqua course' has been most gratifying and successful in the direction wherein I looked for benefit. I know of no movement so helpful in certain ways to the masses. It will supercede the flashy literature of the day, and do away with the gossip, which fills up the idle hour. God bless Dr. Vincent and his fellow workers in this good cause." Another says, "I consider myself greatly privileged in having the opportunity of reaping the benefits of such an institution, and I think you, as the originator, deserve the earnest thanks and sincere gratitude of the vast number of women whose aspirations for mental and moral culture so far surpass their opportunities. I think future generations will 'rise up and call you blessed.'" Another writes, "Let me add my testimony to that of thousands, who consider the C. L. S. C. an inspiration. I consider it the *greatest boon ever received by American women*, and I know God gave you the idea. I say 'women' because I am one and know whereof I affirm. Its benefits are for all. * * * After hearing you unfold your great plan in the assembly chamber at — a year ago last May, I came home rejoicing as only one can, who having once been a teacher, and having a thirst for learning, had for eighteen years been chiefly occupied in the nurture and training of eight children, with no time for reading more than the secular and religious newspapers." One of the class of 1882 says, "It is my intention to go on with the course even though I make such slow progress at times. After this course is finished I sincerely hope something of the same kind will be ready to take its place. It surely meets a want long felt. There are many, very many, that would find it simply impossible to do anything more than is now required. I for one am glad that we have the C. L. S. C."

C. L. S. C. ROUND TABLE.*

Dr. Vincent read the papers that had been handed in.

"I noticed that Prof. Holmes said the Bédé Bible. Would he so pronounce Adam Bede, George Eliot's novel?"

No; because Bede is properly spelled Baeda, showing that at the time of its pronunciation in Anglo-Saxon, it was pronounced Bēda.

"When and where shall we probably get the Chautauqua story now being read by Pansy?"

I think that "Pansy's" stories are all published in a Cincinnati paper. I may add that this story is written for the uses of the Circle, and that it is to be enlarged—this is but the introduction—it is to be enlarged, and in the course of another year it will be put into book form, and be required to be read by every member of the Circle during the fourth year. There is to be a great deal in that story you have not caught a glimpse of yet.

"I dursent." I dare not.

"Frank Beard says, 'If I was a dog.'"

Well Frank Beard has a perfect right to say that. [Laughter]. It should be "were" instead of "was." Was implies fact; were, supposition.

"Prēsensation, or prēsensation?" Prēsensation.

"Let the *person* rise and face the audience and speak so *they* can be heard." *He*, not *they*.

"Should have *took* time enough."

A similar mistake is corrected above. The past participle "taken" should be used.

"Which is correct, Sabbath or Sunday?"

Dr. Boardman in response to a call for his decision on this question, said it would open a theological discussion he did not care to take up.

"Demonstrate or demonstrate?"

Webster gives both.

"Had better, or would better go?"

Prof. Holmes.—I can't say why I prefer the latter way, unless for the reason that a very excellent teacher corrected me from "had better" to "would better" as a part of my earlier education. I heard some one over here say what I

thought myself; take the "better" out from between had and go, and you can't say, I had go.

A voice.—The older form was "would better." The contraction was "I'd," but we changed that to "I had."

"To what extent should *r* be trilled in pronunciation?"

Every time before a vowel.

"Milan', Mī'lan, or Mīlan'?" Mī'lan is preferred by Webster.

Is there such a word as "enthuse?" No.

"Do you say In'quiry or inqū'ry?" Inqū'ry.

"Is ill ever an adverb?" A lecturer said the other day, "work well and work ill," meaning *badly*.

Dr. Boardman.—If it were not for the negative which is interposed, I should quote the Scripture authority at the time of our last authorized translation: "Love worketh no 'ill' to his neighbor." That is not an adverbial use of it. "Work badly" is better than "work ill." But some do justify the use of "ill" in this connection.

"It is not the time or place to make a speech." It is neither the time *nor* place to make a speech.

"Some one speaking of Christ, said: He eat (ēt) nothing." It should be *ate*.

"How is 'none' pronounced, nōne or nun?" Nun.

"What right have you got?" Cancel the "got."

"What is the proper pronunciation of 'pronunciation, and of plebeian?'" Pronunshiation, and plebē'yan.

"A lady remarked that she was to hear a lecture to-night on the 'antimony of expression.'" [Laughter.] She meant "anatomy."

"After singing a hymn, Dr. Talmage, of New York, will preach." After the singing of a hymn, etc.

"Nā'tional and rā'tional, or nā'tional and rā'tional? The former.

"Shall we say fōrward or fōr'ward?" Fōr'ward.

"Prayer (ai in air), or prāyer. The former.

"Is it good taste to begin sentences with the words 'now then?'" If that expresses your meaning it is proper to say it.

"When I went to the place which is now my place of residence." To my present place of residence.

"She don't make it like I do." [Laughter] How would you say that? A voice.—She does not make it as I do.

"Is it right to say 'it is real good?'" Really good.

"An instructor said, 'let your text-books at home.'" Leave, etc.

"Is the expression, 'a couple of centuries' elegant?" No.

"Should the word protoplasm be applied to living matter?"

Dr. Boardman.—In ordinary speech when I would not be specially careful, it strikes me that it would be quite proper to speak of living matter as protoplasm; but if I were to be exact in speech, and addressing so cultivated an audience as the C. L. S. C. always is, I should of course say *bioplasm*.

"Arkansaw or Arkan'sas?" I say Arkansas.

"Is it allowable at any time to end a sentence with a preposition?" When it is really a part of the verb it is proper.

"Is it *only* or *ōnly*?" It is *ōnly*.

"I have observed one of the professors use the word standpoint." I suppose it depends what you are at that point for. If it is a point from which to look, it is the best view-point, the best point from which to look. View-point has a little German sound.

Fitch on Memory is recommended to the members of the Circle. It contains instructions on the improvement of that faculty.

It is not always easy to recognize the fact that there is something antagonistic in philanthropy and art. The essence of art is freedom and self-development, though there may be that voluntary subordination to a higher rule which is not incompatible with these. Practical philanthropy aims at making men better than they are, it may be by legislation, by persuasion, by inducements, but its end is always modification.—Mrs. Marshall.

*Hall of Philosophy, Monday evening, August 9th, 1880, Dr. Vincent presiding.

THE USE OF THE WILL IN PUBLIC SPEAKING.

[The following is an outline of the first of a course of lectures on Public Speaking delivered at the Universities of Aberdeen and St. Andrews, and Allegheny College. The method, as the reader will see, necessitates a pupil. It requires practical illustration. It is somewhat after the manner of a manual of military drill. It is an intellectual drill, and a severe one, and, when fully carried out, constitutes a Training School for Public Speakers.]

The most satisfactory voice or delivery is not as a rule that which comes to the speaker without an effort or a thought of his own, it is that which he acquires by an exercise of his will. By an application of his will the speaker rids himself of the impediments that hinder him, and remedies the defects which mar his work; by a persistent use of the will he makes the attainments which contribute to his efficiency, and utilizes the accessories that are tributary to his highest success.

Having now struck a method of training for the student in Public Speaking, let us put it to the test. Let us test it in the acquisition of what the speaker needs first of all, and in many cases most of all—a good speaking voice. A few, a very few comparatively, have such a voice by nature, and even where nature confers the blessing of a voice of adequate strength, she seldom adds the desirable flexibility or modulation. So, whether it be a stronger voice or a more manageable one that the speaker needs, his only method of acquiring it is that of willing it into his possession. I say the only method, because this is the only method by which the speaker is enabled to appropriate, and really make his own, the new and necessary voice. All other methods fail in this crucial test of appropriation.

Take for example the method of imitative elocution. It proceeds upon the fallacious assumption that a good speaking voice may be acquired by acquiring the voice of an actor or elocutionist, and that in order to teach the art of Public Speaking you have only to teach the art of dramatic recitation. The failure of this method is no more conspicuous than the reason for the failure. The dramatic reader does not appropriate the voice which he has acquired by imitation from his "lessons in elocution." He does not assimilate it, does not make it his own. He cannot converse in it. It is the voice of a part, which the reciter or actor is playing. You will notice that the voice with which the dramatic reader informs the audience what he intends to read, is a very different voice from that with which he reads. It is only while the student in elocution is "speaking his piece" under the tuition of his coacher, that he speaks in the dignified bass, or the melodious baritone. If he happens to discuss the method he is pursuing he will demonstrate its absurdity by dropping it just where it ought to be of service to him—in his colloquial voice. That remains as undignified and as unmelodious as ever, and yet that colloquial voice, as we propose to show hereafter, is the speaker's main dependence. Furthermore the dignity of the recitation sounds as artificial as the want of it in conversation is natural.

The preacher may succeed in manufacturing a voice of some merit while imitating the elocutionist who drills him into, or drills into him, the voice of the ideal Hamlet. But when the preacher ceases to appear in his "part" and reappears in his pulpit, he reappears in his own voice, which may sound more like the vulgar falsetto of the grave diggers than the well-bred baritone of the Prince of Denmark. That the pupil in imitative elocution, or dramatic recitation, does not notice this is conclusive evidence of his self-deception with respect to the best method of securing a voice that will be as permanent as it is suitable, as available in conversation as it is in declamation.

The same remarks apply to the fallacy of assuming that

you can acquire an adequate and enduring speaking voice by acquiring an adequate and occasional singing voice. The speaker's voice is a perpetual voice for perpetual use—the singer's and the elocutionist's is an occasional voice for occasional exhibition. The elocutionist's voice is the voice of the elocutionist, the singer's that of the singer, the speaker's that of the man. So that no dependence can be placed on lessons in imitative elocution, or dramatic recitation, or singing for creating a competent speaking voice, since the speaker must have a voice of his own, and that he cannot have unless he has a will of his own.

Another word of admonition with respect to what is not essential to the student in Public Speaking. He does not need lessons in bronchial anatomy in order to learn how to create a good speaking voice, or acquire an effective delivery. The anatomical illustrations in the books on elocution are of no more consequence than their triangles alive with tadpoles, or their pictorial examples in the awful art of gesticulation. A chart of the windpipe is of no more value to the public speaker, than a picture of a bagpipe is to the opera singer.

The Public Speaker has no use for the physiology of the voice. It is quite immaterial to him whether his voice is produced by the larynx or the calf of the leg. It is not of the slightest assistance to him to be informed that "nasality is produced by the lowering of the velum on one side and the lifting up of the base of the tongue on the other." He will get rid of his nasality, not by talking about it, but by talking without it. The only way to avoid it is—to avoid it. No drunkard was ever reformed by a diagnosis of delirium tremens. If there is no will of his own to appeal to, no appeal will be of any avail. You may make him weep, but you cannot make him act. You cannot reach a bad habit unless you set the will against it. A bad voice is a bad habit, to be got rid of just as any other bad habit is to be got rid of, by turning the will upon it; a good voice is a good habit to be acquired, just as any other good habit is to be acquired, by setting the will to acquire it. If your voice has a tendency to go up, you are to do with it just as you should do with your elbow if it has a tendency to go up at the table—put it down and keep it down by an exercise of the will. Will it down, and put it down, and keep it down until it stays down without a conscious exercise of the will.

We are after a habitual voice, therefore let the speaker compel himself to speak habitually in the voice which he wishes to acquire. Volume, flexibility, modulation, compass, control, variety—these can all be acquired by willing their acquisition, and this is the only method by which they can be satisfactorily acquired.

Passing from a defective voice to a defective use of the voice, let us try our method upon one of the most common and most serious vices known to Public Speaking, the vice of indistinctness. Nor is the defect more common than a popular remedy for it, which we here propose to combat—earnestness. It is maintained that in order to speak skillfully and effectively, the speaker has only to be "in earnest" and "full of his subject," just as it is claimed that sincerity is a guarantee of success, or feeling right is a warrant against going wrong. The one theory is no more preposterous than the other. Facts are against both. The fact is that those speakers who are most thoroughly "in earnest" and most intensely absorbed in what they are saying, are in many instances, for that very reason, the most difficult speakers to hear. In proportion to the importance they attach to what they say is the difficulty of making themselves heard. It is the terribly "in earnest" preacher who bursts into tears in the process of uttering the inarticulate sentiment which affects him so deeply. The ancient adage is certainly reasonable, if you would make your hearer cry, you must cry yourself, but certainly if you would have your

hearer know what you are crying about you must tell him. The speaker's emotions should be as intelligible and coherent as his thoughts. Of what use your earnestness if it be inarticulate? It may be inarticulate earnestness.

This suggests another popular panacea for the ills the speaker is heir to. It is this—in order to be right, all he has to do is to "be natural." Here again facts are fatal to the theory. In a majority of cases to be natural is to be wrong, since a bad articulation is just as natural to the many as a good articulation is to the few. The same may be said of all other bad habits whether of voice, or dress, or address. It is quite as natural for some of us to be precipitate and inarticulate as it is for others of us to be deliberate and distinct. Some are, and some are not, endowed by nature with a physical apparatus admirably adapted for articulation and enunciation. The Earl of Chatham and Henry Clay were. Charlotte Cushman said "God gave her a mouth of peculiar conformation which enabled her without an effort to make a whisper heard to the remotest corner of a large auditorium." Demosthenes, Plunkett, and Edmund Kean, however, were not blessed with so advantageous a natural conformation, and it was not by simply being in earnest and absorbed in their subject, but only by an effort of the will, conscious, energetic and persistent, that they were enabled to make themselves distinctly heard. Curran was quite right when he declared that his shrill and fractious voice was "in a state of nature," and he was quite right in resolving to bring it out of a state of nature into a state of efficiency, which he did by bringing his will to bear upon it.

Another function of the will in Public Speaking is to compel the mouth to form the words and the throat to make the tones. This is indispensable to a good articulation. No words formed by the throat can be articulate. The attempt to form both the tones and the words by the throat is a habit of inarticulate earnestness. It is so "absorbed in its subject," and so intent upon "being natural," that it takes no account of this fundamental law of nature. To obey it will require an exercise of the will to which the "earnest" speaker has hitherto been a stranger. This so far from being the child's play of lessons in dramatic elocution is a man's work in self-discipline and self-culture.

This method of cultivating the voice leads to the cultivation of an ear for it. Without such an ear for his voice, the speaker will know no more about the deficiencies of his voice than the deaf person knows about the deficiencies of his. Command over the voice is impossible without familiarity with it. The deaf mute is mute from ignorance of his vocal organs. He does not know that he has the organs of speech, much less the power to exercise them. It is only recently that an attempt has been made to remove this ignorance and awaken this sense of power—or in other words to get at and get hold of and induce the mute to lay hold of his will. Much of the prevailing indistinctness, and inarticulate earnestness is owing to a similar ignorance and inertia. The speaker has never made the acquaintance of his own voice. Like the deaf person he does not know where it is going, or where it is failing to go, what it is doing, or what it is failing to do. It is only by an exercise of the will that the speaker can ever acquire a good ear for his own voice, or train his own voice or elocutionary instinct.

The student in Public Speaking cannot begin too soon after his voice is what is called "formed" to look after it with his will and keep an anxious and alert ear upon it. Like every other habit, that of indistinctness or slovenliness of delivery, will grow with the growth and strengthen with the strength. A case in point occurs to me. It will serve as an illustration and an admonition. It is that of a preacher who had this habit of indistinctness while a student, but would give no heed to criticism. He considered such matters beneath one so much "in earnest," so pious, and so

deeply "absorbed in his subject." The consequence is that his precipitate and incoherent enunciation has become so old a habit that he can no more get rid of it than he can get rid of his obstinacy. Now, this gentleman comes up to the requirements of the popular opinion on the subject of Public Speaking. He "throws himself with his whole heart and soul," and we may add body, "into his work." He "forgets himself and thinks only of his subject." He has taken expensive lessons in dramatic recitation and gesticulatory gymnastics. He can "render" certain passages of Shakespere with almost as much imitative distinctness as his coacher. Nevertheless this elaborately educated and expensively equipped preacher is afflicted with and afflicts his hearer with one of the most defective styles of elocution known to Public Speaking. He has no ear for his own voice. His elocutionary instinct is at its lowest point of development, if its development can be said to have begun. His will is useless to him. It is torpid. To cure this defect would be to quadruple his usefulness. But it is too late for the cure. It is almost impossible to control the voice after it has had its own way throughout the formative period of youth.

Public Speaking is like aiming. It is a mental exercise that cannot be reduced to rules. The Indian becomes as accurate with the arrow as the Englishman with the rifle. The root of this is a concentration of the will which baffles analysis, and defies rules and needs none. But it is none the less, nay, it is all the more, useful as a fact to the speaker who should make the most of it in his art. His success like that of the juggler with his knife, will depend upon the intensity with which he turns his will upon the mark. By such an exercise of the will he works up an ideal, and works toward it. The imagination is stimulated by it, the intellect aroused, and the animal galvanic currents set in motion.

MODELLING IN CLAY.

To the Modellers at Chautauqua in 1880, greeting:

May I recall to your memory certain things that I tried to make clear while we worked and talked together? We found by actual experiment that a most common mistake of beginners in modelling or drawing, is to ignore the great mass of the brain. We found by actual weight that the head has nearly four times the bulk of the face, and yet, curiously enough, this is not fully realized without practice in elementary art, since young and old, ignorant and cultured, will be apt to produce the same prehistoric types, all face and no head, such as one sees in the works of primitive and half savage peoples. Most of you may remember a drawing on the black-board, by some small boy, which I preserved during the modelling classes, to exemplify this mistake which may be called universal. We found, however, that by the right kind of practice and observation, the beginner could pass through the stages of art that have occupied centuries, and acquire in a few hours cultivation enough of eye and hand to make distinctively human heads, instead of monstrosities, in clay.

But first we had tried some simple exercises in geometry—corner stones for our temple of knowledge. Then we made a few shapes that were representative of all possible kinds of surface.

Convex, Plane, Concave.

We made, moreover, many little balls, and other elementary practice in handling and shaping the clay. Let me suggest here that babies at home may be made very happy in making little balls of many sizes, which they will often name for members of a family. After these have been dried and hardened in the oven or fire, it is delightful to see how

much more they will be to their makers, than things bought. To skillfully make balls, too, is a long step toward good modelling—and quite enough result to reach with the little children during weeks or months.

You saw how all the little crumbs, as they dried, could be mixed again with water and used for modelling; and you found how a little care to avoid leaving dry clay on the hands, would enable you to work with neatness and comfort.

The objects modelled by the class in the first attempts generally fell in pieces, but those of the subsequent lessons of each pupil, were better constructed, and could have been baked, had Chautauqua possessed among all its other advantages, a terra cotta kiln.

For those whose object was school or Kindergarten work, there were further exercises according to Froebel's plan of dividing cubes!—by cutting cubes of clay with a fine wire. There were birds and beasts enough made to start a small aviary, and a fair zoological garden, and in the midst of all was one voted to be "the connecting link." Several people seeing some of these things through the windows, came in to inquire the price. A majority of the members of the modelling classes chose the more artistic branch of work, on heads "*in the round*" and in *bas relief*.

For one exercise a number of the modellers split their heads (their clay heads) with a wire, and attached one of the halves to a clay background. It was easy to see that this half head on a ground did not constitute an artistic relief. Something more was to be done, and it was found that a conventional flattening of portions, or all of the work was requisite.

Medallions were made in many degrees of relief, from very low relief like coins, to "alto-relief." The classes all did some plaster work also, to illustrate the process of making moulds suitable for terra-cotta medallions.

Let us hope that many eyes have been aided by these lessons to see with a truer culture the beauties in works of art, and in the marvelous human countenance.

Eagleswood Art Pottery, Perth Amboy, N. J., Jan. 8th, 1881.

TO BE CONTINUED.

10x1=10.

CHAUTAUQUA DIVISION OF LOOK UP LEGION.

MOTTOES.

Look up and not down;
Look forward and not back;
Look out and not in,
And lend a hand.

PLEDGE.

We, the undersigned, wish to be manly (or womanly) and Christian in our character, and we therefore pledge ourselves to be as far as we are able, truthful, unselfish, cheerful, hopeful, and helpful, to use our influence always for the right, and never fear to show our colors. We also pledge ourselves to use our voice and our influence against intemperance, the use of vulgar or profane language, the use of tobacco, affectation in dress or manner, disrespect to the old, ill treatment of the young or unfortunate, and cruelty to animals.

We will aid and support each other in carrying out this pledge and the spirit of our mottoes.

Address all letters to Mary A. Lathbury, Orange, New Jersey.

We promised to describe this month a work for older members of the L. L. which would be of value to pastors of churches. It is, in fact, "a Pastor's Aid" of a most efficient kind.

The extract below (from the *Christian Register*), is a happy description of a real work, as we have ourselves witnessed it. It is called the "Correspondence Club," of the South Congregational Church, Boston, Rev. E. E. Hale, pastor. This church has "the love that seeks and follows" the unfortunate and sinful that drift away from it into other cities

and states, a system of following by means of correspondence with fraternal clubs here and there, who are always ready to "lend a hand," and help to capture a soul astray. They also enter heartily into mission work—home and foreign—and keep records that are most helpful to a pastor. The happiness that this work gives to those who engage in it is one of the pleasant features of the work, and they do not yet know how it is forming their lives into shapes of beauty and truth.

CHURCH WORK.

"What do you mean," said Nahum, "in talking of a club which does the work of a church?"

"I mean what I say," said Paul, rather more gruffly than was necessary. "You do not suppose the minister does it all."

"No," said Nahum, meekly. "I know that the minister is expected to train the church to do without him as well as with him. I dreamed one night that I was ordained; and when I woke up, I was sure they would do without me quite as well as with me."

"Tell him about your meetings at the Church of the Life Eternal."

"Why," said Laura, "there is not much to tell, nothing to be put in print. I think it has run five years now. The minister got some of us girls together; and he said there was a good deal of work that we could do as well as he, that he wanted us to meet as often as once a week, to see what we could do. We have pretty rooms at the church, and he meets us there. When he wants the whole club, it is summoned. For instance he wanted to send a library out West; and every member of the club brought one or two books, and *Harpers and Wide Awakes*, and the whole club met to cover books and paste in the name, and box them. That was a gentleman's night. Some of the boys did the printing; and the big boys furnished the packing cases and nails and hammers, and saw to the expresses. But, generally, it was only a staff meeting. The staff were five or six girls. The minister, for fun, used to call himself 'chief of staff.' They met at eleven, Wednesday morning, if he did not want them oftener. They wrote more than anything else. But they did anything they were told to do. There is the least possible bit of system about it. We keep a record book and a letter-book, and we index up to our record."

"Index up to our record,"—how grand that sounds!" said Sam. "Still, I see the use of it." And Colonel Ingham asked if, at the next meeting, she would not bring the record-book, which she agreed to do.

But there was very little in it which it is of any use to copy. There was the regular entry of the names of the girls who came, sometimes one, sometimes ten,—apparently, as there was more or less to do. The entries of work done were very various. These are a few of them from two or three days:—

The Ladies' Charity Committee were here, and work was to help them.

Mr. X. dictated notes to A, B, C, D.

Letter read from Rev. C. H. A. Dall, concerning the Calcutta Christmas-box. Letter copied in letter-book.

Wrote twelve copies of the following letter, in behalf of Mr. Thornton's Industrial School. [Copy of the letter.] Directed them to E, F, G, etc.

The next week there comes:—

Counted the money left in the charity-boxes last week for the Calcutta box. \$7.52.

The sub-committee for to-day will dispose of this money for the toys, etc.

Another week, the record is:—

Wrote letters to H, I, J, K. Wrote four announcements of the Christmas service to send to the newspapers. The letter to Mr. Thornton is to ask if we can help them with

¹ The whole series of these divisions of the cube can be seen in the Krauses' Guide—E. Steiger, N. Y., publisher.

books in their Industrial Mission. The letter to Mr. Sprague is about the music for Christmas. We sent Miss Bell — dollars, which Mrs. Holyoke had sent for Houker's Island. Miss Bell has the mission there.

There is to be a meeting of all the old members of the parish and all the present members to celebrate its fiftieth anniversary. We wrote letters of invitation to several of the old members.

Mr. X. dictated his annual report to Fannie Strong.

Appointed a committee of the whole Club to take charge of our table at the Longitude Fair.

That ought to be enough to show that once a week or oftener there will be opportunities enough when a handful of well-educated young women can lend a hand, if they want to. A good deal will depend on their regularity. They will themselves know where to turn for assistance, if assistance is needed. There will turn up a great many things where, if the minister of a church has to arrange for them alone, he will say, "No," and say so rightly. He has much more important matters in hand. But if he knows that five or six intelligent young people will meet him the next Wednesday, ready for just such enterprise, he will drop the note in a basket, and the next Wednesday he will say "Yes," and that thing will be done. To Mr. Dall in India, the arrival of a box with a few dollars' worth of toys in it is of far more interest, if he knew that a dozen young people have interested a circle of friends in it, than if he supposed an old college friend had given an order for it at a toy-shop. And the same might be said of every one of the enterprises here alluded to. It is not, of course, the magnitude of the enterprise, it is the temper and heart of the effort, which gives it the value.

As Paul turned over the books, he found at the end of each winter, the general order of the minister which closed the series of annual meetings. He read one of these aloud:—

It is the last day of regular office-work, and the chief dictates the following farewell *General Order* to the staff:—

"1. The chief of staff heartily thanks the young ladies for their prompt and faithful attendance, and the willingness they have shown to take part even in the humblest labors.

"2. The work of the winter has not seemed important in any single line; but nothing can be called unimportant in a world where the finite and infinite are so closely mingled that no angel of light would venture to say where one begins and the other ends.

"3. Especially in the work of a Church of Christ, is it impossible to say that anything is small. All other organizations claim the privilege of limiting their own field. This is too apt to end in a wish of their officials to keep people out. As Mr. Dickens said, their effort is 'how to do it.' We have had an instance of this in our work here this winter, in the failure of the Sailors' Home. But the Church of Christ must never admit that anything is impossible. If it fails, it is only because it has not worked in the right way. It may limit its territorial field, as we do. But, within that field, it must not say that anything is impossible. It must not say that people are too bad to be helped, nor may it say that anything is hopeless.

"4. The Church also must, of course, recognize that, as nothing is great to God, nothing is small. As we undertake to work in and for the Church, we must be as ready to attend to the least detail as to the most brilliant service. The blacksmith's boy who shoes the field-marshal's horse may be in a duty more important than that of the color-bearer or the trumpeter.

"5. The chief of the staff begs the young ladies never to fall into the habit of questioning anxiously about what they have done, if only they have done it in good faith, for the best they knew, and with all their heart. God could carry out any of his purposes without our help. But he is pleased to employ us, and that should be honor enough for us. As between duties, this is certain, that we are to choose the duty which comes next our hand rather than wait for an uncertain duty in the future. As between two duties, both next our hand and of equal importance, we may choose that which pleases us most, or for which we are best fitted. If we have made this choice faithfully, it then becomes God's appointment, and he is willing that we should leave the issue with him. What we call failure he may call success, and what we call success he may call failure."

MUSICAL DEPARTMENT.

My object is to make the people of this country and their children, sing, and to make them sing for noble ends.—*John Curwen.*

TONIC SOL-FA.

If I hold up before a class, either of children or adults, several objects of different colors, as red, blue, and yellow, the colors will be distinguished and named without hesitation. If I produce in their hearing a series of tones, say 1, 4, 6, 5, 7, 8, of the scale, probably not one who listens can describe or name the tones, although the class may include several who have studied music, and sing or play. Why this difference?

It arises simply from the fact that colors have been observed, compared and named from the earliest dawning of the faculties. Tones have never been so listened to and analyzed except by those who have made a special study of music, and not usually in any adequate degree even by them. If the ear had been as carefully trained as the eye, the ability to distinguish tones would have been as universal as that of distinguishing colors. Indeed, it is questionable whether, under such circumstances, there would be as many *tone-blind* people as there are now color-blind.

This sets forth, in a word, the genius of the Tonic Sol-fa system. *It is a study of tones.* This cannot be truthfully claimed for the old methods. Placing before the pupil, as they do, at the very outset, the difficulties of an arbitrary and complex system of notation, the result is inevitable. The one supreme object of the student must henceforth be to conquer those difficulties and acquire the mastery of the signs; i. e., to read music. The Tonic Sol-faist has a higher ambition from the very first step. He makes a study of tones, of chords, of all possible combinations of musical effect. He desires to possess himself of the world of music. To simply read music in a blind, mechanical way, he regards as unworthy of his thoughts. He expects to penetrate into its mysteries; to follow intelligently its changes of harmony and key; to think music; to write down what he thinks or what he hears; in short, to have as complete command of that subject as he has of any other. All this is true not only of the advanced student, but equally so of the beginner, in his degree, and in all stages of progress to the end.

The immensely superior results of the Tonic Sol-fa system are chiefly due to its simple and philosophical notation. The difficulties of the staff notation are not generally appreciated. We were born into it, so to speak, and have grown up with the idea that it is as much a part of music as music itself. Although conscious that it was a formidable obstacle in our path, yet we have no more dreamed of its removal than we have expected the mountain to be leveled which stood between us and our journey's end. As the mountain must be crossed in order to reach our destination, so (we have supposed) must the staff notation be conquered before we could enter the world of music.

Nearly all the difficulties of the staff notation are artificial. They are not inherent in music itself, but have grown out of the imperfections, or, rather, the limitations of musical instruments, which require mechanical appliances to represent twelve different scales, when there is, in reality, but one scale. As far as the intervals are concerned, there is not the slightest difference to the singer between a song in the key of C and the same song in the key of D flat. But to the player every note is changed. One key seems simple and the other complicated. *By the staff notation, this burden of complications, which belongs exclusively to the instrument, is forced upon the singer.* The mere statement of the case is

better than an argument. It is its own *reductio ad absurdum*.

The Tonic Sol-fa system follows the order of nature. As there is but one scale or alphabet of tones, which is precisely the same in form, whether it be sung higher or lower, so there is but one scale represented. The learner is surprised to find that the old difficulties have vanished. The dreaded thorns have all turned into roses. Moreover, because the system is true, it is also philosophical. Starting out with the sound principle that there is one scale instead of many, the system acts as a commentary on the difficulties of the higher orders of music. Instead of being restricted, as was at first expected by its founders, to the study of elementary music, it proved to be, in more advanced music, of the nature of an interpretation; a delightful means of more fully comprehending the thoughts of the greatest masters. Hence all the Oratorios, Handel's Messiah, Samson, and a dozen others, Haydn's Creation, Mendelssohn's Elijah, the Masses of Beethoven and Mozart, the Passion-Music of Bach, the finest English and German choruses and glees, in fact, all standard works for the voice are published in the Tonic Sol-fa notation.

Beyond this, another result has followed, which is really most surprising. Those who learn music by this, which was thought to be a method for the singer exclusively, find it to be so much more truly an avenue of intelligence that they also prefer to use it for instrumental music, and therefore the catalogue of Sol-fa publications embraces all kinds of music for the organ, piano, and other instruments.

But it must be remembered that the notation, though an essential feature of the Tonic Sol-fa system, is by no means the whole of it. Its study of tones is comprehensive. It teaches not only how to sing them and how to read them, but how to listen to them and to write them. It makes a separate study of time, using a system of names for the purpose that were first invented by the French. It studies tones by chords, thus leading to an appreciation of the principle of harmony. It shows how the grouping of tones about the sixth of the scale produces the plaintive effect which we call minor. In a word, it develops all the musical faculties by processes that are uniformly easy and agreeable to the learner. After the Tonic Sol-fa system is thoroughly mastered, reading by the staff can be gained almost by an hour's study, because *music itself* has been mastered, and when that is the case, the question of representation is entirely secondary.

Reports of the awakening of interest in Tonic Sol-fa throughout the country are very encouraging. The barriers of prejudice are fast disappearing, and those who are to begin to teach the system, perhaps with many doubts and fears, find the work so delightful, and the interest and progress of their pupils so much greater than by the former method, that a feeling of enthusiasm soon takes the place of the old timidity.

Letters for the Musical Department should be addressed to T. F. Seward, Orange, N. J.

Music is a convenient vehicle for conveying and impressing the lessons of the Sunday-school. It is a most powerful aid to memory, serving to render indelible what would otherwise be dissipated and lost, because in childhood the mind is plastic and in its most receptive state; the emotions, the sympathies, are in full play; voice and ear, so obedient to external impressions, are flexible and susceptible to cultivation.—*Musical Herald*.

An old-fashioned Christian says, "Too much singing in an unknown tongue is what ails church music."

EDITOR'S OUTLOOK.

THE curriculum of study in any school or college is the result of careful thought and arrangement. Educators in every enlightened age have regarded it a matter of the highest importance and of directest bearing upon all educational success. They have emphasized the importance of the student's preparation by previous study and instruction for entrance into each new department of inquiry.

Cæsar and Virgil before Livy, and Anabasis before Plato, outlines before minutiae, and things elementary before things subtle and profound. This is harmony with the laws of mind, and hence the way of mental development.

Profiting by all past study and experience, and with not less care and thought, the C. L. S. C. course of study has been adopted. Ranging as it does over a wide field, it everywhere observes these natural, necessary principles. By reference to the studies of this course for the single year of 1881, published in the first three numbers of THE CHAUTAUQUAN, it will be seen that in the department of history there is given a general history and ecclesiastical history in outlines; then comes biographies, the most attractive and easily remembered form in which history can be studied.

The student is introduced to the wonders of Physical Science in what is truly a "Science Primer," and afterwards is brought face to face with its deeper mysteries in the lectures of men competent to perform the task in the simplest and clearest manner.

In the limitless field of literature it will be observed that not a selection which is not classic (first-class) is to be found in the whole course. Because all later literature is debtor to all earlier literature; because, without Homer and Virgil there could have been no Milton and Tennyson, without Cicero and Demosthenes, no Gibbon and Macaulay, it is therefore the proper order to place ancient classics before modern classics. The reader is thus in a position to note the influence of the literature of one age upon that of another. He may make independent observations of literary changes and development.

Theology is taught upon principles and by methods logically the same. Throughout the entire scope of the year's work there is the evident design to provide everything in the most attractive and practical form. The lecture method is largely, but not exclusively used. In the great universities of Europe, and in some institutions of this country, by lecture is the only way in which instruction is given. Furnishing in condensed form the best thoughts of eminent thinkers, its excellency as a method cannot be questioned. However, the C. L. S. C. course is not a university course, but is vastly more popular in its character. The question-and-answer method now being employed has the admirable quality of directing attention to the points of greatest importance, and of fixing them in the memory. But perhaps the culmination of popular methods is the conversation. The naturalness and charm of this manner of teaching enlists the interest of the student at once. Our readers now at work upon "Conversations on Creation," are prepared to appreciate this statement. It has the high authority of Plato and other Grecian philosophers, who chose this method of communicating their thoughts to others. Let not the member of the C. L. S. C. fail to recognize the system pervading the whole plan of the work he has set out to do. He is on an ascending plane, and is to make the ascent by methods eclectic, and the most approved of the times.

WITHIN the past twenty-five or thirty years there has been a wonderful enlargement of the sphere of women's work. A little more than a quarter of a century ago the kitchen and the factory, with an occasional term of school in

the summer season, afforded about all the opportunities of employment available for women. But now all departments of industry for which women are at all fitted are open to them, and in some of these they almost monopolize the field. Our public schools, to use an Irish mode of expression, are almost exclusively *manned* by women, while they stand in throngs behind the counters and desks in the marts of trade as clerks and book-keepers, abound in telegraph offices, and in government departments, and in addition to this are rapidly making their way into the professions of law and medicine, and even into the ministry in some of the denominations. The opening up of the great field of industry to women is but an act of simple justice that society has been slow to perform. Women should have the right to do anything they can do well, and should enjoy equal opportunities with men in laboring to secure a livelihood. But in entering the open door of industry they are received, not as women, but as laborers, and as industrial laws show no courtesy to sex, they must compete with men both in reference to the quality and quantity of their work. To do this successfully they must be thoroughly qualified by careful training for the occupations which they undertake. In the struggle for existence which is always going on in human society as well as among the lower orders, the individuals possessed of the best endowments are surest to succeed. And hence it behooves parents to see, not only that their sons are fitted for their several vocations, but also that their daughters are properly trained to be self-reliant. We would have every girl taught some form of industry, or adopt some profession, so that when she comes to maturity she will be as thoroughly qualified as the boy "to take care of herself." A better era of social life will dawn upon us when every woman, as well as every man, is thoroughly qualified for self-support.

A NEW departure in Sunday-school work has recently come to our notice. The Rev. Edward Everett Hale, pastor of the South Congregational Church of Boston, Mass., has organized in connection with his Sunday-school a class for special instruction in regard to the duties of citizens to the State. The class, which meets in one of the lecture rooms of the church in connection with the regular Sunday-school, is in charge of a prominent lawyer, who is a member of Mr. Hale's congregation. It had been announced that the class would be composed of young men, but at its formation five young ladies presented themselves for membership and were duly enrolled.

While we would by no means be in favor of secularizing the work of the Sunday-school, but would rather if possible impart to it increased spirituality, we see no reason why instruction on such topics might not be imparted to advanced classes with salutary effect. Every Christian owes certain duties to the State, which in their sphere are as important and imperative as those he owes to the church, having received the divine sanction and endorsement. The Master enjoined upon his followers to "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." The Apostle Paul declares that the "powers that be," *i. e.*, the various forms of government, "are ordained of God." The discussion and consideration of the fundamental principles of these God-ordained institutions cannot be foreign either to the pulpit or the Sunday-school. Neither are they unfit topics for conversation on the Sabbath day. The new experiment of which we write is certainly worthy of candid consideration by all fair-minded people. Mr. Hale is a minister whose zeal in all good things keeps him constantly employed in devising means to elevate and benefit the rising generation, and he does nothing for the sake of creating a sensation. He is the author of the well known work entitled "Ten Times One are Ten," to helpful hints obtained from which the Look Up Legion owes its origin.

THE literary world has sustained an irreparable loss in the death of the eminent novelist, Mrs. Cross, who is better known to the public under her *nom de plume* of George Eliot. Her death occurred at her home in London, on the evening of the 22d of December last. She was born in Warwickshire, England, in 1820, and her maiden name was Marian C. Evans. Her father was a Presbyterian minister, and took great pains to secure for his daughter a liberal education. He paid special attention to her literary training and she made such rapid progress in this department that at the age of eighteen she was a regular contributor to several newspapers and periodicals. When she was about twenty years of age her parents died, and she went to London to engage in literary pursuits. She at once obtained employment and soon became a contributor to the *Westminster Review*, and was afterward, for a time, associate editor of that periodical. For nearly twenty years she toiled in the field of general literature, and during this period translated Strauss' "Life of Jesus" and Feuerbach's "Essence of Christianity." Her first work of fiction was entitled "Scenes from Clerical Life" and was published as a serial in *Blackwood's Magazine* during 1857, and appeared in book form in the following year. This was followed by the publication of "Adam Bede" in 1859. This powerful novel at once gave its author a place among the foremost writers of fiction in England. It was speedily translated into both French and German, and also passed through several editions in this country. From this time onward her success as a novelist was assured, and her works met with a most flattering reception from the public. She thenceforward devoted herself almost exclusively to the writing of fiction. After "Adam Bede" came "Silas Warner;" then "Romola," "Felix Holt," "Middlemarch," "Daniel Deronda" and "Theophrastus Such." Her two poetical works, which she valued more highly than her novels, "The Spanish Gipsies" and "The Legend of Jubal," were published respectively in 1868 and 1871. Her receipts from her publications during her literary career amounted to about \$160,000.

As a writer George Eliot has a style and method peculiar to herself. In her works one does not find the broad, sunny humor and grotesque caricature which abound in the novels of Thackeray, nor the minute descriptions, sparkling wit, and laughter-provoking mirth which characterize the pages of Dickens, but she excels in the faithful portrayal of the quiet scenes of humble rural life, and the personages who appear in her pages are so real and life-like that we at once feel at home in their society. She also displays extraordinary skill and clearness in the delineation of character. A pure and lofty sentiment pervades all her writings, and her style of construction is more distinguished for strength and force than for grace and beauty. She everywhere weaves her own thoughts into the thread of the story, and the chief actors often speak her sentiments and advance her theories of society and life.

SELF-CULTURE, as the term is ordinarily used, implies the endeavor that is made on the part of the individual for the unfolding and perfecting of his nature. It differs in this respect from the culture obtained through schools of learning, in that the latter is largely attained by means of instruction and training received from others, while the former is achieved mainly by the personal energy of the individual in the use of the means at his command. Both have the same end in view, and aim to accomplish the same results, *viz.*: the complete development of all the capacities and powers of the man so as to fit him for the highest possible efficiency in his sphere of life. Culture in our higher institutions of learning is attainable only by the few. By far the larger part of mankind have neither the time nor means at their command to enable them to secure the benefits which result

from pursuing an academical or collegiate course of study. But self-culture is possible to all, inasmuch as every nature is susceptible of improvement. Means for self-improvement abound in every condition in life, so that self-culture is possible even amidst the most unpromising environments, if the individual is only possessed of firm determination and untiring perseverance. The great deficiency in culture which exists among the masses arises, not so much from lack of opportunities for improvement, as from an absence of a disposition to make a wise use of the means and advantages at their disposal, and to utilize them for the purpose of developing the potential energies of the soul so as to insure the highest possible perfection of the mental and moral powers.

One great design of Chautauqua has been to foster a spirit of self-culture among the people of this country, and the C. L. S. C. is the outcome of the endeavor to devise a practical plan for inducing and enabling those who are actively engaged in the duties and business of life to enter upon a course of reading and study for self-improvement. The idea has hitherto been too prevalent that the masses need no other culture or training than such as is necessary to fit them for their various trades and vocations, and hence many have sought for no higher state than that which enables them to pursue their occupation successfully. But the ground of a man's culture lies in his nature and not in his calling. His trade is not the chief end of his being. His great work is to develop himself, and not to lose his self-hood in his occupation and thus become a mere animated machine. The man is more than methods of work. Only as the man is perfectly developed does he become thoroughly competent to perform aright his work in the world.

But we must not forget that there is a culture of the heart as well as of the head, and that self-culture in the moral sphere of our being is closely allied to that of the intellectual department of our nature, and that the perfecting of our intellectual improvement must be accompanied by a corresponding elevation and advancement of the moral faculties. Any system of self-culture that falls short of this is partial and defective.

BISHOP FOSTER'S book, "Beyond the Grave," ought to be of interest to every Chautauquan, inasmuch as it owes its origin to Chautauqua. It is composed of a series of lectures delivered at the Assembly in 1878, which were taken down by our stenographers, as the words fell from the lips of the eloquent speaker, and were first published in the *ASSEMBLY HERALD* of that year. They were afterwards issued in book form. The problem of the future life and the mode of existence after death are the themes discussed in this volume. The Bishop's treatment of these subjects is the reverse of the dogmatical method usually employed by churchmen in the discussion of theological topics. In the brief preface he states that in these lectures "Authority is not once evoked to silence or answer an objection." Bishop Foster is decidedly averse to dogmatism in doctrine, and boldly declares "that no doctrine can deserve faith, except on the ground that the reasons for accepting it are more convincing than any that can be adduced for rejecting it." After such statements we are led to expect a candid and thorough examination of the subjects under consideration, and are not disappointed. Objections to the doctrines discussed are fairly stated and then are answered in a manly, masterly manner. Difficult points are not hidden from view, or lightly passed over, but are given due prominence and are fully elucidated. He appeals, not to the imagination, but to the reflective reason as the arbiter in the case; he does not seek to kindle the emotions, but strives to convince the judgment and to place the doctrine of a future life on a reasonable basis. In his treatment of these subjects the author proves himself to be

a skilled logician, a powerful reasoner, and an able defender of the Christian faith.

It is impossible in a brief notice like this to give a summary of the arguments employed in proof of these doctrines, or even to mention the many excellencies of the book. We can only say that in our opinion it would be difficult to find an abler exposition of the doctrine of the future life than that which is presented in this volume. The lectures are vigorous in style, apt in illustration, and abound in cogent and convincing arguments. The book has been subjected to severe criticism in some quarters, largely, we think, because it deviates from the dogmatical methods usually employed in the discussion of theological themes, and because the critics do not deem some of the statements made to be in harmony with the doctrines of the church which Bishop Foster represents. His views are eminently Pauline, both in reference to the resurrection of the body and the mode of man's immortality. His conclusions in regard to both of these subjects are in complete accord with those of the great Apostle to the Gentiles, whose orthodoxy no one presumes to doubt. The lectures received the highest encomiums when delivered at Chautauqua, and are worthy of being widely circulated and carefully read.

NEVER before in the history of the country was the outlook of the temperance cause so full of encouragement as now. The numerous temperance movements which have taken place in the past few years, such as the Women's Crusade, the Murphy movement, and others of a kindred nature, although apparently temporary in their character, have left an abiding influence behind them, and have resulted in a marked increase of temperance sentiment in the land. In addition to this, the permanent temperance organizations, such as the National Temperance Society, the Women's Christian Temperance Union, the Good Templars, and other societies of a similar nature, have been persistent and untiring in their efforts to further the interests of the cause. Through the instrumentality of these associations temperance books, tracts, and papers have been scattered like leaves of the forest through every State in the Union, and temperance lecturers have traversed the land in all directions. As a result of these earnest endeavors to promote the temperance cause, public opinion is steadily but surely being revolutionized, and the tide is rapidly turning in favor of temperance. The noble example of Mrs. Hayes in the White House, and the strenuous efforts that are being made by Postmaster General Maynard to banish drinking saloons from the immediate vicinity of the Government buildings at Washington, are significant signs of a revolution of public sentiment in high places in regard to temperance, and are full of encouragement to those who have been faithfully fighting its battles against fearful odds.

The grandest achievement of the past year was the adoption by the State of Kansas, at the recent election, by about ten thousand majority, of a constitutional amendment forever prohibiting the manufacture and sale of all alcoholic liquors within its borders, excepting for mechanical and medicinal purposes. This is the beginning of the end. Constitutional prohibition is destined to be the watch-word of temperance reform throughout the whole country. The success achieved in Kansas has kindled anew the enthusiasm of the friends of temperance, and a call has been issued for a National Temperance Convention to meet at Saratoga Springs, June 21st, 1881, to consist of delegates from all the various temperance organizations of the country, in order to secure concerted action on the part of all workers in the temperance cause. The example of Kansas cannot fail to be productive of good results. Already in Pennsylvania, North Carolina, Nebraska, Missouri, Tennessee, and West Virginia, efforts are being made to bring a similar constitu-

tional provision before the people for adoption. If only the Christian and moral elements of society would combine their efforts and use all the legitimate means at their command, such constitutional amendments might be speedily adopted and enforced in every State in the Union. Let the advocates of temperance redouble their efforts, and before the close of the nineteenth century our country will be redeemed from the withering blight of intemperance, and thereby the cause of temperance will receive a grand impetus throughout the world.

EDITOR'S TABLE.

Questions on a variety of subjects find their way to our table every month, from all parts of the United States, and from beyond theseas. If answered intelligently, they cannot fail to be of great value to our readers. Among ancient philosophers this was the favorite method of teaching. It was our Savior's custom—and even in our day it is the popular method in all institutions of learning. We invite members of the C. L. S. C. and others to send us their difficult questions, and when gathered around their table for the monthly chat, the editors of THE CHAUTAUQUAN will give every question careful attention, and prepare answers to fill the space reserved for their "Table."

Q. "What is meant by 'cuneiform scholar?'" A. We use the words "cuneiform scholar," in the same sense that we say "Greek scholar," or "Latin scholar," meaning one learned in the cuneiform (wedge-shaped) writing found on ancient oriental monuments. This writing seems to have begun about 2,000 B. C., and to have ceased about the time of Alexander. Scholars are still hard at work upon it, and much valuable light by means of it has already been turned upon ancient history.

Q. "What is the meaning of 'cir. B. C. 408?'" A. Question already answered on page 137, December number of THE CHAUTAUQUAN.

Q. "Are any powers of the mind disciplined and strengthened by language-study except the memory?" A. Yes, decidedly. The study of all languages, our own not less than any other, strengthens every faculty and function of the mind. We not only exercise memory, but we analyze, synthesize, classify, compare, infer, &c.—even patience sometimes has "her perfect work." The wisdom of a language school in the Chautauqua plan for popular culture is found in the nature of language-study itself.

Q. "I become greatly discouraged in my history reading because I cannot remember the dates; are there any methods by which the infirmity can be helped if not removed?" A. Memory may be improved, not by arbitrary mnemonic systems, which are more difficult to remember than the thing itself, but by applying the principle of association to things naturally associated. To many persons to remember many dates is a thing most difficult if not impossible. Dates are not all-important though they help to arrange and classify our knowledge. Learn fewer dates and group historical facts about approximate points of time. If we can't do up our knowledge in packages of a single year, then in decades; if not in decades, then in centuries; if not in centuries, then in sections of two or three centuries, and so on. In general terms, memory is faithful as we confide in and trust it. Isaac Newton said that power of retention is the result of close attention.

Q. "When Cyrus the Great laid offerings before the Delphian Oracle for propitiation, vessels of gold and silver were burnt in the fire. He then ordered the molten metal to be taken

out of the ashes, part of it to be cast into the form of a lion, and the rest into plates for the lion to stand on. It was then set up within the precincts of the temple. Of what signification was the lion in that instance? Had it any reference to the lion of the tribe of Judah? Or the insignia used as coats-of-arms by so many emperors and kings since?—[reference to the Lord Jesus Christ.] A. We cannot reply with positiveness, but express our belief that human pride and vain-glory have had a great deal more to do with the statuary of ancient kings, and with the insignia of modern monarchs and nobles than any prospective or retrospective faith in Christ. The lion has almost always been regarded as the king of beasts, and the wearer of such a device on his shield assumed that he himself was one of the kings of men.

Q. (1) "Why do you in this age of the world write female when you mean woman?" (2) Is it not asking too much of the C. L. S. C. to submit to such a use of the word in our required reading?" A. (1) The writer of the History of the World uses just such language as best expresses his meaning. Our friend does not point out the passage or passages in which the offensive word occurs. If he had done so, a more satisfactory answer might be afforded. Does he, as an M. D., believe that "in this age of the world," the word "female" ought not to be used in connection with the gentler sex? If so, he is not in accord with the writers of medical books. (2) The C. L. S. C. is not asked "to submit" to the use of any word not sanctioned by judicious literary criticism.

Q. We have had some discussion in our Local Circle as to the meaning of the terms "classic" and "romantic." Will you give us the meaning of these terms in THE CHAUTAUQUAN? A. Goethe, in his conversations, says, "I call the classic, *healthy*, the romantic, *sickly*. In this sense the Nibelungen Lied, is as classic as the Iliad, for both are vigorous and healthy. Most modern productions are romantic, not because they are new, but because they are weak, morbid and sickly, and the antique is classic, not because it is old but because it is strong, fresh, joyous and healthy." If we distinguish classic and romantic by these qualities, it will be easy to see our way clearly.

Q. "Why is it that in Alaska there is one day in summer on which the sun does not set, and one in winter when it does not rise?" A. The axis of the earth inclines to its orbit 23 deg. 28 min. This causes the direct rays of the sun to fall north of the equator during one half of the year, and south during the other. These rays reach at their extreme limits 23 deg. 28 min. beyond the north pole and to the same distance beyond the south pole. When this limit is reached, the sun instantly begins its apparent return. Thus during one day of each year every point on north latitude 66 deg. 32 min. will receive the sun's rays, and for one entire day the sun will disappear.

Q. "To what extent should I rely upon my own judgment, and how far should I depend upon the advice of my friends, etc., etc.?" A. This is a delicate question, though it is often asked, especially by young people. One of our American humorists says, "If you are going to give advice, first find out what kind the man wants." There is profound philosophy in this suggestion. The safest rule, however, is for a person to both give and take advice sparingly. We think it is Addison, who has written, "I have known several odd cases of this nature—Hipparchus was going to marry a common woman, but being resolved to do nothing without the advice of his friend Philander, he consulted him upon the occasion. Philander told him his mind freely, and represented his mistress to him in such strong colors, that the next morning he received a challenge for his pains, and before twelve o'clock was run through the body by the man who had asked his advice. Celia was more prudent on the like occasion. She desired Leonilla to give her opinion freely up-

on a young fellow who made his addresses to her. Leonilla, to oblige her, told her with great frankness, that she looked upon him as the most worthless——. Celia, foreseeing what a character she was to expect, begged her not to go on, for she had been privately married to him above a fortnight."

EDITOR'S NOTE BOOK.

A glance at our Note Book each month before *THE CHAUTAUQUAN* goes to press, is very suggestive. In it we find a number of items and inspiring thoughts that we have gleaned from our numerous letters, and gathered from our conversations with Chautauquans, that will be of so much value to our readers, and so helpful to our work, that we have decided to transcribe them from our Note Book to *THE CHAUTAUQUAN*. This is a department, too, where "Local Circles" may be represented in short, spicy reports of their best meetings, or a synopsis of a valuable lecture that has been delivered at a monthly meeting. We invite the president or secretary of each Local Circle to keep an eye on the proceedings and forward to us notes for publication—*THE CHAUTAUQUAN* is your magazine, and we shall do our best to give you space to represent your work.

Not a letter nor a dot in *THE CHAUTAUQUAN* for February but is from the unworn face of type bran-new. Our readers will rejoice with us at all improvements, none the less when in the Publisher's department.

Warm expressions of satisfaction and approval come to us for the question-and-answer exercise furnished by General Secretary A. M. Martin. Many have expressed the desire that they be extended to Church History. It shall be done. Church History in this form will appear in due time.

The new and improved arrangement of matter in the Editor's department, beginning with this number, must commend itself to all. This is a natural, logical division, and will prove a great convenience to every reader of *THE CHAUTAUQUAN*. No excuse now for not knowing just where to look for anything the editor has been saying.

It is expected as we approach the opening of the Chautauqua School of Languages of 1881, that articles from the professors in the respective departments will appear in *THE CHAUTAUQUAN*. The original intention to furnish through these teachers, to language-students, suggestions and discussions of methods &c., has not been abandoned, but will be carried out the earliest possible.

Prof. Geo. L. White, manager of the Jubilee Singers, who was seriously injured by a fall at Chautauqua last August, has so far recovered that he is able to move about on crutches, and to ride out in a sleigh. He is still at Fredonia, N. Y., but he hopes to soon be able to take charge of these popular singers in their journeys over the country. When he does this, we predict that his management will be very successful, as it has been in the past.

The Trustees of the Chautauqua Assembly, of which body Lewis Miller, Esq., of Akron, O., is President, held their annual meeting at the Forest City House in Cleveland, O., the 18th and 19th of January. It was too late to get a report of the proceedings in this number of *THE CHAUTAUQUAN*. Dr. Vincent was present and gave the outline of his plan for the "Assembly" of 1881. We shall publish a report of the doings of this body in the March number of *THE CHAUTAUQUAN*.

Rev. Dr. Potts, of Toronto, writes to Dr. Vincent as follows: "There is a young man sitting in my study while I write who has given me an incident which has induced me to write these few lines. His brother in a city of this province gave no evidence of a desire for study, and worked in his father's foundry. After much persuasion he was induced to read upon the C. L. S. C. course, and the effect was such that he asked his father to let him go to college. He is now passing through the university course." So much for the ministry of the C. L. S. C. in the cause of education.

"Hypatia," from the pen of Charles Kingsley, is a romance of great power. It is both historical and philosophical. The author does not simply gather up historical records; he makes himself and the reader *live* in the past. He shows us human nature in an earlier dress. It is a most excellent selection to combine with the weightier reading of the Church History course. A correspondent writes of it as follows: "The Church Historian of Halle University remarked to his class, in my hearing, that the best and most accurate picture of life in the fifth century which he knew of was given by the Englishman, Kingsley, in his historical romance, Hypatia."

We recognize with pleasure the courtesy and kindness of Dr. E. F. Burr in consenting to the use of "Theism as a Scientific Hypothesis," published for the C. L. S. C. in the present number of *THE CHAUTAUQUAN*. This lecture is No. VIII from the author's book, "Pater Mundi." It is but one of the series comprising that volume, and constituting a noble, mighty defense of both Theism and Christianity. No writer of modern times has dealt Atheism harder blows than has Dr. Burr. His style is always vigorous, clear, magnetic. Not a book has come from his pen, "Ecce Coelum," "Ad Fidem" as well as "Pater Mundi," but has received the highest praise from the general reader as well as the advanced thinker.

Some of our readers may remember a statement made at one of the round-table conferences at Chautauqua, about a young woman—a servant girl—who joined the C. L. S. C., in Ohio. From a gentleman at whose house she worked I have received the following:—"Miss —— is now attending the —— Normal school at ——. She lived with us all of last year; was a faithful servant, conscientiously doing our housework. She was a diligent student; took a few weeks of private lessons; pushed on with the Circle work as well as she could; taught a class in the Sabbath-school; saved \$75 of her earnings, borrowed \$50 more, and is now succeeding admirably in her school work, and hopes to be sufficiently advanced before long to teach a small school. She will complete the Circle course. The C. L. S. C. gave her the first impetus in her present course."

With this number members of the C. L. S. C. will complete the reading from the pen of Prof. George Rawlinson. The author of the "Origin of Nations," ranks among the first of English scholars. He was educated at Oxford, chosen a Fellow of Exeter College, and appointed Bampton lecturer in 1859. No more reliable authority on the subjects he has treated may be found in the English language. His "Origin of Nations," in the C. L. S. C. course side by side with the first part of Dr. Wheatley's "History of the World," places a double chart in the hands of the student. We trust he has been read with due care. Back among the beginnings which he discusses are found the premises from which many of the conclusions of modern history are deduced. Not a historic rill of the past which has not flowed into the present. Our ideas of those early periods cannot be too clear and exact.

We have printed 15,000 copies of every number of *THE CHAUTAUQUAN* from the beginning of the volume. Some:

of our friends smiled a skeptical smile when we began with these figures, but at this writing, three numbers, the October, November and December are out of print. Subscriptions in such large numbers have continued to pour in upon us, that already we have reprinted the "*Required Readings*" of the C. L. S. C. course for October and November, and those for December are now in the hands of the printer and will be issued in a few days. Thus we shall be able to continue to supply the course for the year. This is a good indication of the numerical strength of the C. L. S. C. Our readers may *guess* how many our list numbers beyond 15,000. We thank our friends for their kind words concerning *THE CHAUTAUQUAN*. When men like Edward Everett Hale, Dr. Vincent, Bishops Foster, Warren, and Haven, Prof. Eaton, Dr. Buckley, and Mr. H. K. Carroll, with many others, send us their words of appreciation, we do not stop to feel proud, but buckle on the armor and start afresh to make *THE CHAUTAUQUAN* still more valuable and worthy of the friendship of the best people and the best critics in the land.

The first of a series of free lectures under the auspices of the Pittsburgh branch of the C. L. S. C., was delivered in that city on Thursday evening, December 16th, 1880, by Rev. Dr. S. F. Scovel, upon the subject, "Twelve Tangets of the Chautauqua Literary and Scientific Circle." The speaker in his address spoke of twelve points where the work of this organization touches life and character, illustrating each point by a unique and suggestive reading of the letters, "C. L. S. C." We give the points and the readings below, which are but a slight index of the instructive character of the lecture itself: First, it emphasizes culture, C. L. S. C. reading, "Come Let us Seek Culture." Second, it uses abundant natural material, and thus "Cultivates Literary and Scientific Curiosity." Third, it carries on a curriculum for the well educated and "Completes the Long ago Students' Curriculum." Fourth, it relieves the cases of arrested development, and helps the half educated; the C. L. S. C. thus "Comforts the Late Students Class." Fifth, it employs the force of association, and C. L. S. C. may therefore mean "CoLeSCe." Sixth, it incidentally serves to develop rare minds and peculiar gifts which have hitherto failed of early development by ordinary means, and "Compels Latent Susceptibilities to Come out." Seventh, it teaches and stimulates taste, and therefore "Conduces largely to æsthetic Cultivation." Eighth, it touches us at the points of temptation to reading and recreation that are useless and harmful; the C. L. S. C. thus "Circumvents Low Stories Completely." Ninth, it furnishes a way in which our teachers in secular schools and Sunday-schools may be always learning something fresh, stimulating and suggestive in their own work. In this connection C. L. S. C. might read, "Chautauqua Laid up Stores for Children." Tenth, it is a system thoroughly in sympathy with our Democratic and Republican ideas; "Chautauqua Learning Sinking Caste." Eleventh, it aids in the preparation for the common duties of life, and therefore "Conducts Life in Sensible Channels." Twelfth, it is a force in character making, and "Culminates in Leading Souls to Christ."

Not only does any suspicion of an underlying design spoil the brightest glance and neatest repartee; not only does it go against the grain to be caressing, or even genial, on compulsion; but also it must be remembered that those bent on producing a favorable impression, or absorbed in watching the impression they produce, are not likely to have so much room left in their hearts and minds for the better, simpler emotions, the more worthy interests which could alone make them really admirable or winning.—*Mrs. Francis G. Faithful.*

MEMORIAL DAYS.

Twelve days are set apart as days of especial interest to every member of the C. L. S. C., and as days of devout prayer for the furtherance of the objects of this society. On these days all members are urgently invited to read the literary or scriptural selections indicated, to collect some facts about the authors whose birthdays are thus commemorated, and to invoke the blessing of our Heavenly Father upon this attempt to exalt His word, and to understand and rejoice in His works. The selections to be read on the Memorial Days are published (by Phillips & Hunt, and by Hitchcock & Walden) in a small volume—*Chautauqua Text-Book*, No. 7, "Memorial Days." Price, 10 cents.

1. *Opening Day.* October 1.

[The chapel bell at Chautauqua will ring at noon, October 1, and on every other "Memorial Day" during the year. Wherever they may be, true Chautauquans can hear its echoes].

2. *Bryant's Day.* November 3.

3. *Special Sunday.* November, second Sunday.

4. *Milton's Day.* December 9.

5. *College Day.* January, last Thursday.

6. *Special Sunday.* February, second Sunday.

7. *Shakspeare's Day.* April 23.

8. *Addison's Day.* May 1.

9. *Special Sunday.* May, second Sunday.

10. *Special Sunday.* July, second Sunday.

11. *Inauguration Day.* August, first Saturday after first Tuesday. Anniversary of C. L. S. C., at Chautauqua.

12. *St. Paul's Day.* August, second Saturday after first Tuesday. Anniversary of the dedication of St. Paul's Grove at Chautauqua.

The treasury of the United States is literally brimming over with wealth. The surplus this year amounts to £13,176,000 sterling, an amount of which Mr. Gladstone has never ventured to dream, and which all other financiers in Europe must regard with envious despair. The whole of this vast surplus—nearly the revenue of Prussia when she advanced to the headship of Europe—and a million and a half besides, has been applied to the reduction of debt. The American people, half-ruined by their Civil War, insisted on paying off instead of bearing their debt, and amid the most terrible temptations adhered to that resolve with an unswerving persistence which throws a new light upon the future of democracy.—*The London Spectator.*

"I wonder, when we go to heaven,
If there a record will be given
Of all our thoughts and all our ways,
Writ on the face of yesterdays?"

"If so, I pray God grant to me
That mine a noble life may be;
For then I'll greet with joyous gaze
The dear, lost face of—yesterdays."

(Chambers' Journal.)

Miss Mary A. Lathbury, who is now in Boston, Mass., in a letter says: "Edward Everett Hale, whom I see very often, is greatly interested in our work, and a great admirer of *The Chautauquan*. He gave it the strongest and most hearty approval I have heard from any source at a meeting of the Suffolk Sunday-school Teacher's Association here two weeks ago. He says he is amazed at its scope, and glad that it dares to undertake so much."

The Rev. J. H. Vincent, D. D., says: "I am greatly delighted with the December number of *The Chautauquan*."

Publisher's Department.

The Chautauquan.

A MONTHLY MAGAZINE, devoted to the promotion of True Culture. Organ of the

Chautauqua Literary and Scientific Circle.

The C. L. S. C. Department will be conducted by the Rev. J. H. Vincent, D. D., President of the C. L. S. C.

The following studies in the C. L. S. C. course for 1880 and 1881, will be published in this Magazine:

History of the World. A book written specially for the C. L. S. C., and now being published as a serial in "THE CHAUTAUQUAN" exclusively.

October and November.

Origin of Nations, by Prof. G. Rawlinson, M. A. One hundred Questions and Answers on Cyrus and Alexander, by Mr. A. M. Martin.

December

History of the World, Origin of Nations.

January and February.

History of the World. Origin of Nations. Short Studies in Natural Theology, by the Archbishop of York, Joseph Cook and Dr. E. F. Burr. Conversations on Creation, by a Layman. Fifty Questions and Answers on Hypatia and Church History, by Mr. A. M. Martin.

March.

History of the World. Readings from Homer, Demosthenes, Cicero, and Virgil, with elaborate preliminary notes by Prof. W. C. Wilkinson, D. D. Conversations on Creation.

April.

History of the World. Studies in Physical Science. Lecture by Dr. C. W. Cushing, and introductory Science Primer, by Huxley, edited by Prof. S. A. Lattimore, Ph. D. Conversations on Creation. Readings from Standard Authors, Addison, Burns, and Tennyson, with Preliminary Notes by Prof. Wilkinson.

May.

History of the World. Studies in Physical Science. Lectures on Motion and life, by Prof. Holman. The Circulation of the Blood, by Dr. Keen. Reading from Standard Authors: Gibbon, Macaulay, and Washington Irving.

June.

Studies in Physical Science. Lectures on the Place of Science in a Symmetrical Culture, and Common Sense in Hygiene, by Prof. S. A. Lattimore. Review of the Year.

Articles on Music, by Prof. T. F. Seward.

Look Up Legion, by Miss Mary A. Lathbury.

C. L. S. C. Notes and Letters, by Mr. A. M. Martin.

C. L. S. C. Round Table, by Rev. J. H. Vincent, D. D.

Popular Lectures on Science, Theology, Travel, etc., etc., by Joseph Cook, Dr. Jackson, &c., &c. We shall be assisted in the Editorial Department by Prof. W. G. Williams, Rev. E. D. McCreary, Rev. J. H. Vincent, D. D., and others.

In the Editor's Outlook we shall discuss the salient features of Christianity, Moral Reforms, Philosophy, Science, etc.

The "Editor's Table" will be a Department for answering Questions.

The "Editor's Note Book" is for Local Circles; here we shall publish brief reports of Meetings, Lectures, &c., in Local Circles.

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All letters on BUSINESS must be addressed to Meadville, Pa., and everything for PUBLICATION to the Editor. Special Notices, or matter for advertisements, should reach the office by the 5th of the month to appear in the ensuing number.

We have no office in Jamestown, N. Y. Don't send subscriptions there.

The "CHAUTAUQUA ASSEMBLY DAILY HERALD" will be published daily during the Educational Meetings at Chautauqua, Chautauqua Lake, next August, as in previous years. It is the official organ of the Chautauqua meetings, an eight-page paper, forty-eight columns, issued every morning. It will contain full reports of the proceedings of the Assembly.

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THEODORE L. FLOOD,

Editor and Proprietor,

Meadville, Pa.

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"Our Calendar" for 1881.

A Characteristic Quotation for every day in the year, from American Authors only.

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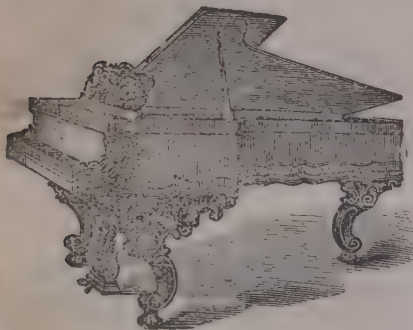
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REQUIRED READING.

HISTORY OF THE WORLD.

CHAPTER XLII.

MACEDONIA AND GREECE FROM THE DEATH OF ALEXANDER TO THE ROMAN CONQUEST, B. C. 323—146.

After Alexander's entrance into Persia, the discontented Greeks rebelled. Agis, the Spartan king, was defeated and slain, B. C. 330. Nor were the Athenians, headed by Demosthenes, and confederated with many Greek states, more fortunate. In the "Lamian War" they were routed at the battle of Crannon, B. C. 322. Out of 21,000 Athenian citizens, no less than 12,000 were deported to foreign countries, and the state was left in possession of the remaining 9,000, who were wealthy, and constituted the "party of order," headed by Phocion. Macedonia, though it had lost Alexander, was not like the monster Polyphemus, when Ulysses had put out his single eye. It severely punished the revolted Greeks, and compelled Demosthenes to commit suicide in order to escape a worse fate.

Antipater, the regent of Macedonia, whom the orator Demades called "an old and rotten warp," died B. C. 318, and left his regency to Polysperchon, an unwise but brave old general of Alexander, who allowed the savage Olympias, his mother, to put Alexander's half brother, Philip Arrhidaeus, and his wife, to death. About B. C. 316 she herself was tried and executed by Cassander, the son of Antipater. The general degeneration of the Greek character at this period is indicated by the fact that in B. C. 317 the Spartans, for the first time, surrounded their city with walls. They no longer trusted in genuine manhood as a sufficient defence. The reign of Cassander over Macedonia lasted from B. C. 316 to B. C. 298. He was an able, intriguing, unscrupulous man, who murdered Roxana, the widow, and Alexander, the son of Alexander the Great; and also induced Polysperchon, by a promise he never fulfilled, to assassinate Hercules, an illegitimate son of Alexander, B. C. 309. Cassander's own family was similarly exterminated by the year B. C. 294.

Demetrius Poliorcetes then seized the reins of power, and after an abandoned and dissolute reign of seven years, abdicated the throne and was kept under restraint for the rest of his life by Seleucus, the Syrian king. Pyrrhus, king of Epirus, then claimed the vacant crown, but was displaced by Lysimachus, king of Thrace. Ptolemy Ceraunus followed and held his position from B. C. 281 to B. C. 279, when

he lost crown and life in a great battle with the Gauls, who had flooded Macedonia, and afterwards ravaged it at will. Repulsed at Delphi, in the following year, most of the Gauls perished from cold, famine, and sword, and the rest took service as mercenary soldiers under various princes. Some of them were enlisted by Pyrrhus in B. C. 274, after his splendid failure in Italy. Military adventurers of other nations flocked to his standard, and in B. C. 273 he acquired complete possession of Macedonia. Pyrrhus had now a great opportunity to build up a powerful empire. But he loved war for its own sake—for its excitements and dangers—and would not follow up his victories, for fear the pleasures of the game should be lost too soon. Frank, cordial, cheerful, he was an ideal gambler, who cared not whether he lost or won. His life was a comparative failure for want of a single purpose, and noble application of talents. In attempting the conquest of Greece he lost his life at Argos, where a tile, hurled by a woman from a housetop, struck him on the nape of his neck, and felled him to the ground, where the enemy cut off his head, B. C. 272.

Antigonus Gonatas, whom he had dispossessed of the sovereignty, succeeded Pyrrhus in B. C. 271, captured Athens in B. C. 263, and Corinth in B. C. 244, but was expelled from the latter by the forces of the Achæan League in B. C. 243. The Achæan League embraced the whole of Achæa, and many of the Greek cities. In principle it embraced all Greece, and might have embraced it in fact, but for the old spirit of jealous rivalry, and love of separate independence. The Greeks had too much of that ungovernable temper that would "rather reign in hell than serve in heaven," to admit of national unity. Still, the Achæan League was an approach to national unity. Each of the federated cities had one vote in the Federal Congress, and independently managed its own domestic affairs, and appointed its own officials. Federal affairs were managed by a General Congress, consisting of all the citizens of the States who chose to attend. That Congress appointed a committee of its own body to prepare measures for discussion; received and conferred with ambassadors; appointed the ten ministers who formed the Council of the head of the State, and also the Strategos, or General, at the head of the State, who united the chief military with the chief civil authority, and who could be re-elected only every other year. No salaries were paid to the members of Congress which for that reason was composed almost exclusively of rich men. The lack of sufficient central power, and the right of secession at will, ruined this political combination, which otherwise might have been strong enough to cope with any adversary.

Other Leagues, similar to the Achæan, existed in Greece; and it was by a message to one of these, the Ætolian, that the Romans first interfered in her domestic affairs. The Spartan state had dwindled into a narrow oligarchy of not more than 100 who possessed the full rights of citizens. Under Cleomenes, B. C. 226, the number of citizens was increased to 4,500, the land of the State was redivided in equal allotments between them and 15,000 selected Laconians, debts were abolished, the public tables, (*syssitia*), and the rest of the Lyncæan discipline were reestablished. A glorious pe-

riod for Sparta followed, and excited the jealousy of Aratus, the General of the Achæan League who traitorously called in the aid of Antigonos Doson, regent of Mæcedonia. Cleomenes was defeated at Sellasia, B. C. 221, and Greek liberty perished on the spot. Macedonia was once more supreme. Thenceforward Greece was distinguished by arts rather than arms, by learning rather than politics. Of the four great schools—the *Academic*, founded by Plato; the *Peripatetic*, (or walking) by Aristotle; the *Stoic*, by Zeno; the *Epicurean*, by Epicurus—"the two former sects were chiefly distinguished by their intellectual, the two latter by their moral teaching." Two minor celebrated sects sprang from the school of Socrates;—"the *Cyrenaic* school of Aristippus, who placed the source of happiness in the gratification of the senses; and the *Cynic* school of Antisthenes, who taught his disciples to despise not only the indulgences but the decencies of life." Diogenes, of Sinope, was one of the latter school.

Philip II of Macedon, B. C. 220—179, subdued the states of the Ætolian League, and in so doing conquered a nation of robbers, that was destitute of good moral principles in international matters, and that never produced a great man. He next assailed the Romans, who were at war with Carthage, but was worsted from the outset. Philopœmon, the General of the Achæan League, then came to his aid, won the great victory of Mantinea over the Spartans, B. C. 207, enabled Philip to dictate terms to the Ætolians, and to conclude an honorable peace with Rome.

Philip had now become profligate, criminal and reckless, and the Romans—pursuing a policy similar to that of the British in India—again declared war against him in B. C. 302. The Macedonians were crushed at the sanguinary battle of Cynoscephalæ, (the Dog's-Heads), in B. C. 197; and Philip, as the price of peace, consented to evacuate all the Greek cities, to surrender his navy, restore all prisoners and deserters, pay 1,000 talents, (\$1,500,000), and to abstain from all aggressive war. The Romans, from motives of state policy, withdrew their garrisons from the great fortresses of Demetrias, Chalcis, and Corinth, "the fetters of Greece," and freedom to all the Greeks was proclaimed at the Isthmian Games by the Consul Flaminius, B. C. 196. Liberty was received with grateful enthusiasm. Shouts of gladness rent the skies. The very life of the Roman general was endangered by the press that crowded to touch his garment, or to see his face.

But the Greeks could not keep the precious boon of freedom thus unexpectedly bestowed by their friends and liberators. The quarrel between the Ætolian and Achæan Leagues broke out afresh, but ended in the extension and augmented power of the latter, under the able and honest Philopœmon. Perseus, a politic and energetic, but niggardly and procrastinating man, succeeded his father Philip, B. C. 179, won his first battle against the Romans, but was utterly defeated in the second at Pydna, on June 22d, B. C. 168. The issue of the last and most formidable trial of strength between the Roman legion and the Macedonian phalanx was long doubtful. Perseus and his cavalry, stricken with panic, fled. Still the deserted phalanx fought to the last, and the select 3,000 perished to a man. It seemed, says Mommsen, "as if the phalanx, which fought its last great battle at Pydna, had wished itself to perish there." The cowardly king made good his escape with 3,000 talents, (\$4,500,000) but was obliged to surrender, and to grace the triumph of his conqueror, Lucius Æmilius Paulus. After that he died in retirement at Alba. Others say that his guards tortured him to death by depriving him of sleep; others, that he ended life by voluntary starvation, and his son is said to have earned his living as a scrivener at Rome.

Macedonia was now at the feet of the Romans, but was kindly treated. The Greek Leagues were dissolved. Rome

looked only to her own interests. The Achæans, B. C. 167, were subjected to the loss of one thousand of their chief citizens, who were unjustly deported into Italy, and kept in prison, without a hearing, for seventeen years, on a charge of having assisted Perseus. When their number had dwindled to three hundred, they were liberated and allowed to return to Greece, in the hope that they would excite disturbances against the Romans. The expectation was realized, and a pretext was thus afforded for fresh interference. War was declared by the Romans in B. C. 146; the forces of the Achæan League were defeated, Corinth was taken and sacked by Mummius, and the last spark of Greek independence was wickedly quenched. Achæa, in the course of a few years, received her Proconsul, and became an integral part of the great empire against which she could not successfully contend.

SYNCHRONOLOGY, B. C. 323—146.

MACEDONIA.	EGYPT.	GREECE.	ASIA MINOR.	ROME.
Perdiccas, regent, 323.	Ptolemy reigns, 323.	Death of Demosthenes, 322.	Eumenes put in possession of Cappadocia, 321.	First Plebeian high priest, 300.
Polysperchon succeeds Antipater, 319.	Alexander's funeral, 321.	Condemnation and death of Phocion, 318.	Battle of Ipsus, 301.	The Tarentine war, 281.
Olympias put to death, 317.	Revolt of Ophellias in Libya, 308.	Zeno, the Stoic, 312.	Hipparchus of Nicaea, lays the foundation of trigonometry, 162.	All lower Italy subdued, 266.
Hercules put to death, 309.	Alexandria, the seat of learning and trade, 275.	Archimedes demonstrates the properties of the lever, 224.	Mithridates V, king of Pontus, 157.	Wins her first naval battle, 261.
Cassander dies, 298.	Red Sea Calcutta, 267.	Roman Commissioners in Greece subdued, 146.	War between Attalus and Prusias, 156.	Comedies of Livius Andronicus acted, 240.
Irruption of Gauls, 279.	Aristobulus, a Peripatetic Jew, flourishes, 150.			Roman legates give promises of support to the Jews, 163.
Pyrrhus killed, 272.				
Battle of Cynoscephalæ, 197.				
Made a Roman province, 148.				

CHAPTER XLIII.

THE ROMANS, FROM THE CONQUEST OF CENTRAL AND SOUTHERN ITALY, TO THE DEATH OF JULIUS CÆSAR.—B. C. 265-44.

In B. C. 265 Rome had reached a position that entitled her to rank as one of the "Great Powers" of the world; the others being Carthage, Macedonia, and Syria. Events had compelled her to become a great maritime state, and to maintain a navy sufficient to guard her coasts and protect her commerce. But Carthage could not brook a rival upon the seas, and war between the two only needed a pretext. How that was afforded is related in the history of the Carthaginians, CHAP. XXXI. The object of the Romans in the conflict was to gain possession of Sicily, and maritime supremacy on the Mediterranean. In B. C. 238 she annexed Sardinia, and afterwards Corsica. In B. C. 227 Proconsuls were appointed—one to administer her possessions in Sicily, the other to govern Sardinia and Corsica. The Proconsul united in his own person the powers and prerogatives of commander-in-chief, governor, and supreme judge. Native authorities were tolerated to a great extent, different privileges were conferred on different parts of a province, one-tenth of the produce of the whole land was claimed by Rome, and a tax of 5 per cent was levied on all imports and exports. A system of just and equal laws Rome never gave to her subjects; although her rule was often better than that of their native governors.

In the war with the Boii (Gauls) and Ligures in North Italy, B. C. 238-236, she extended her borders; and in B. C. 229, with a fleet of 200 ships, cleared the Adriatic of those pests of commerce, the pirates. In return for the benefit, the Greeks acknowledged the Romans as their kin, and admitted them to participation in the Isthmian games and Eleusinian mysteries. About B. C. 232 large assignments of land were made to new and important Roman colonies,

planted in the north of Italy, within the territory of the Gauls, who at once flew to arms and brought on a war, which ended in their subjugation in B. C. 222. The Roman dominion now extended to the great barrier of the Alps, and for the first time in history the whole peninsula of Italy and its adjacent islands were united under one government.

By the Second Punic War, B. C. 218-201, Rome reduced Carthage to a powerless and dependent position, added the greater part of Spain and the State of Syracuse to her territory, acquired the protectorate of the native African tribes, and the command of the western portion of the Mediterranean Sea. She also riveted her power over the non-Latin races of Italy, and established colonies of Romans and Latins all over its surface. The obstinate courage—and rooted self-reliance that would not despair of the salvation of the country after the bloody rout of Cannæ, were certain to prevail in the long run. The wise policy of Tiberius Gracchus, who conferred freedom and the Roman franchise on the slaves who fought for Rome, was another element of assured success. When Hannibal had wasted the country to the very gates of Rome, “the Senate set the example of confidence by offering for sale the ground on which his camp was pitched, and a purchaser was found to give its full price.”

The triumph of Rome in the Hannibalic war brought her into still closer relations with the East, where all things tended to corruption and decay, and patriotism was well nigh extinct. Greece, distracted by internal quarrels; Macedonia, enfeebled and demoralized; Syria and Egypt, degenerate and contemptible,—all invited her interference. Macedonia was vanquished at Cynoscephalæ, B. C. 197, in one of the “decisive battles of the world.” State rights and self-government were allowed to the Greek communities, under the maxim “*Divide et impera*,”—*divide and rule*. Rome now became the mistress of the world.

True to her aims and policy, by skillfully fomenting divisions among the Gallic tribes, and by the valor of her soldiery, she reconquered the Gauls on the great plain of the Po, in Northern Italy, forced them to submit to her sway, B. C. 201-191, and even to repel fresh incursions of emigrant Alpine or Transalpine Celts. In B. C. 192-190 she drove Antiochus “the Great,” the master of all Asia, from the Indus to the Ægean, out of Greece, followed him into Asia, and shattered his power at the great battle of Magnesia, which placed the Syrian empire at her mercy. The 12,000 talents, (\$18,000,000) that Antiochus was obliged to pay as an indemnity, were employed by Rome in preparing for the further consolidation and extension of her empire in Spain, in freedom-loving Liguria,—which was to Roman officers and soldiers what Circassia has since been to Russia, and as Algiers to France—in the Alps and Apennines, and in the islands of Sardinia and Corsica. The victory of Pydna, B. C. 168, destroyed the last remnant of Alexander's kingdom, and finally established the universal dominion of Rome over the civilized world. Epirus was ravaged, and 150,000 of the inhabitants sold into slavery. Where conquered countries were permitted to govern themselves, it was always under the decisions of a resident Roman legate or commissioner.

The Third Punic War, B. C. 149-146, ended in the destruction of Carthage, which the great republican city would not allow to vie with herself in size, wealth or splendor. Her gross and shameful injustice to that ancient friend and ally fired the Spaniards to such frenzied bravery that the Numantians, in B. C. 133, fired their city, and then slew themselves, rather than fall into the hands of the Romans. In Asia Minor they met with less desperate resistance.

All the Roman empire outside of Italy, and the provinces of Gallia Cisalpina and Liguria within it, was administered by governors. These governors received no salary, but were

entitled to certain contributions from the provinces governed, for the support of themselves and court, and might also receive voluntary gifts. They held at once the chief civil authority and the military command in their respective governments, could not be removed during their term of office, nor brought to trial till it closed. If condemned at the trial, the extortionate governor simply paid a fine and remained one of the richest men in Rome. Such a system as this was radically bad. It grievously oppressed the provincials, and fearfully corrupted public morals. The government of Rome itself also changed for the worse. A rich and united nobility stood at the head of the nation. The proletariat, consisting of the poor and the dependents of the nobles, stood at the foot, and were wholly at the beck and call of the aristocrats. A small middle class principally composed of Italian farmers held the place between them. Legally, the highest offices of the state were open to every citizen. He who filled any of them was thereby identified with the nobility. Practically, the chief offices were almost confined to a clique of forty or fifty noble “houses” who regarded it as their right to rule the commonwealth.

SYNCHRONOLOGY, B. C. 265-133.

CARTHAGE.	ASIA MINOR.	GREECE.	ROME.	SYRIA.
First Punic war begins, 264.	Eumenes, king of Pergamus, 263.	Athenes liberated by Antigonus, 256.	Regulus taken prisoner, 256.	Antiochus Theos poisoned, 246.
Defeated in a naval engagement by Duilius, 260.	— Jews.	Aratus the Sicyonian patriot, 252.	Romans admitted to the Isthmian Games, 225.	Seleucus captured by the Parthians, 230.
Gives up Sardinia, and pays 1200 talents, 237.	Prevent Ptolemy from entering the temple, 217.	Polycletus of Sicyon, a famous sculptor, 232.	Defeated by Hannibal at Ticinum and Trebia, 218; at the Trasimene Lake, 217; at Cannæ, 216.	Antiochus defeated at Raphia, 219.
Hannibal made general of the army, 220.	High priest-hood bought by Menelaus, 170.	Carneades, founder of a new academy, 214.	Scipio Africanus banished from Rome, 187.	Jews assist Antiochus in expelling the Egyptians from Jerusalem, 198.
Carthaginians defeated by Masinissa, 152.	Judas Maccabeus retires into the wilderness, 168; wins many battles over the generals of Antiochus, 166.	Zeno of Tarsus, the philosopher, 206.	Sicily conquered, 210.	Battle of Magnesia, 190.
Routed by Scipio, who destroys Carthage, 146.		Battle of Leucopetra, and destruction of Corinth, 146.	Mummius brings the first fine painting to Rome from Corinth, 146.	Lysias expelled from Jerusalem; daily sacrifice and worship restored, 65.

The social condition of the Roman Republic in B. C. 133 was full of the elements of political disturbance and civil war. The wealthy were continually growing richer and the poor poorer. Lands, wealth, political power and offices were concentrated in the hands of a powerful and insolent aristocracy. Official corruption went unwhipped of justice. Cato bitterly remarked that “He who steals from a citizen ends his days in chains and fetters; but he who steals from the commonwealth ends them in gold and purple.” Public improvements of solid and valuable character were carried out at vast expense. Roads and bridges covered the country, and made travel easy and pleasant. A great system of sewers was constructed at Rome, B. C. 180; the streets were paved, B. C. 174; the Pomptine marshes were drained, B. C. 160; P. Scipio Nasica set up a public *clepsydra*, or water-clock, in B. C. 159, so that the Roman citizens, for the first time, might know the time by night as well as day; and in B. C. 144, the great Marcian aqueduct was added to the other aqueducts whose long line of arches, spanning the Campagna, brought a pure and copious supply of water to the city.

Material splendor and moral deterioration kept pace with each other. In vain did the Censor Cato inveigh against the sins and disorders of all classes. He himself, in some respects, was no better than the average, although he was not apparently conscious of the fact. The labor market was overcrowded by freemen, and yet he employed slaves on his own Sabine farm. So did all the great landed proprietors. Their vast estates all over Italy were cultivated by large gangs of slaves,—“captives to the spear,”—men of different nations, whose lives had been spared in battle on condition

of submission to chattel slavery. Cato was one of the most selfish and unfeeling of slaveholders, who maintained that "a slave must either work or sleep." He whipped delinquents every evening with his own hand, classed them with cattle, and treated them as cattle. Admired by many for stern public virtues, he was loved by no one. When such a man was the best exponent of that system which is a flagrant crime against God and humanity, and "the sum of all villainies," words fail in attempted description of the worst.

Bribery, corruption, intimidation were prevalent at political elections. The white garment of the candidate gave the lie to his character. He bought the votes and sold the interests of the electors. Such men have always done so. A flood of impure and vile superstitions from the East deluged the country. The worship of Bacchus was introduced, B. C. 186, and "soon infected all Italy with the most abominable practices of licentiousness, private poisoning, and the falsifying of wills." "The bonds of patriarchal discipline and morality were broken; vices of which it is a shame to speak became common, and slaves were purchased for their gratification; and the most horrible crimes were committed in the bosom of private families." Wild beast fights in the arena delighted the masses of the people, who daily became more "earthly, sensual, and devilish." The terrible description of human depravity in Paul's letter to the Romans, A. D. 60, when read in the light of Roman historical literature, is true to the life of that people, even in B. C. 133, and much more so, if possible, two hundred years subsequently.

The state was on the declivity of ruin, and its descent to the edge of the awful precipice had already begun. What could stay its progress? Statesmen were "few and far between." Servile war raged in Sicily, B. C. 134-132. The large estate, the slave-pen, the brand of ownership, the fetters, the death-dealing tasks, the unmentionable cruelties of the slaveholders, were well nigh universal in that unhappy island. The slaves revolted to the number of 200,000, and defeated several Roman armies, but were finally overcome. One Roman commander crucified all his prisoners, B. C. 133. Another, named Publius Rupilius, put 20,000 to death with tortures. Still the speed of descent to ruin increased. What next could be done? Force had failed, and T. Sempronius Gracchus, an honest, patriotic tribune, proposed legislation. He would substitute free small farmers who owned and tilled their own holdings, for aristocrats who pretended to cultivate large estates by means of slaves. He was an old Roman Parnell. His proposition passed into law. But the aristocrats hampered its execution, and the Senate itself, with Scipio Nasica at its head, murdered him and 300 of his partisans in open day.

Law and order had lost their hold on the people. Scipio, it is true, was banished; but his spirit was dominant in his class. Petty foreign wars were everywhere successful. Roman soldiers fought and conquered, "with the title," as Gracchus truly said, "of lords of the earth, without possessing a single clod to call their own." The Republic seemed likely to degenerate into a body of planters and slaves. But Caius Gracchus stepped into his brother's place as the advocate of popular rights and the redresser of public wrongs. The moment he did so, his doom was sealed. He dreamed that his noble brother appeared to him and said: "Caius, why do you linger? There is no escape; one life for both of us, and one death in defense of the people, is our fate." The weight of the descending state crushed him also. The bloody vengeance taken upon the ancient Volscian town of Fregellæ, (*Cephrano*), which revolted because cheated of the Roman franchise, B. C. 125, was prophetic of his destruction. He was a great and good man, but wanting in tact and discretion. Nevertheless he carried his brother's Agrarian law, with modifications, into effect; transferred the duty of furnishing juries from the Senate to the knights, who were

thereby elevated into a distinct order; and established a kind of poor law, by requiring the state to sell corn at a loss to all Roman citizens who should apply for it;—a measure intended to relieve pauperism, but which really and inevitably increased it. The Senate stooped to the meanest artifices to deprive him of his popularity. It made promises to the people that were never intended to be fulfilled; and when it proclaimed martial law by passing the usual vote: "That the Consul provide that the Republic shall sustain no harm," it was simply to compass the assassination of Caius Gracchus, under the venerable forms of law. Suicide only saved him from murder. The consul L. Opimius, the destroyer of Fregellæ, paid seventeen pounds and two-thirds of gold, the weight of the noble statesman's head, to the ignoble wretch who cut it off and carried it to him. Three thousand additional victims were sacrificed to the rage of the aristocrats. Plutarch says that the bodies were thrown into the Tiber. Cornelia, the mother of Gracchus, was forbidden to wear mourning for his death. This petty malice was nothing to the dead patriot. "The whole earth is the sepulchre of illustrious men," and nations soon mourned sincerely for his untimely taking off. His noble mother, Cornelia, lost all her "jewels," and the race of the Gracchi became extinct, but she never showed her sorrow nor shed a tear.

From B. C. 120 to B. C. 100 the country enjoyed comparative internal quiet. The corruption of the upper classes increased, and the democracy learned from them how to carry measures and candidates in the assemblies of the tribes by violence and armed tumult. Constitutional liberty was constantly and grievously wounded, and all classes were degenerating into a condition that required and would receive the control of one supreme and despotic ruler. Almost every man at Rome was found to have his price. Offices were bought of the people, decisions were sold by the judges, and almost every high public official made an enormous fortune. Three of the six vestal virgins were solemnly delivered by the chief pontiff to the executioner as defiled prostitutes. Externally Rome prospered; internally, she was smitten by mortal disease.

Southern Gaul (*Provence*) was conquered B. C. 121; next came the Jugurthine war, (CHAP. XXIX), B. C. 118-104; and then the invasions of the Cimbri and Teutones, (CHAP. III), B. C. 113-101. The victories of the Consul Marius in the Jugurthine and Cimbric wars raised him to a perilous eminence. He was a rough, hardy soldier, a consummate general, but not an acute, accomplished, resolute statesman. While only a tribune "he established himself in equal credit with both parties, as a man who would do nothing to please either, if it were contrary to the public interest." When a brilliantly successful consul, he endeavored to please all parties, but pleased none. Eighty thousand Roman soldiers and 40,000 camp-followers had been slain by the Cimbri at the battle of Arausio, (Orange), B. C. 105; the consternation was as profound as that produced by the defeat of Cannæ; the "day" seemed as "black" as that of the Allia; a new levy of soldiers was raised with extreme difficulty, but Marius, who was reëlected consul for five successive years, B. C. 104-100, transformed the undisciplined recruits into a standing army, paid, trained, and officered to do the bidding of their chief. With this admirable force he had delivered his country from dire calamity, and its capital, (perhaps) from capture and sack. He also rewarded the soldiers, who had served under him, by procuring grants for them, from the Senate, of land in Cisalpine Gaul and Africa. Had his political been equal to his military ability, he would have been legitimately entitled to the proud appellation of the "third founder of Rome." But he fell into the error of allying himself with men like Glaucia and Saturninus, who were thorough demagogues, and who, despite his promise of protection, were stoned to death by the young nobles, with the

tiles of the Curia Hostilia in which he had placed them for safe-keeping.

Soon afterward Marius made a pilgrimage to the shrines of the Great Mother in Asia Minor;—his real object apparently being to survey the fields in which he hoped to regain his true prestige as a soldier in future conflicts with the great Mithridates, king of Pontus. In the absence of Marius, the cause of the people against the reactionary *Optimates*, or aristocrats, was espoused by Marcus Livius Drusus, whose entire devotion to the latter "was tempered by the strictest purity, integrity, and justice." Drusus brought forward once more the Gracchan reform bill in all its essential features, but was defeated by the Senate and capitalists, who caused him to be assassinated on his own threshold. His dying words:—"Friends and neighbors, when will the Commonwealth have another citizen like me?" were full of despondency of its concord and freedom in the future. He was the last of the sincerely patriotic reformers. Nothing could now arrest the downward rush of the Republic.

The murder of Drusus drove the Italians to despair. Rome, they truly said, was determined to be the mistress, and not simply the head, of the allies. They aspired to be citizens, not servants of Rome, and to share in all the benefits of citizenship. The loss of their champion drove them into insurrection, and the SOCIAL or MARSIC WAR, B. C. 90-88, at once broke out. An Italian Republic was organized, and seemed to be on the point of triumph, when Rome sagaciously averted her own ruin by the "Julian Law," which conferred full citizenship on such of the Italians as had taken no part in the revolt, and also on all such as ceased to take any part in it after the passage of the law. Rome, like Great Britain, knew when to yield as well as when to fight. Once operating upon the line of wise and just policy, her ill-fortune was overcome, successes were gained, and the passage of the further enactment, "Lex Plotia," (*the Plotian Law*) which granted all that the allies asked, put an end to the war.

Marius, who served in the Social War, had not increased his reputation, but his patrician rival, Sulla, had gained great renown, and was therefore selected by the Senate to conduct the war against Mithridates. This deeply offended the veteran, who sought revenge by open championship of the Italians, whose enforced enfranchisement had been partially neutralized by the government, which confined them to twelve, instead of distributing them among the entire number of thirty-five tribes. The further concession was secured by the "Sulpician Law," which was carried by tumult, and which gave the Italians—thus distributed among all the tribes—complete control of the Comitia, by reason of their superior numbers. The Comitia, thus formed, repaid the services of Marius by depriving Sulla of his post, and giving it to Marius, B. C. 88. This impolitic step led to ferocious and devastating civil war.

Sulla rebelliously refused to submit to deposition, appealed to his legions, marched on Rome, routed his adversaries, obliged the Marians to seek safety in flight, repealed the Sulpician laws, wreaked his vengeance on his enemies, and then set out for Asia Minor. Marius, in whose house Sulla himself had found refuge from murder, had been hotly pursued by assassins, and had sought refuge in the marshes of the river Liris, from which he was dragged with a rope round his neck to the prison of Minturnæ, whither an executioner was sent the same night to despatch him.

"The man—one of the host of Cimbric slaves whom Marius had sent home to Italy—no sooner found himself alone with the conqueror of his nation than he was seized with superstitious dread. The eyes of Marius seemed to flash fire in the darkness, and the terrible voice, which this very slave had perhaps heard over the battle din, exclaimed—'Man! durst thou slay Caius Marius?' The executioner

rushed forth with the cry, 'I cannot kill Caius Marius.'" (*Smith's Ancient History*, Vol. iii, p. 67.) The councillors of Minturnæ were shamed by his example, and sent the aged savior of Rome in safety to the island of Ænaria, (*Ischia*). Thence he found his way to the Bay of Tunis, whence he was ordered to depart, if he would save his life, by the prætor Sextilius. "Tell the prætor," was his reply, "that you have seen Caius Marius a fugitive, sitting amidst the ruins of Carthage." The ruin of city and consul seemed equally complete, but Marius regained prosperity the more quickly.

No sooner had Sulla departed for the East than civil war broke out afresh. Cinna, the consul, moved the reenactment of the Sulpician Laws, the Senate resisted, and the two factions came to blows. Ten thousand Marians were slain, and Cinna was driven from the city. The latter obtained the support of the legionaries, and of the able and brilliant Sertorius; recalled Marius, marched on Rome, took it, butchered the friends of Sulla, plundered the rich, and put the honor of noble families at the mercy of slaves. Sulla himself was proscribed, a reign of terror inaugurated, and Marius—who was possessed by a frenzy of destruction—was appointed consul together with Cinna. Marius did not long enjoy his seventh consulship, but died of what seems to have been *delirium tremens*, on the 13th of January, B. C. 88.

Meanwhile, Sulla had been victorious over Mithridates, a finely veneered but substantially coarse barbarian; had crushed Fimbria, the Marian partisan; had inspired his soldiers with devotion to his person, and had matured his schemes for punishing the authors of the recent outrages. The death of Marius had left him the first of living generals. He declared that he "intended no interference with the rights of any citizen, new or old," and thus tried to secure the neutrality of the Italians. But at the same time he practically asserted his supremacy over all constitutional law and usage. Returning to Italy, B. C. 83, in a series of bloody engagements he defeated his adversaries, and ruined their last hopes in the decisive battle at the Colline Gate of Rome, B. C. 82. Then came a carnival of blood. The avenging Furies were let loose upon unhappy Rome. The names of all who might be killed with impunity (the *proscribed*) were posted up at Rome and in the Italian cities, and a reward of \$2,500 was offered for each of their heads. "There was no longer any process or any pardon; mute terror lay like a weight of lead on the land, and free speech" was everywhere put to silence. Sulla was a cold-blooded, vindictive, and scientific terrorist. And yet he was a true statesman, and not wholly devoid of true patriotism. He ratified the act which had conferred the Roman franchise on the Italian citizens, deprived the rabble of the largesses of corn instituted by Caius Gracchus, substituted fixed taxation for the old system of farming the revenue, filled up the Senate by 300 new members elected by the tribes from the Equestrian or knightly order, made all who obtained the office of quæstor members of the Senate, and raised the number of quæstors to twenty. As the latter were elected in the assemblies of the tribes, the Senate itself came to be based in part upon popular election; and it thus formed, as Mommsen observes—"as close an approach to a representative government as was compatible with the nature of the oligarchy, and the nations of antiquity generally." At the same time he deprived the people of legislative power, and but poorly compensated them for the loss by the gift of the first criminal code Rome ever possessed, and by establishing the distinction between the trial of civil and criminal cases. In B. C. 79 he voluntarily abdicated, after an absolute dictatorship of three years, retired to his villa at Pateoli, continued his life of sensuality, and died from the bursting of a blood-vessel in B. C. 78. The splendid favorite of fortune was buried with magnificent honors, and on his tomb was inscribed the epitaph written by himself, in which he boasted that "no friend ever

did him a kindness, and no enemy a wrong, without receiving full requital."

SYNCHRONOLOGY B. C. 133-78.

ROME.	JUDEA.	EGYPT.	ASIA MINOR.
Tiberius Gracchus slain, 133.	John Hyrcanus destroys the temple on Mount Gerizim, 130.	Pestilence prevails, 128.	Massacre of all the Romans in one day by order of Mithridates, 88.
War with the Cimbri and Teutones for eight years, 109.	Edomites incorporated with the Jews, 129.	CHINA.	Treaty of peace between Rome and Mithridates, 84.
Birth of Julius Cæsar, 100.	Samaria captured by Hyrcanus, 109.	Revival of learning, 130.	Posidonius estimates the height of the atmosphere to be about 400 stadia.
Social War begins, 91.	Rebellion of the Pharisees, 105.	Submits to the Han dynasty, 99.	
Italy supplied with corn from the provinces, 82.	Alexandra reigns peaceably under Pharisaic influence, 79.	First great migration of the German nations, 113.	
		Libraries of Athens sent to Rome, 87.	

The political constitution established by Sulla did not long survive his death. The SERTORIAN and GLADIATORIAL WARS contributed to its overthrow. In B. C. 77 Cneius Pompeius—better known as Pompey,—was sent as proconsul to Spain, where Sertorius, one of the Marian leaders, had set up an independent kingdom, in which Spaniards and Romans were placed on an equal footing. Sertorius was a hardy, gifted, one-eyed soldier, whose great fault was the immoderate use of wine; but whose wisdom, probity, and courage were undoubted. Assassinated by one of his superior officers, who was afterwards executed by Pompey, Spain soon fell once more into the hands of Rome.

From B. C. 73 to B. C. 71 the war with the gladiators or swordsmen, desolated Italy. The members of this peculiar class were introduced into Rome by the Bruti, upon the death of their father, and fought each other over his grave. The shades or spirits of the dead were supposed to be propitiated with blood, and the slain gladiators thus formed a kind of funeral sacrifice. The wretched captives taken in war, were subsequently bought up by speculators, and trained in schools to fight and kill each other for the amusement of the brutal populace. Spartacus, a Thracian chief, who had been forced to become a gladiator, escaped from a school at Capua to the crater of Vesuvius, whither he persuaded seventy of his comrades to accompany him. Slaves and outlaws flocked to his standard. His army rose to the number of 100,000 men. Four Roman generals were defeated by him, Italy was ravaged at will, and Rome itself was threatened. But jealousies and dissensions in his own camp weakened the brave Spartacus, who fell, bravely fighting, near Brundisium. Pompey destroyed the remnant of his forces, and Crassus crucified 6000 whom he had made prisoners.

The popularity acquired by Pompey induced him to put himself at the head of the democracy, and to carry the repeal of much of Sulla's legislation. In all this he had the earnest support of Caius Julius Cæsar, of whom the deceased dictator had said "that the boy would one day be the ruin of the aristocracy, for there were many Mariuses in him." Brave and affable, eloquent and ambitious, Cæsar had already signalized his ability by his victory over the Mediterranean pirates, and also his wisdom by maritally connecting himself with Pompey. The latter completed what Cæsar had begun, and in B. C. 67 effectually cleared the seas of the human sharks who were so terribly destructive to commerce and even to human life. He next drove Mithridates out of Asia Minor, conquered Syria, besieged Jerusalem, took it, desecrated the temple by entering the Holy of Holies, and returned in triumph to Rome, B. C. 61.

During the absence of Pompey, the republic had been in imminent danger of subversion at the hands of L. Sergius Catilina, a spendthrift patrician, and a ruined desperado. He, with his criminal associates, counted on the aid of mercenary soldiers, gladiators, slaves, criminals, and foreigners,

in the attempt to murder the chief magistrates and to assume the government. But the nefarious enterprise was frustrated by the promptitude and address of the famous orator Cicero, whom Cato saluted with the title of "Father of his Country." Some of the conspirators were executed, and Catiline, whose "prodigious crimes were enhanced by his great talents, whereof God had given him the use, and the devil the application," was slain in battle. The debate in the Senate on the punishment of the conspirators revealed the beliefs of the leading Romans in reference to the future. Cato—with whom Cicero agreed—seems to have adopted the doctrine of a future state of rewards and punishments. Cæsar and his associates, on the contrary,—like true Epicureans,—held that "death was no torture, but the rest from grief and misery, a release from all the ills of mortals, and beyond it there was no place either for care or joy."

The culprits were strangled in the vault of the Tulianum, and Cicero announced the completion of the deed to the assembled crowds in the words:—"They have finished their lives." Deserving of capital punishment as the conspirators were, they had yet been denied the privilege of appeal to the assembly of the tribes—a denial which brought Cicero, who had saved his country, into imminent peril of his own life, and for which he was afterwards obliged to seek safety in exile.

Cæsar, meanwhile, was obtaining greater influence with the people. He divorced his wife, Pompeia, because a dissolute nobleman, named Publius Clodius, had been discovered in the disguise of a female musician at his house, where the Roman matrons were celebrating the mysteries of the *Bona Dea*, or *Good Goddess*. There was no evidence of intrigue against her, but her husband said that "Cæsar's wife must be above suspicion." His growing popularity was offensive to Pompey, who affected the manners and reserve of kings, and of whom Cicero wrote after Pompey's return to Rome in B. C. 61: "There is nothing refined about him, nothing simple; in his politics he is neither straightforward nor clear; he has neither strength nor liberal feeling." The triumph of the great general, on the 29th and 30th of September of that year, was the most magnificent Rome had ever beheld. "Amongst the train of captives, 324 princes walked before his triumphal car, and besides all the spoils that glittered before their eyes, the imagination of the spectators was excited by the tablets announcing the gains that Pompey had won for the Republic:—1000 fortresses, 900 towns, and 800 ships taken;—39 cities founded, 20,000 talents (\$30,000,000) brought into the public treasury;—and 28,000,000 sesterces (over \$1,000,000) added to the revenue of the state."

The very magnitude of the achievements of Pompey and other great commanders proved fatal to the liberties of the Romans, by making their empire too unwieldy and too difficult to be administered by annually elected chief magistrates, and by bringing floods of corrupting wealth and immorality into their imperial city. The old Roman hardness, virtue and patriotism decayed and died out. Vice, effeminacy and avarice took their place, and the republic naturally fell into the hands of ambitious and able despots. In B. C. 60 the private league, known as the FIRST TRIUMVIRATE, was formed between Pompey, Cæsar, and Crassus, who agreed to oppose the power of the Senate, and to maintain each other's power and influence against all rivals.

But the Cabal was only temporary. Neither Pompey nor Cæsar could endure an equal. The marriage of the first to Julia, the daughter of the second, could only postpone, but not prevent a rupture between the two. Crassus was made proconsul of Syria, and was killed by the Parthians in B. C. 53. Julia died in the year preceding. In B. C. 52 Pompey induced the Senate to strip Cæsar of his official and military powers; and to reduce him to the rank of a private citizen.

Had Cæsar consented to the degradation, Pompey would have remained the virtual master of the Roman world. But Cæsar was made of more aspiring material. He had won fame, and wealth, and power in a series of campaigns against the Gauls and Germans, between the years B. C. 58 and 50, had invaded Britain, and intended to make himself the absolute master, under constitutional forms, of the republic. One of the most gifted, versatile, and energetic of men, he wrote a Latin style purer even than that of Cicero, and in his immortal work, modestly styled *Commentaries* or *Notes for History*, of his western wars, left behind him a volume that must always rank as one of the chief text-books of the military student.

Refusing to obey the orders of the Senate, and thus to place himself at his rival's mercy, Cæsar, after fruitless attempts to negotiate, crossed the Rubicon at the head of his veteran army, and began his march upon Rome. "The die is cast," he is said to have exclaimed. The civil war declared by Pompey and the Senate, must end in the destruction of one or both. Pompey retired from Italy into Epirus, dragging the Senate along with him, and purposing to gather forces in the east that would enable him to reënter and reconquer Italy. Cæsar followed him to the coast, gaining strength at every step, and materially aided by the state treasure which Pompey had neglected to carry off. At Brundisium he boldly threw a part of his forces across the Adriatic, and menaced the position of his adversary on the opposite shore. He himself ventured to attempt the passage in the teeth of a violent tempest, reassuring the trembling pilot with the words:—"Fear not, thou carriest Cæsar and his fortunes." Daring received its reward, and he reached Epirus in safety.

The issue of the war was finally decided on the plain of PHARSALIA, in Thessaly, on the 5th of June, B. C. 48. As the victorious Cæsar rode over the field of battle, strewn with the corpses of twelve senators, forty knights, and 6000 Roman soldiers, he said with genuine feeling, "This is their own choice; after all my deeds, I should have been condemned, had I not sought help from the army." Pompey sought a refuge, but found only a grave, in Egypt, where he was foully assassinated, and where his body was burned by a couple of faithful followers, who gathered up the wreck of a fishing bark for that purpose. His head was sent to Cæsar at Alexandria. The conqueror turned from it with horror, and ordered it to be burnt with costly spices.

In Egypt the hitherto irresistible hero himself succumbed to the fascinations of the dissolute queen Cleopatra, "the serpent of the Nile," who entered his residence at night. Cæsar openly avowed himself to be her lover and champion. The populace rose against him, and repulsed an attempt to capture the isle of Pharos. He only escaped by swimming, bearing—the legend said—his *Commentaries* in one hand above the water. The arrival of reinforcements soon gave him the mastery of the country, and in April, B. C. 47, he quitted Alexandria to engage the victorious army of Pharnaces, son of Mithridates, king of Pontus. The opposing hosts met at Zela in Pontus, and victory once more perched upon Cæsar's banner. His laconic bulletin to the Roman Senate: "Veni, vidi, vici,"—*I came, I saw, I conquered*, expressed the rapidity of his conquest, and his estimate of his own powers and qualities,—an estimate with which the people concurred. In the same year he was created dictator for the third time, and also held the powers of the tribunate, which were decreed to him for the term of his life.

Cæsar's character, under the poisonous influence of the fascinating Cleopatra, was now rapidly changing for the worse. He imbibed the spirit of oriental despotism, and burned to outshine the exploits of Alexander. Contempt for mankind increased with his triumphs, and revealed itself

even in the lofty manner with which he quelled the mutiny of the Tenth and Twelfth legions in the Campus Martius, (*Field of Mars*) at Rome. They asked for their discharge. "I discharge you, *citizens*" he replied. They cowered under the rebuke, which implied that they were unworthy of being *soldiers*, and that citizens were vastly inferior in every respect to soldiers. Wherever such a notion is generally held, liberty is dangerously sick, and the commonalty is ready to yield up its rights and privileges to usurping despotism.

Sedition suppressed at Rome, the emperor, Cæsar, quickly sailed for Africa to attack the Pompeians, landed, suffered a slight repulse at Leptis, but gained a decisive victory at Thapsus, April 4th, B. C. 46. The tenth legion rushed unbidden on the enemy, Cæsar at once gave the word, "good luck," and galloping forward put himself at their head. The rout was complete. Of the principal officers of the Pompeians, Scipio was slain, Juba and Petreius committed suicide, and Cato at Utica followed their example. The latter was one of the noblest of the Romans. By no means a consummate statesman, he was always—according to the light he had—a just and incorruptible patriot. In his last evening with his friends, he discoursed at table of that sublime philosophy which illumined the ancient world with the reflection of the true light. The good man, he said, alone is free, rich—nay, a king,—even in a state of slavery, and the bad, in whatever condition, is a slave. But he had not learned how to exercise the moral freedom of patient submission to the will of that Supreme Intelligence which his sect believed to govern all events. Retiring to his chamber, he took up the famous volume of Plato on the immortality of the soul. When the last of his friends had betaken themselves to their ships, he plunged his sword into his own bowels, tore open the wound after it had been sewn up, and died a martyr to the cause of liberty, as he understood it. The Roman Republic breathed its last sigh in the chamber where Cato of Utica lay dead. Cæsar, who appropriated all its possessions, paid due honor to Cato's remains, and lamented that suicide had deprived him of the pleasure of pardoning his most inveterate enemy.

Additional and fulsome honors were next showered on Cæsar at Rome. The Senate slavishly decreed him divine honors. His bronze statue in the Capitol was set upon a globe, as the fit pedestal for the master of the world, with the inscription, CÆSAR THE DEMI-GOD; but this he had the good sense to cause to be erased.

At his triumphal entry into Rome, the people were feasted at a splendid banquet, at which the mighty multitude reclined before 22,000 tables, each table having three couches, and each couch, we may suppose, three guests. (*Merivale's History of Rome*.) The combats of wild beasts and gladiators outdid all former spectacles. Some of the Roman knights even debased themselves by entering the arena. An awning of silk, then more precious than gold, was stretched over the arena. He also built a temple for the worship of Venus, his ancestress, whose name was his watchword on the days of his greatest victories.

As chief pontiff, and aided by the astronomer, Sosigenes, Cæsar reformed the Roman calendar, which had been the subject of intolerable abuse. "Taking $365\frac{1}{4}$ days for the true length of the year, he made the months, some of thirty days, as the nearest approximation to a lunation, and some of thirty-one days, so as to complete the sum of 365 days; and the surplus quarter of a day was added in the form of one day to every fourth year, which was called *Annus Bissextilis*, our LEAP YEAR." *Philip Smith's Ancient History*. Vol. iii, p. 249.

From such labors as these he was again called upon to draw the sword against the remnants of Pompey's party who had gathered together in Spain. A difficult campaign was clos-

ed by the battle of Munda (*Monda*), which was fought with all the fury of despair. Cæsar displayed brilliant personal courage, and declared that he had often fought for victory, but never before for his life. This was on the 17th of March, B. C. 45.

In September Cæsar returned to Rome, and celebrated his triumph over Roman citizens. The Senate hastened to acknowledge him as sole master of the Roman world, by giving him the title of *IMPERATOR*—from which comes the modern word *EMPEROR*—for life. He was made consul for ten years, dictator and prefect of manners for life; his person was declared inviolable, the Senate swore to watch over his life, and a body-guard of knights and senators continually surrounded him. He was also hailed by the title of *Parens Patriæ*—*PARENT OF THE COUNTRY*. All coins were stamped with his effigy, and his statues were placed in all the temples of the gods, among whom it was decreed that he should be enrolled after his death.

Cæsar had done a mighty work,—although unconscious of its real meaning. He had welded the nations of the Roman Empire into one, *in order to prepare the way for the KING of the whole earth*. Yet that work was not finished, and he proceeded forthwith to perfect it. No less an unequalled statesman and reformer than a general and destroyer, he saw that anarchy at home and oppression abroad could only be ended by a permanent supreme ruler, and that he was the only man at the time who was fit to exercise that office. He assumed it under constitutional forms, and thus reconciled the people to the establishment of absolute monarchy. His political measures were for the most part moderate, judicious, and popular. He enlarged the Senate to the number of 900, from the provincials as well as from the class of Roman citizens. He confined the *judicia* (courts of justice) to the senators and knights, and conferred full citizenship upon entire communities, both within and without the bounds of Italy. He enfranchised professors of the liberal sciences, put down political clubs, illustrated the principle of religious toleration, planted colonies of veteran soldiers, settled the relations between debtors and creditors on the principle of financial honesty, required landed proprietors to employ a due proportion of free labor, codified the laws, began a survey of the empire, and planned the conquest of Parthia.

His infatuation for Cleopatra, and his passion for the insignia of royalty wrought out his downfall. Though one of the greatest of mortals, he was only a man, and as a man had inevitable weaknesses whose exhibition provoked the conspiracy which culminated in his assassination on the 15th of March, B. C. 44. He understood his situation, but declined to take the necessary precautions. It was better at any time to die, he said, than to live always in fear of dying. On the 15th of February, at the festival of the Lupercalia, Mark Antony twice offered him a diadem as the gift of the Roman people. Cæsar affected to put it away from him, and said:—"I am not king. The only king of the Romans is Jupiter." But his absolute power deeply offended a knot of sixty to eighty conspirators, among whom were some who had profited by his generosity, and who professed the warmest devotion to him. Neither Brutus, nor Cassius, nor any of the band was a pure, unselfish patriot. Each was greedy of power as Cæsar, but none possessed his genius and ability. Envy drove them on to their detestable crime. In the theatre of Pompey, Cimber presented a petition for his brother's pardon. The others joined in the supplication, grasping his hands and embracing his neck. Cimber pulled his toga over his arms, and Casca then stabbed him from behind. For a while he defended himself, but when he saw Brutus in the press, and the steel flashing in his hand also, he exclaimed, "What! thou too, Brutus?" and drawing his robe over his

face, made no further resistance. Pierced by many daggers he fell dead at the feet of Pompey's statue.

Thus died Cæsar, in the fifty-sixth year of his age. Genius, understanding, memory, taste, reflection, industry, and exactness were all combined in his transcendent practical genius for peace or war. "He was great" says Drumann "in everything he undertook; as a captain, a statesman, a law-giver, a jurist, an orator, a poet, an historian, a grammarian, a mathematician and an architect." Pliny remarked that he could devote his unparalleled energies to several subjects at once, or turn from one occupation to another with the rapidity of lightning. He could read, write, dictate and listen, all at the same time, and had been known to keep seven amanuenses writing at one and the same time. At least Pliny says so. (*Natural History*, Vol. vii, p. 25.) Most certainly, of all the great men of his age, CAIUS JULIUS CÆSAR was by far the greatest.

SYNCHRONOLOGY, B. C. 78-44.

ROME.	JUDEA.	ASIA MINOR.	EGYPT.
War with Sertorius, 77.	Herod the Great born, 72.	Third Mithridatic war begins, 75.	Ptolemy Auletes restored to the throne, 55.
Cherry tree brought from Asia to Europe by Lucullus, 74.	Jerusalem captured by Pompey, 63.	First water-mill described, 70.	Alexandrian library of 4,000 volumes burnt, 48.
Spartacus defeated, 71.	Alliance with Rome renewed, 45.	—	Julius Cæsar takes Alexandria, 47.
Antipater rebuilds the walls of Jerusalem, 44.	—	Vikramaditya, king in India, a patron of literature, 66.	—
Ebony introduced by Pompey, 66.	Jews exempted from military service, 44.	Sciold, first king of Denmark, 60.	A comet seen in China, 44.
Water-mill on the Tiber, 50.	—	Gylf reigns in Sweden, 57.	—
Death of Cæsar, who killed 1,192,000 men, 44.	—	—	—

CHAPTER XLIV.

THE PARTHIANS.

The Parthian empire, for the conquest of which Julius Cæsar, in B. C. 45, made great preparations, comprised all the countries between the Euphrates and the Indus, and between the Caspian Sea and the Persian Gulf and Indian Ocean. Its greatest length was about 1900 miles, and its greatest width about 1000 miles. Not more than 500,000 square miles of this vast tract was habitable. The remainder consisted of barren deserts. Parthia proper, (*Northern Persia*) stretched along the southern flank of the Elburz Mountains, was pleasant, fairly fertile, and anciently supported a large population.

The Parthians were of Scythic origin, and members of the great Turanian family. Justin says that their name signifies "banished," or "exiles," and Isidorus further states that they were driven out of Central Asia, like multitudes of tribes subsequently, by domestic strife. Of low and coarse character, they always retained a deep tinge of Tartar barbarism. In personal appearance they were repulsive. Treacherous in war, and insolent in peace; brave, martial, and enterprising, they became one of the great ruling nations. In arts,—except that of architecture—they were rude and defective. In governmental genius they were similar to the modern Turks, who are allied to them in race.

About B. C. 550, the Parthians were added to the Persian empire by Cyrus. After the death of Alexander, they were subject to the Seleucid monarchs. About B. C. 256, under the leadership of Arsaces, an immigrant Turcoman, they revolted against their Greek masters, established national independence, and laid the foundation of an empire which was to the Eastern what the Roman was to the Western world, and which the latter could never wholly subdue.

Arsaces was succeeded about B. C. 253 by his brother, Tiridates, who assumed the name of Arsaces, which afterwards became the kingly title of all the Parthian monarchs. Following sovereigns waged successful war with the Syrian kings. Arsaces VI conquered the adjacent countries, allow-

ed each nation to retain its king, laws, and usages; but required it to furnish a contingent of troops for his wars, and to pay an annual tribute. He himself was what Queen Victoria is in India—the paramount ruler,—and styled himself, on the Parthian coins, the “king of kings.” The constitution was that of a limited elective monarchy, in which the king was advised by two councils:—one composed of the members of the royal house, the other of the temporal and spiritual chiefs of the nation. Force, not law, was really the governing power. Persian customs were adopted by the court, and polygamy was practised by monarchs and nobles.

The restless nomads north of the Oxus—whose descendants afterwards deluged and destroyed the Roman empire—invaded Parthia, slew Arsaces VII and VIII, but were effectually quelled by Arsaces IX, under whose reign Orobarzus, his envoy, had an interview with Sulla, the Roman commissioner in Asia, B. C. 92. Arsaces XII allied himself with the Romans against Mithridates and Tigranes, was repaid with ingratitude and was poisoned by his sons, B. C. 60. The Euphrates at the time of his death was the “bordering flood” between the two great powers. Collision and hostility were only questions of time. Active warfare broke out in the reign of Orodes, (Arsaces XIV,) against whom the ill-fated expedition of the covetous Crassus was unjustly directed, B. C. 54–53.

When the latter, at the age of sixty, unconstitutionally set out from Rome to win military glory and the riches of the East at the expense of the Parthians, “he was met at the gate by Ateius, who there kindled a fire, and with fumigations and libations devoted Crassus to the infernal deities.” While the latter was in Syria, Orodes sent an embassy to him, “to know whether he was making war at his own pleasure, or by the authority of the Roman Senate; for if it were by the latter, one or other of the two nations must perish; but if by the former, the king would yet allow him to retreat, in compassion to his old age.” Crassus replied that he would give his answer at Seleucia. “Sooner,” rejoined the Parthian envoy, “shall the hair grow on the palm of this hand, than thine eyes see Seleucia.” Obstinate bent on fulfilling his own prediction, Crassus set out for Seleucia, but was led by a perfidious Arab guide across the Euphrates into a sandy desert. Rolling columns of dust soon announced the approach of the dreaded Parthian cavalry. Unwisely forming his legions into a solid square, which afforded the best mark for the horse-archers of the enemy, and which could receive but little protection from the cavalry on their flanks, he awaited the charge. “Down came the Parthian squadrons, with the noise of kettle drums and terrific yells, upon the Romans, who were long since dispirited and distrustful of their commander.” The crowded column was decimated by the unerring arrows. The feigned retreat of the Parthians drew them on to disadvantageous ground, where, worn out with heat and thirst, and blinded by the sand, they were cut to pieces. The brave young Crassus was killed. “The deadly shower of arrows never ceased, for the Parthians were followed by camels, carrying a reserve of ammunition.” “When threatened with a charge, they retreated at full speed, still shooting their backward shafts with the certain aim which became proverbial.” At nightfall, the Parthians drew off to a distance. Octavius and Cassius called a council of war, and retreated to Carrhæ, leaving 4,000 sick and wounded behind. These the Parthians massacred on the next morning, together with four cohorts which had lost their way. At a subsequent interview, Surenas, the Parthian general, tried to capture Crassus, who was forcibly placed in the saddle of a horse with splendid trappings, that was offered to him as a present. In the scuffle that ensued Crassus was cut down. His body remained in the power of the enemy, who sent his head and hands to their king. Orodes was sitting at the

nuptial banquet of his son, Pacorus, when the ghastly trophies were brought in, and with practical and savage irony ordered molten gold to be poured down the severed throat, exclaiming:—“Sate thyself now with the metal of which in life thou wert so greedy!”

The Romans retreated with a loss of 20,000 slain, and 10,000 prisoners. The Parthians followed, but soon withdrew. What would have been the result of Cæsar’s purposed expedition, had it been carried out, we can only conjecture. In B. C. 40 Pacorus again invaded Western Asia, plundered Jerusalem, and set Antigonus, as a Parthian viceroy, upon the throne. He also entered Asia Minor, but was defeated and slain by Ventidius in B. C. 38. His forces then retreated beyond the Euphrates.

Mark Antony suffered almost as great a disaster as Crassus in his campaign against the Parthians, B. C. 36. His retreat was not through a hot and sandy desert, but amidst the winter storms of snow in the mountains of Kurdistan. In these early contests between Rome and Parthia, each side held its own.

Parthians are mentioned, in Acts 2:9, as being present at Jerusalem on the day of Pentecost. These were probably Jews of the dispersion, who were settled in Parthia.

From the retreat of Antony to the sixteenth year of the emperor Trajan, the two great nations abstained from direct attacks upon each other; but intrigued for preponderant influence in Armenia. Rome also excited constant troubles in the royal family of Parthia. Ctesiphon, the Parthian capital on the lower Tigris, was built and beautified during this interval. In it Trajan held an assembly, and placed his southern conquests under a mock native king—strongly garrisoning the other portions of his acquisitions. But in A. D. 117 Hadrian withdrew his legions within the line of the Euphrates, and Parthia regained her ancient limits. Arsaces XXVII tried the fortunes of war against the Romans, A. D. 61, but lost Mesopotamia. Seleucia, Babylon and Ctesiphon were taken; and the royal palace in the latter city was burnt. The same cities were again sacked by the Romans under Septimius Severus, and Adiabéné, or Northern Assyria, was ceded to them in 199. In 217 Macrinus was compelled to surrender all the Roman possessions beyond the Euphrates, and the Parthians once more held their old dominions. Their empire showed few signs of internal decay. But its military strength had declined. The Persians under Artaxerxes, the son of Sassan, rose in rebellion, after four centuries of subjection, defeated their Parthian lords in three great battles, and in the last killed the king himself. The Parthian empire came thus to a sudden end, A. D. 226, and was succeeded by the new Persian monarchy of the Sassanidæ, which lasted until A. D. 652.

[TO BE CONTINUED.]

Dr. Thomas Arnold, in his lectures before the pupils of Rugby School, England, has shown that spiritual life is secretly corrupted by an excessive perusal of an attractive and exciting literature. He does not refer to works which are positively pernicious, for these would be at once rejected; but to such as tend to establish a disrelish for quiet thoughtfulness, while they stimulate and amuse. His words are full of wisdom, and are equally suited to readers of more advanced years. That which stimulates, but does not tend to enlighten the understanding and nourish the divine life in the soul, is sure to retard our religious growth. Excessive indulgence in this respect will not only weaken mental power; it will also paralyze the conscience. The displacement or the utter suppression of moral truth is often the result. If we truly thirst for God’s fullness of love, we should make our reading something more than mere pleasant pastime. We are convinced that the superfluous measure of such, so-called, Christian literature is working untold injury to very many seriously minded persons.

CICERO.

We have selected the following oration of Cicero's, to give our readers a taste of the great Roman orator's quality, for several reasons: 1. It is one of the most famous of Cicero's speeches. 2. It is conveniently short. 3. It treats of *literature* as a means of improvement to the mind, and as a source of refined and elevated enjoyment—thus adapting itself peculiarly to the objects of the C. L. S. C.

Readers not familiar with ancient Greek or Roman eloquence are almost certain to be disappointed when they are presented with specimens in English translation. They ask themselves, And is it for oratory like this that the name of Cicero, of Demosthenes, has become a synonym for eloquence? But it is a part of education to learn how much the success and the fame of oratory depend on conditions that change with change of time, of place, of occasion, of race, of civilization, of prevalent ideas and manners, of language.

It may be noted that the same kind of criticism that has vainly assailed the writings of the Bible, has also assailed the works credited to Cicero. Some critics have, probably without good cause, doubted the genuineness of this choice and elegant oration of Cicero's for the poet Archias.

The translation is by Professor C. D. Yonge, (pronounced *Young*) of Queen's College, Belfast, Ireland, an accomplished and competent hand.

THE SPEECH OF M. T. CICERO FOR AULUS LICINIUS ARCHIAS, THE POET.

THE ARGUMENT.

Archias was a Greek poet, a native of Antioch, who came to Rome in the train of Lucullus, when Cicero was a child. He assumed the names of Aulus and Licinius, the last out of compliment to the Luculli, and Cicero had been for some time a pupil of his, and had retained a great regard for him. A man of the name of Gracchus now prosecuted him as a false pretender to the rights of a Roman citizen, according to the provisions of the *lex Papiria*. But Cicero contends that he is justified by that very law, for Archias before coming to Rome had stayed at Heraclea, a confederate city, and had been enrolled as a Heracleian citizen; and in the *lex Papiria* it was expressly provided that those who were on the register of any confederate city as its citizens, if they were residing in Italy at the time the law was passed, and if they made a return of themselves to the pretor within sixty days, were to be exempt from its operation. However, the greatest part of this oration is occupied, not in legal arguments, but in a panegyric on Archias, who is believed to have died soon afterwards; and he must have been a very old man at the time that it was spoken, as it was nearly forty years previously that he had first come to Rome.

I. If there be any natural ability in me, O judges,—and I know how slight that is; or if I have any practice as a speaker,—and in that line I do not deny that I have some experience; or if I have any method in my oratory, drawn from my study of the liberal sciences, and from that careful training to which I admit that at no part of my life have I ever been disinclined; certainly, of all those qualities, this Aulus Licinius is entitled to be among the first to claim the benefit from me as his peculiar right. For as far as ever my mind can look back upon the space of time that is past, and recall the memory of its earliest youth, tracing my life from that starting-point, I see that Archias was the principal cause of my undertaking, and the principal means of my mastering those studies. And if this voice of mine, formed by his encouragement and his precepts, has at times been the instrument of safety to others, undoubtedly we ought, as far as lies in our power, to help and save the very man from whom we have received that gift which has enabled us to bring help to many and salvation to some. And lest any one should, perchance, marvel at this being said by me, as the chief of his ability consists in something else, and not in this system and practice of eloquence, he must be told that even we ourselves have never been wholly devoted to this study. In truth, all the arts which concern the civilizing and humanizing of men, have some link which binds them together, and

are, as it were, connected by some relationship to one another.

II. And, that it may not appear marvellous to any one of you, that I, in a formal proceeding like this, and in a regular court of justice, when an action is being tried before a pretor of the Roman people, a most eminent man, and before most impartial judges, before such an assembly and multitude of people as I see around me, employ this style of speaking, which is at variance, not only with the ordinary usages of courts of justice, but with the general style of forensic pleading; I entreat you in this cause to grant me this indulgence, suitable to this defendant, and as I trust not disagreeable to you,—the indulgence, namely, of allowing me, when speaking in defence of a most sublime poet and most learned man, before this concourse of highly-educated citizens, before this most polite and accomplished assembly, and before such a pretor as him who is presiding at this trial, to enlarge with a little more freedom than usual on the study of polite literature and refined arts, and, speaking in the character of such a man as that, who, owing to the tranquillity of his life and the studies to which he has devoted himself, has but little experience of the dangers of a court of justice, to employ a new and unusual style of oratory. And if I feel that that indulgence is given and allowed me by you, I will soon cause you to think that this Aulus Licinius is a man who not only, now that he is a citizen, does not deserve to be expunged from the list of citizens, but that he is worthy, even if he were not one, of being now made a citizen.

III. For when first Archias grew out of childhood, and out of the studies of those arts by which young boys are gradually trained and refined, he devoted himself to the study of writing. First of all at Antioch, (for he was born there, and was of high rank there,) formerly an illustrious and wealthy city, and the seat of learned men and of liberal sciences; and there it was his lot speedily to show himself superior to all in ability and credit. Afterwards, in the other parts of Asia, and over all Greece, his arrival was so talked of wherever he came, that the anxiety with which he was expected was even greater than the fame of his genius; but the admiration which he excited when he had arrived, exceeded even the anxiety with which he was expected. Italy was at that time full of Greek science and of Greek systems, and these studies were at that time cultivated in Latium with greater zeal than they now are in the same towns; and here too at Rome, on account of the tranquil state of the republic at that time, they were far from neglected. Therefore, the people of Tarentum, and Rhegium, and Neapolis, presented him with the freedom of the city and with other gifts; and all men who were capable of judging of genius thought him deserving of their acquaintance and hospitality. When, from this great celebrity of his, he had become known to us though absent, he came to Rome, in the consulship of Marius and Catulus. It was his lot to have those men as his first consuls, the one of whom could supply him with the most illustrious achievements to write about, the other could give him, not only exploits to celebrate, but his ears and judicious attention. Immediately the Luculli, though Archias was as yet but a youth,¹ receiv-

¹The Latin is *prætextatus*. Before he had exchanged the *prætexta* for the *toga virilis*. It has generally been thought that the age at which this exchange was made was seventeen, but Professor Long, the highest possible authority on all subjects of Latin literature, and especially on Roman law, says, (Smith, Dict. Ant. v. *Impubes*.) "The *toga virilis* was assumed at the Liberalia in the month of March; and though no age appears to have been positively fixed for the ceremony, it probably took place, as a general rule, on the feast which next followed the completion of the fourteenth year, though it is certain that the completion of the fourteenth year was not always the time observed." Even supposing Archias to have been seventeen, it appears rather an early age for him to have established such a reputation as Cicero speaks of, and perhaps, as not being at that time a Roman citizen, he probably did not wear the *prætexta* at all; the expression is not to be taken literally, but we are merely to understand generally that he was quite a young man.

ed him in their house. But it was not only to his genius and his learning, but also to his natural disposition and virtue, that it must be attributed that the house which was the first to be opened to him in his youth, is also the one in which he lives most familiarly in his old age. He at that time gained the affection of Quintus Metellus, that great man who was the conqueror of Numidia, and his son Pius. He was eagerly listened to by Marcus Æmilius; he associated with Quintus Catulus,—both with the father and the sons. He was highly respected by Lucius Crassus; and as for the Luculli, and Drusus, and the Octavii, and Cato, and the whole family of the Hortensii, he was on terms of the greatest possible intimacy with all of them, and was held by them in the greatest honor. For, not only did every one cultivate his acquaintance who wished to learn or to hear anything, but even every one pretended to have such a desire.

IV. In the meantime, after a sufficiently long interval, having gone with Lucius Lucullus into Sicily, and having afterwards departed from that province in the company of the same Lucullus, he came to Heraclea. And as that city was one which enjoyed all the rights of a confederate city to their full extent, he became desirous of being enrolled as a citizen of it. And, being thought deserving of such a favor for his own sake, when aided by the influence and authority of Lucullus, he easily obtained it from the Heracleans. The freedom of the city was given him in accordance with the provisions of the law of Silvanus and Carbo: "If any men had been enrolled as citizens of the confederate cities, and if, at the time that the law was passed, they had a residence in Italy, and if within sixty days they had made a return of themselves to the prætor." As he had now had a residence at Rome for many years, he returned himself as a citizen to the prætor, Quintus Metellus, his most intimate friend. If we have nothing else to speak about except the rights of citizenship and the law, I need say no more. The cause is over. For which of all these statements, O Gratus, can be invalidated? Will you deny that he was enrolled, at the time I speak of, as a citizen of Heraclea? There is a man present of the very highest authority, a most scrupulous and truthful man, Lucius Lucullus, who will tell you not that he thinks it, but that he knows it; not that he has heard of it, but that he saw it; not even that he was present when it was done, but that he actually did it himself. Deputies from Heraclea are present, men of the highest rank; they have come expressly on account of this trial, with a commission from their city, and to give evidence on the part of their city; and they say that he was enrolled as a Heracleean. On this you ask for the public registers of the Heracleans, which we all know were destroyed in the Italian war, when the register office was burnt. It is ridiculous to say nothing to the proofs which we have, but to ask for proofs which it is impossible for us to have; to disregard the recollection of men, and to appeal to the memory of documents; and when you have the conscientious evidence of a most honorable man, the oath and good faith of a most respectable municipality, to reject those things which cannot by any possibility be tampered with, and to demand documentary evidence though you say at the same moment that that is constantly played tricks with. "But he had no residence at Rome." What, not he who for so many years before the freedom of the city was given to him, had established the abode of all his property and fortunes at Rome? "But he did not return himself." Indeed he did, and in that return which alone obtains with the college of prætors, the authority of a public document.

V. For as the returns of Appius were said to have been kept carelessly, and as the trifling conduct of Gabinius, before he was convicted, and his misfortune after his condemnation, had taken away all credit from the public regis-

ters, Metellus, the most scrupulous and moderate of all men, was so careful that he came to Lucius Lentulus, the prætor, and to the judges, and said that he was greatly vexed at an erasure which appeared in one name. In these documents, therefore, you will see no erasure affecting the name of Aulus Licinius. And as this is the case, what reason have you for doubting about his citizenship, especially as he was enrolled as a citizen of other cities also? In truth, as men in Greece were in the habit of giving rights of citizenship to many men of very ordinary qualifications, and endowed with no talents at all, or with very moderate ones, without any payment, it is likely, I suppose, that the Rhegians, and Locrians, and Neapolitans, and Tarentines should have been unwilling to give to this man, enjoying the highest possible reputation for genius, what they were in the habit of giving even to theatrical artists. What, when other men who not only after the freedom of the city had been given, but even after the passing of the Papian law, crept somehow or other into the registers of those municipalities, shall he be rejected who does not avail himself of those other lists in which he is enrolled, because he always wished to be considered a Heracleean? You demand to see our own censor's returns. I suppose no one knows that at the time of the last census he was with that most illustrious general, Lucius Lucullus, with the army; that at the time of the preceding one he was with the same man when he was in Asia as quæstor; and that in the census before that, when Julius and Crassus were censors, no regular account of the people was taken. But, since the census does not confirm the right of citizenship, but only indicates that he, who is returned in the census, did at that time claim to be considered as a citizen, I say that, at that time, when you say, in your speech for the prosecution, that he did not even himself consider that he had any claim to the privileges of a Roman citizen, he more than once made a will according to our laws, and he entered upon inheritances left him by Roman citizens; and he was made honorable mention of by Lucius Lucullus, both as prætor and as consul, in the archives kept in the treasury.

VI. You must rely wholly on what arguments you can find. For he will never be convicted either by his own opinion of his case, or by that which is formed of it by his friends.

You ask us, O Gratus, why we are so exceedingly attached to this man. Because he supplies us with food whereby our mind is refreshed after this noise in the forum and with rest for our ears after they have been wearied with bad language. Do you think it possible that we could find a supply for our daily speeches, when discussing such a variety of matters, unless we were to cultivate our minds by the study of literature; or that our minds could bear being kept so constantly on the stretch if we did not relax them by that same study? But I confess that I am devoted to those studies; let others be ashamed of them if they have buried themselves in books without being able to produce anything out of them for the common advantage, or anything which may bear the eyes of men and the light. But why need I be ashamed, who for many years have lived in such a manner as never to allow my own love of tranquility to deny me to the necessity or advantage of another, or my fondness for pleasure to distract, or even sleep to delay my attention to such claims? Who then can reproach me, or who has any right to be angry with me, if I allow myself as much time for the cultivation of these studies as some take for the performance of their own business, or for celebrating days of festival and games, or for other pleasures, or even for the rest and refreshment of mind and body, or as others devote to early banquets, to playing at dice, or at ball? And this ought to be permitted to me, because by these studies my power of speaking and those faculties are improved, which,

as far as they do exist in me, have never been denied to my friends when they have been in peril. And if that ability appears to any one to be but moderate, at all events I know whence I derive those principles which are of the greatest value. For if I had not persuaded myself from my youth upwards, both by the precepts of many masters and by much reading, that there is nothing in life greatly to be desired, except praise and honor, and that while pursuing those things all tortures of the body, all dangers of death and banishment are to be considered but of small importance, I should never have exposed myself, in defence of your safety, to such numerous and arduous contests, and to these daily attacks of profligate men. But all books are full of such precepts, and all the sayings of philosophers, and all antiquity is full of precedents teaching the same lesson; but all these things would lie buried in darkness, if the light of literature and learning were not applied to them. How many images of the bravest men, carefully elaborated, have both the Greek and Latin writers bequeathed to us, not merely for us to look at and gaze upon, but also for our imitation! And I, always keeping them before my eyes as examples for my own public conduct, have endeavored to model my mind and views by continually thinking of those excellent men.

VII. Some one will ask, "What? were those identical great men, whose virtues have been recorded in books, accomplished in all that learning which you are extolling so highly?" It is difficult to assert this of all of them; but still I know what answer I can make to that question: I admit that many men have existed of admirable disposition and virtue, who, without learning, by the almost divine instinct of their own mere nature, have been, of their own accord, as it were, moderate and wise men. I even add this, that very often nature without learning has had more to do with leading men to credit and to virtue, than learning when not assisted by a good natural disposition. And I also contend, that when to an excellent and admirable natural disposition there is added a certain system and training of education, then from that combination arises an extraordinary perfection of character; such as is seen in that god-like man, whom our fathers saw in their time, Africanus; and in Caius Lælius and Lucius Furius, most virtuous and moderate men; and in that most excellent man, the most learned man of his time, Marcus Cato the elder; and all these men, if they had been to derive no assistance from literature in the cultivation and practice of virtue, would never have applied themselves to the study of it. Though, even if there were no such great advantage to be reaped from it, and if it were only pleasure that is sought from these studies, still I imagine you would consider it a most reasonable and liberal employment of the mind: for other occupations are not suited to every time, nor to every age or place; but these studies are the food of youth, the delight of old age; the ornament of prosperity, the refuge and comfort of adversity; a delight at home, and no hindrance abroad; they are companions by night, and in travel, and in the country.

VIII. And if we ourselves were not able to arrive at these advantages, nor even taste them with our senses, still we ought to admire them, even when we saw them in others. Who of us was of so ignorant and brutal a disposition as not lately to be grieved at the death of Roscius? who, though he was an old man when he died, yet, on account of the excellence and beauty of his art, appeared to be one who on every account ought not to have died. Therefore, had he by the gestures of his body gained so much of our affections, and shall we disregard the incredible movements of the mind, and the rapid operations of genius? How often have I seen this man Archias, O judges,—(for I will take advantage of your kindness, since you listen to me so attentively while speaking in this unusual manner.)—how often have I

seen him, when he had not written a single word, repeat extempore a great number of admirable verses on the very events which were passing at the moment! How often have I seen him go back, and describe the same thing over again with an entire change of language and ideas! And what he wrote with care and with much thought, that I have seen admired to such a degree, as to equal the credit of even the writings of the ancients. Should not I, then, love this man? should I not admire him? should not I think it my duty to defend him in every possible way? And, indeed, we have constantly heard from men of the greatest eminence and learning, that the study of other sciences was made up of learning, and rules, and regular method; but that a poet was such by the unassisted work of nature, and was moved by the vigor of his own mind, and was inspired as it were, by some divine wrath. Wherefore rightly do our own great Ennius call poets holy; because they seem to be recommended to us by some special gift, as it were, and liberality of the gods. Let then, judges, this name of poet, this name which no barbarians even have ever disregarded, be holy in your eyes, men of cultivated minds as you all are. Rocks and deserts reply to the poet's voice; savage beasts are often moved and arrested by song; and shall we, who have been trained in the pursuit of the most virtuous acts, refuse to be swayed by the voice of poets? The Colophonians say that Homer was their citizen; the Chians claim him as theirs; the Salaminians assert their right to him; but the men of Smyrna loudly assert him to be a citizen of Smyrna, and they have even raised a temple to him in their city. Many other places also fight with one another for the honor of being his birth-place.

IX. They, then, claim a stranger, even after his death, because he was a poet; shall we reject this man while he is alive, a man who by his own inclination and by our law does actually belong to us? especially when Archias has employed all his genius with the utmost zeal in celebrating the glory and renown of the Roman people? For when a young man, he touched on our wars against the Cimbri and gained the favor even of Caius Marius himself, a man who was tolerably proof against this sort of study. For there was no one so disinclined to the Muses as not willingly to endure that the praise of his labors should be made immortal by means of verse. They say that the great Themistocles, the greatest man that Athens produced, said, when some one asked him what sound or whose voice he took the greatest delight in hearing, "The voice of that by whom his own exploits were best celebrated." Therefore, the great Marius was also exceedingly attached to Lucius Plotius, because he thought that the achievement which he had performed could be celebrated by his genius. And the whole Mithridatic war, great and difficult as it was, and carried on with so much diversity of fortune by land and sea, has been related at length by him; and the books in which that is sung of, not only make illustrious Lucius Lucullus, the most gallant and celebrated man, but they do honor also to the Roman people. For, while Lucullus was general, the Roman people opened Pontus, though it was defended both by the resources of the king and by the character of the country itself. Under the same general the army of the Roman people, with no very great numbers, routed the countless hosts of the Armenians. It is the glory of the Roman people that, by the wisdom of that same general, the city of the Cyzicenes, most friendly to us, was delivered and preserved from all the attacks of the kind, and from the very jaws as it were of the whole war. Ours is the glory which will be forever celebrated, which is derived from the fleet of the enemy which was sunk after its admirals had been slain, and from the marvellous naval battle off Tenedos; those trophies belong to us, those monuments are ours, those triumphs are ours. Therefore, I say that the men by whose

genius these exploits are celebrated, make illustrious at the same time the glory of the Roman people. Our countryman, Ennius, was dear to the elder Africanus; and even on the tomb of the Scipios his effigy is believed to be visible, carved in the marble. But undoubtedly it is not only the men who are themselves praised who are done honor to by those praises, but the name of the Roman people also is adorned by them. Cato, the ancestor of this Cato, is extolled to the skies. Great honor is paid to the exploits of the Roman people. Lastly, all those great men, the Maximi, the Marcelli, and the Fulvii, are done honor to, not without all of us having also a share in the panegyric.

X. Therefore our ancestors received the man who was the cause of all this, a man of Rudia, into their city as a citizen; and shall we reject from our city a man of Heraclaea, a man sought by many cities, and made a citizen of ours by these very laws?

For if any one thinks that there is a smaller gain of glory derived from Greek verses than from Latin ones, he is greatly mistaken, because Greek poetry is read among all nations, Latin is confined to its own natural limits, which are narrow enough. Wherefore, if those achievements which we have performed are limited only by the bounds of the whole world, we ought to desire that, wherever our vigor and our arms have penetrated, our glory and our fame should likewise extend. Because, as this is always an ample reward for those people whose achievements are the subject of writings, so especially is it the greatest inducement to encounter labors and dangers to all men who fight for themselves for the sake of glory. How many historians of his exploits is Alexander the Great said to have had with him; and he, when standing on Cape Sigeum at the grave of Achilles, said,—“O happy youth to find Homer as the panegyrist of our glory!” And he said the truth; for, if the Iliad had not existed, the same tomb which covered his body would have also buried his renown. What, did not our own Magnus, whose valor has been equal to his fortune, present Theophanes the Mitylenæan, a relater of his actions, with the freedom of the city in an assembly of the soldiers? And those brave men, our countrymen, soldiers and country-bred men as they were, still being moved by the sweetness of glory, as if they were to some extent partakers of the same renown, showed their approbation of that action with a great shout. Therefore, I suppose, if Archias were not a Roman citizen according to the laws he could not have contrived to get presented with the freedom of the city by some general! Sylla, when he was giving it to the Spaniards and Gauls, would, I suppose, have refused him if he had asked for it! a man whom we ourselves saw in the public assembly, when a bad poet of the common people had put a book in his hand, because he had made an epigram on him with every other verse too long, immediately ordered some of the things which he was selling at the moment to be given him as a reward, on condition of not writing anything more about him for the future. Would not he who thought the industry of a bad poet still worthy of some reward, have sought out the genius, and excellence, and copiousness in writing of this man? What more need I say? Could he not have obtained the freedom of the city from Quintus Metellus Pius, his own most intimate friend, who gave it to many men, either by his own request, or by the intervention of the Luculli? especially when Metellus was so anxious to have his own deeds celebrated in writing, that he gave his attention willingly to poets born even at Cordova, whose poetry had a very heavy and foreign flavor.

XI. For this should not be concealed, which cannot possibly be kept in the dark, but it might be avowed openly: we are all influenced by a desire of praise, and the best men are the most especially attracted by glory. Those very philosophers even in the books which they write about despising

glory, put their own names on the title-page. In the very act of recording their contempt for renown and notoriety, they desire to have their own names known and talked of. Decimus Brutus, that most excellent citizen and consummate general, adorned the approaches to his temples and monuments with the verses of Attius. And lately that great man Fulvius, who fought with the Ætolians, having Ennius for his companion, did not hesitate to devote the spoils of Mars to the Muses. Wherefore, in a city in which generals, almost in arms, have paid respect to the name of poets and to the temples of the Muses, these judges in the garb of peace ought not to act in a manner inconsistent with the honor of the Muses and the safety of poets.

And that you may do that the more willingly, I will now reveal my own feelings to you, O judges, and I will make a confession to you of my own love of glory,—too eager perhaps, but still honorable. For this man has in his verses touched upon and begun the celebration of the deeds which we in our consulship did in union with you, for the safety of this city and empire, and in the defence of the life of the citizens and of the whole republic. And when I had heard his commencement, because it appeared to me to be a great subject and at the same time an agreeable one, I encouraged him to complete his work. For virtue seeks no other reward for its labors and its dangers beyond that of praise and renown; and if that be denied to it, what reason is there, O judges, why in so small and brief a course of life as is allotted to us, we should impose such labors on ourselves? Certainly, if the mind had no anticipations of prosperity, and if it were to confine all its thoughts within the same limits as those by which the space of our lives is bounded, it would neither break itself with such severe labors, nor would it be tormented with such cares and sleepless anxiety, nor would it so often have to fight for its very life. At present there is a certain virtue in every good man, which night and day stirs up the mind with the stimulus of glory, and reminds it that all mention of our name will not cease at the same time with our lives, but that our fame will endure to all posterity.

XII. Do we all who are occupied in the affairs of the state, and who are surrounded by such perils and dangers in life, appear to be so narrow-minded, as, though to the last moment of our lives we have never passed one tranquil or easy moment, to think that everything will perish at the same time as ourselves? Ought we not, when many most illustrious men have with great care collected and left behind them statues and images, representations not of their minds but of their bodies, much more to desire to leave behind us a copy of our counsels and of our virtues, wrought and elaborated by the greatest genius? I thought, at the very moment of performing them, that I was scattering and disseminating all the deeds which I was performing, all over the world for the eternal recollection of nations. And whether that delight is to be denied to my soul after death, or whether, as the wisest men have thought, it will affect some portion of my spirit, at all events, I am at present delighted with some such idea and hope.

Preserve then, O judges, a man of such virtue as that of Archias, which you see testified to you not only by the worth of his friends, but by the length of time during which they have been such to him; and of such genius as you ought to think is his, when you see that it has been sought by most illustrious men. And his cause is one which is approved of by the benevolence of the law, by the authority of his municipality, by the testimony of Lucullus, and by the documentary evidence of Metellus. And as this is the case, we do entreat you, O judges, if there may be any weight attached, I will not say to human, but even to divine recommendation in such important matters, to receive under your protection that man who has at all times done honor to your

generals and to the exploits of the Roman people,—who even in these recent perils of our own, and in your domestic dangers, promises to give an eternal testimony of praise in our favor, and who forms one of that band of poets who have at all times and in all nations been considered and called holy, so that he may seem relieved by your humanity, rather than overwhelmed by your severity.

The things which according to my custom, I have said briefly and simply, O judges, I trust have been approved by all of you. Those things which I have spoken, without regarding the habits of the forum or judicial usage, both concerning the genius of the man and my own zeal in his behalf, I trust have been received by you in good part. That they have been so by him who presides at this trial, I am quite certain.

HOMER.

It has been a very doubtful task to decide what passage of Homer ought to be spread before our readers. We have finally chosen the eighth book of his great poem, the *Iliad*, so called from the Greek word, *Iliou*, for Troy, the destruction of Troy being the subject of the poem. The poem might not improperly be called the *Achillead* or *Achilleid* after the model of Virgil's name for his epic, since Achilles is as much Homer's hero as *Aeneas* is Virgil's. This eighth book gives the reader a very good idea of Homer's much-lauded sublimity. Homer's sublimity, however, must be understood to be a far less lofty and glorious thing than the sublimity of the Hebrew poets in the Bible or of Milton in his *Paradise Lost*. The characteristic supernatural and polytheistic machinery of the *Iliad* is very well brought into view in the specimen passage which we present. So, too, a full day's episode of the fighting is supplied.

Homer has found many English translators. It would be instructive and interesting, if we had room for it, to offer here an opportunity for our readers to compare and contrast the style and treatment of different translators. Taking all things into consideration we felt that we could not do better than to give here our own American Bryant's translation. Pope's is, perhaps, livelier reading, but it is more a poem of the translator's own than is the case with Bryant's. Readers will do well to look up in their copy of Tennyson his fragment of Homeric translation, which has for its original the closing lines of this same eighth book. They may thus see, in at least one instance, how far the peculiar genius of the translator may affect his rendering of his original text. Mr. Bryant once told the present writer that he considered Tennyson's fragment "very fine," these commonplace words being spoken by the Homeric-looking old man, with a tone and manner that gave them great significance.

BOOK VIII.

Now morn in saffron robes had shed her light
O'er all the earth, when Jove the Thunderer
Summoned the gods to council on the heights
Of many-peaked Olympus. He addressed
The assembly, and all listened as he spake:—

"Hear, all ye gods and all ye goddesses!
While I declare the thought within my breast.
Let none of either sex presume to break
The law I give, but cheerfully obey,
That my design may sooner be fulfilled.
Whoever, stealing from the rest, shall seek
To aid the Grecian cause, or that of Troy,
Back to Olympus, scourged and in disgrace,
Shall he be brought, or I will seize and hurl
The offender down to rayless Tartarus,
Deep, deep in the great gulf below the earth,
With iron gates and threshold forged of brass,
As far beneath the shades as earth from heaven.
Then shall he learn how greatly I surpass
All other gods in power. Try if ye will,
Ye gods, that all may know: suspend from heaven
A golden chain; let all the immortal host
Cling to it from below: ye could not draw,
Strive as ye might, the all-disposing Jove
From heaven to earth. And yet, if I should choose
To draw it upward to me, I should lift,
With it and you, the earth itself and sea
Together, and I then would bind the chain
Around the summit of the Olympian mount,

And they should hang aloft. So far my power
Surpasses all the power of gods and men."

He spake; and all the great assembly, hushed
In silence, wondered at his threatening words,
Until at length the blue-eyed Pallas said:—
"Our Father, son of Saturn, mightiest
Among the potentates, we know thy power
Is not to be withstood, yet are we moved
With pity for the warlike Greeks, who bear
An evil fate and waste away in war.
If such be thy command, we shall refrain
From mingling in the combat, yet will aid
The Greeks with counsel which may be their guide,
Lest by thy wrath they perish utterly."

The Cloud-compeller Jove replied, and smiled:—
"Tritonia, daughter dear, be comforted.

I spake not in the anger of my heart,
And I have naught but kind intents for thee."
He spake, and to his chariot yoked the steeds,
Fleet, brazen-footed, and with flowing manes
Of gold, and put his golden armor on,
And took the golden scourge, divinely wrought,
And, mounting, touched the coursers with the lash
To urge them onward. Not unwillingly
Flew they between the earth and starry heaven,
Until he came to Ida, moist with springs
And nurse of savage beasts, and to the height
Of Gargarus, where lay his sacred field,
And where his fragrant altar fumed. He checked
Their course, and there the Father of the gods
And men released them from the yoke and caused
A cloud to gather round them. Then he sat,
Exulting in the fulness of his might,
Upon the summit, whence his eye beheld
The towers of Ilium and the ships of Greece.

Now in their tents the long-haired Greeks had shared
A hasty meal, and girded on their arms.
The Trojans, also, in their city armed
Themselves for war, as eager for the fight,
Though fewer; for a hard necessity
Forced them to combat for their little ones
And wives. They set the city-portals wide,
And forth the people issued, foot and horse
Together, and a mighty din arose.
And now, when host met host, their shields and spears
Were mingled in disorder; men of might
Encountered, cased in mail, and bucklers clashed
Their bosses; loud the clamor: cries of pain
And boastful shouts arose from those who fell
And those who slew, and earth was drenched with blood.

While yet 't was morning, and the holy light
Of day grew bright, the men of both the hosts
Were smitten and were slain; but when the sun
Stood high in middle heaven, the All-Father took
His golden scales, and in them laid the fates
Which bring the sleep of death,—the fate of those
Who tamed the Trojan steeds, and those who warred
For Greece in brazen armor. By the midst
He held the balance, and, behold, the fate
Of Greece in that day's fight sank down until
It touched the nourishing earth, while that of Troy
Rose and flew upward toward the spacious heaven.
With that the Godhead thundered terribly
From Ida's height, and sent his lightnings down
Among the Achaian army. They beheld
In mute amazement and grew pale with fear.

Then neither dared Idomeneus remain,
Nor Agamemnon, on the ground, nor stayed
The chieftains Ajax, ministers of Mars.
Gerenian Nestor, guardian of the Greeks,
Alone was left behind, and he remained
Unwillingly. A steed of those that drew
His car was sorely wounded by a shaft
Which Alexander, fair-haired Helen's spouse,
Sent from his bow. It pierced the forehead where
The mane begins, and where a wound is death.
The arrow pierced him to the brain; he reared
And whirled in torture with the wound, and scared
His fellow-coursers. While the aged man
Hastened to sever with his sword the thongs
That bound him to the car, the rapid steeds
Of Hector bore their valiant master on
With the pursuing crowd. The aged chief
Had perished then, if gallant Diomed
Had not perceived his plight. He lifted up
His voice, and, shouting to Ulysses, said:—
"High-born Ulysses, man of subtle shifts,
Son of Laertes, whither dost thou flee?

Why like a coward turn thy back? Beware,
Lest there some weapon smite thee. Stay and guard
This aged warrior from his furious foe."

So spake he; but the much-enduring man,
Ulysses, heard not the reproof, and passed
Rapidly toward the hollow ships of Greece.
Tydides, single-handed, made his way
Among the foremost warriors, till he stood
Before the horses of the aged son
Of Neleus, and in winged accents said:—

"The younger warriors press thee sore, old chief!
Thy strength gives way; the weariness of age
Is on thee; thy attendant is not strong;
Thy steeds are slow. Mount, then, my car, and see
What Trojan horses are; how rapidly
They turn to right and left, and chase and flee.
I took them from the terror of the field,
Æneas. To our servants leave thine own,
While we with these assault the Trojan knights,
And teach even Hector that the spear I wield
Can make as furious havoc as his own."

He spake; and Nestor, the Gerenian knight,
Complied. The two attendants, valiant men,—
Sthenelus and the good Eurymedon,—
Took charge of Nestor's steeds. The chieftains climbed
The car of Diomed, and Nestor took
Into his hand the embroidered reins and lashed
The horses with the scourge. They quickly came
To Hector. As the Trojan hastened on,
The son of Tydeus hurled a spear; it missed,
But spared not Eniopeus, him who held
The reins, the hero's charioteer, and son
Of brave Thebæus. In the breast between
The paps it smote him; from the car he fell,
And the swift horses started back; his soul
And strength passed from him. Hector bitterly
Grieved for his death, yet left him where he fell,
And sought another fitting charioteer.
Nor had the fiery coursers long to wait
A guide, for valiant Archeptolemus,
The son of Iphitus, was near at hand.
And him he caused to mount the chariot drawn
By his fleet steeds, and gave his hand the reins.

Then great had been the slaughter; fearful deeds
Had then been done; the Trojans had been scared
Into their town like lambs into the fold,—
Had not the Father of the immortal gods
And mortal men beheld, and from on high
Terribly thundered, sending to the earth
A bolt of fire. He flung it down before
The car of Diomed; and fiercely glared
The blazing sulphur; both the frightened steeds
Cowered trembling by the chariot. Nestor's hand
Let fall the embroidered reins; his spirit sank
With fear, and thus he said to Diomed:—

"Tydides, turn thy firm-paced steeds, and flee.
Dost thou not see that victory from Jove
Attends thee not? To-day doth Saturn's son
Award the glory to the Trojan chief.
Hereafter he will make it ours, if such
Be his good pleasure. No man, though he be
The mightiest among men, can thwart the will
Of Jupiter, with whom abides all power."

The great in battle, Diomed, replied:—
"Truly, O ancient man, thou speakest well;
But this it is that grieves me to the heart,—
That Hector to the Trojan host will say,
'I put to flight Tydides, and he sought
Shelter among his ships.' Thus will he boast
Hereafter; may earth open then for me!"

And Nestor, the Gerenian knight, rejoined:—
"What, son of warlike Tydeus, hast thou said?
Though Hector call thee faint of heart and weak,
The Trojans and Dardanians, and the wives
Of the stout-hearted Trojans armed with shields,
Whose husbands in their youthful prime thy hand
Hath laid in dust, will not believe his words."

Thus having said, he turned the firm-paced steeds
Rearward, and mingled with the flying crowd.
And now the Trojans and their leader gave
A mighty cry, and poured on them a storm
Of deadly darts, and crested Hector raised
His thundering voice and shouted after them:—

"O son of Tydeus! the swift-riding Greeks
Have honored thee beyond all other men,
At banquets, with high place and delicate meats
And flowing cups. They will despise thee now,
For thou art like a woman. Timorous girl!

Take thyself hence, and never think that I
Shall yield to thee, that thou mayst climb our towers
And bear away our women in thy ships;
For I shall give thee first the doom of death."

He spake; and Diomed, in doubtful mood,
Questioned his spirit whether he should turn
His steeds and fight with Hector. Thrice the thought
Arose within his mind, and thrice on high
Uttered the all-forecasting Jupiter
His thunder from the Idæan mount, a sign
Of victory changing to the Trojan side.
Then Hector to the Trojans called aloud:—

"Trojans and Lycians all, and ye who close
In deadly fight, the sons of Dardanus!
Acquit yourselves like men, my friends; recall
Your fiery valor now, for I perceive
The son of Saturn doth award to me
Victory and vast renown, and to the Greeks
Destruction. Fools! who built this slender wall
Which we contemn, which cannot stand before
The strength I bring; our steeds can overleap
The trench they digged. When I shall reach their fleet,
Remember the consuming power of fire,
That I may give their vessels to the flames,
And hew the Achæans down beside their prows,
While they are wrapped in the bewildering smoke."

He spake; and then he cheered his coursers thus:—
"Xanthus, Podargus, Lampus nobly bred,
And Æthon, now repay the generous care,
The pleasant grain which my Andromache,
Daughter of great Eëtion, largely gives.
She mingles wine that ye may drink at will
Ere yet she ministers to me, who boast
To be her youthful husband. Let us now
Pursue with fiery haste, that we may seize
The shield of Nestor, the great fame of which
Has reached to heaven,—an orb of massive gold
Even to the handles. Let us from the limbs
Of Diomed, the tamer of fleet steeds,
Strip off the glorious mail that Vulcan forged:
This done, our hope may be that all the Greeks
Will climb their galleys and depart to-night."

So boasted he; but queenly Juno's ire
Was kindled, and she shuddered on her throne
Till great Olympus trembled. Thus she spake
To Neptune, mighty ruler of the deep:—

"Earth-shaker! thou who rulest far and wide!
Is there no pity for the perishing Greeks
Within that breast of thine? They bring to thee
At Helicè and Ægæ costly gifts
And many, wherefore thy desire should be
That they may win the victory. If the gods
Who favor the Achæans should combine
To drive the Trojans back, and hold in check
High-thundering Jupiter, the God would sit
In sullen grief on Ida's top alone."

Earth-shaking Neptune answered in disdain:—
"O Juno, rash in speech! what words are these?
Think not that I can wish to join the gods
In conflict with the monarch Jupiter,
The son of Saturn, mightier than we all."

So held they colloquy. Meanwhile the space
Betwixt the galleys and the trench and wall
Was crowded close with steeds and shielded men;
For Hector, son of Priam, terrible
As Mars, the lightning-footed, drove them on
Before him. Jove decreed him such renown.
And now would he have given that noble fleet
To the consuming flame, if Juno, queen
Of heaven, had not beheld, and moved the heart
Of Agamemnon to exhort the Greeks
That they should turn and combat. With quick steps
He passed the fleet, among the tents,
Bearing in his strong hand his purple robe,
And climbed the huge black galley which had brought
Ulysses to the war,—for in the midst
It lay, and thence the king might send his voice
To either side, as far as to the tents
Of Ajax and Achilles, who had moored
Their galleys at the different extremes
Of the long camp, confiding in their might
Of arm and their own valor. Thence he called,
With loud, clear utterance, to the Achæan host:—

"O Greeks! shame on ye! cravens who excel
In form alone! Where now are all the boasts
Of your invincible valor,—the vain words
Ye uttered pompously when at the feast
In Lemnos sitting ye devoured the flesh

Of horned beeves, and drank from bowls of wine,
Flower-crowned, and bragged that each of you would be
A match for fivescore Trojans, or for twice
Fivescore? And now we all are not a match
For Hector singly, who will give our fleet
Soon to consuming flames! O Father Jove,
Was ever mighty monarch visited
By thee with such affliction, or so robbed
Of high renown? And yet in my good ship,
Bound to this luckless coast, I never passed
By thy fair altars that I did not burn.
The fat and thighs of oxen, with a prayer
That I might sack the well-defended Troy.
Now be at least one wish of mine fulfilled
That we may yet escape and get us hence!
Nor let the Trojans thus destroy the Greeks.

He spake, and wept. The All-Father, pitying him,
Consented that his people should escape
The threatened ruin. Instantly he sent
His eagle, bird of surest augury,
Which, bearing in his talons a young fawn,
The offspring of a nimble-footed roe,
Dropped it at the fair altar where the Greeks
Paid sacrifice to Pnyonphaan Jove.

And they, when they beheld, and knew that Jove
Had sent the bird, took courage, rallying
And rushed against the Trojans. Then no chief
Of all the Greeks—though many they—could boast
That he before Tydides urged his steeds
To sudden speed and drove them o'er the trench
And mingled in the combat. First of all
He struck down Agelaus, Phradmon's son,
Armed as he was, who turned his car to fly.
And as he turned, Tydides with his spear
Transfixed his back between the shoulder-blades,
And drove the weapon through his breast. He fell
To earth, his armor clashing with his fall.
Then Agamemnon followed, and with him
His brother Menelaus; after these
The chieftains Ajax, fearful in their strength,
Idomeneus, and he who bore his arms
Meriones, like Mars in battle-fight,
Eurypylos, Pylamon's glorious son;
And ninthly Teucer came, who bent his bow
Beneath the shield of Ajax Telamon.
For Ajax moved his shield from side to side,
And thence the archer looked abroad, and aimed
His arrow's thence. Whoever in the throng
Was struck fell lifeless. Teucer all the while
As hides a child behind his mother's robe,
Sheltered himself by Ajax, whose great shield
Concealed the chief from sight. What Trojan first
Did faithful Teucer slay? Orsilocheus,
Dætor, and Ophilestes, Ormenus,
Chromius, and Ircophontes, nobly born.
And Hamopæon, Polyæmon's son,
And Melanippus, one by one the shafts
Of Teucer stretched them on their mother earth.
Then Agamemnon, king of men, rejoiced
As he beheld him, with his sturdy bow
Breaking the serried phalanxes of Troy,
And came, and, standing near, bespake him thus:

"Beloved Teucer! son of Telamon,
Prince of the people! ever be thy shafts
Aimed thus, and thou shalt be the light and pride
Of Greece, and of thy father Telamon.
Who reared thee from a little child with care
In his own halls, though spurious was thy birth,
Go on to do him honor, though he now
Be far away. And here I say to thee
And I will keep my word,—O Jupiter,
Theegis-bearer and Minerva's deo,
To let me level the strong walls of Troy.
To thee will I assign the noblest prize
After my own,—a tripod or two steeds,
And chariot, or a wife to share the bed."

And thus the blameless Teucer made reply:
"Why, glorious son of Atreus, wouldst thou bidst
Admonish me, while yet I do my best,
And pause not in the combat? From the time
When we began to turn the enemy back
To Ilion, I have shuntened and have slain
Their warriors with my bow. I light, I have slain
I sent, and each has pierced some warrior's side.
But this fierce wolf-dog have I failed to strike."

He spake, and sent another arrow forth
At Hector with an eager aim. It missed
His mark, but struck Gorgythion down, the brave

And blameless son of Priam; through his breast
The arrow went. Fair Castimira brought
The warrior forth,—a dame from Erymas,
Beautiful as a goddess. As within
A garden droops a poppy to the ground,
Bowed by its weight and by the rains of spring,
So drooped his head within the heavy casque.

And then did Teucer send another shaft
At Hector, eager still to strike. It missed
Its aim again, for Phœbus turned aside
The arrow, but it struck the charioteer
Of Hector, Archeptolemus the brave,
When rushing to the fight, and pierced his breast
Close to the nipple; from the car he fell.

The swift steeds started back, and from his limbs
The life and strength departed. A deep grief
For his slain charioteer came darkly o'er
The mind of Hector, yet, though sorrowing,
He left him where he fell, and straightway called
Cebriones, his brother, who was near,
To mount and take the reins. Cebriones
Heard and obeyed. Then from the shining car
Leaped Hector with a mighty cry, and seized
A ponderous stone, and bent to crush him, ran
At Teucer, who had from his quiver drawn
One of his sharpest arrows, placing it
Upon the bowstring. As he drew the bow,
The strong-armed Hector hurled the jagged stone,
And smote him near the shoulder, where the neck
And breast are sundered by the collar-bone,
A fatal spot. The bowstring brake; the arm
Fell nerveless; on his knees the archer sank,
And dropped the bow. Then did not Ajax leave
His fallen brother to the foe, but walked
Around him, sheltering him beneath his shield,
Till two dear friends of his—Menestheus, son
Of Echius, and Alastor nobly born—
Approached, and took him up, and carried him
Heavily groaning to the hollow ships.

Then did Olympian Jove again inspire
The Trojan host with valor, and they drove
The Achæans backward to the yawning trench.
Then Hector came, with fury in his eyes,
Among the foremost warriors. As a bound
Sure of his own swift feet, attacks behind
The lion or wild bear, and tears his flank
Yet warily observes him as he turns,
So Hector followed close the long-haired Greeks,
And ever slew the hindmost as they fled.
Yet now, when they in flight had crossed again
The trench and palisades, and many a one
Had died by Trojan hands, they made a halt
Before their ships, and bade each other stand,
And lifted up their hands, and prayed aloud
To all the gods; while Hector, using omens,
His long-maned steeds, and with stern eyes that seemed

The eyes of Gorgon or of anubrous Mars,
Hither and thither swept across the field.
The white-armed Juno saw, and, sorrowing,
Addressed Minerva with those winged words:
"Ah me! thou daughter of the God who bears
The ægis, shall we not descend to aid
The perishing Greeks in their extremity?
A cruel doom is theirs, to fall destroyed
By one man's rage,—the terrible assault
Of Hector, son of Priam, who has made
Insufferable havoc in the field."
And thus in turn the blue-eyed Pallas spake:
"That warrior long ere this had lost his life,
Slain by the Greeks on his paternal soil,
But that my father's mind is warped by rage,
Unjust to me, and harsh by thy words,
Forgetting all I did for Hercules,
His son,—how often when Eurystheus bade
A task too hard for him, saved his life,
To heaven he raised his eyes, and wept,
Despatched his messengers to rescue him,
And yet he in his towers sat secure,
Had known all this while he was in danger,
From strong-walled Athens, the great city."
He had not said, ere Pallas, the goddess,
But now Jove's gates are open, and the light
Of Thetis, who hath kissed his knees and hands,
His beard caressed, and prayed that he
Would crown the power of walled towns
Achilles, with great honor. Well, the time
Will come when he shall call me yet again.
His dear Minerva, hasten now to seek

For us, my friends, speed, which I have
My armor on, and I shall see
If Hector will becom' my own
Of Priam's will, whose whom appear
Upon the field again. As surely
The men of Troy shall die, to feast the birds
Of prey and dogs beside the Grecian fleet.
She ended, and the white-armed deity
Juno obeyed her. Juno the August
The mighty Jove's daughter, hastily
Captured the war-bitten steeds.
Meanwhile, Minerva on the palace roof
Of Jupiter sat, and the gorgeous robe
Of many hues, which her own hands had wrought
And putting on the Cloud-compeller's mail,
Stood armed for cruel war. And then she chimed
The glorious war, and took in hand the spear.
Huge, heavy, strong—with which she overthrows
The warrior princes of valiant men.
Where'er this daughter of the Almighty Jove
Is ranged, none worth the dash and tread
The course to their steeds. The gates of heaven
Opened before them, of their own accord.
Gates guarded by the Hours, on whom the career
Of the great heaven and of Olympus rests.
To open or to close the wall of cloud.
Through these they guided their impatient steeds.
From Ida's top, where Peleus' son
And summoned deers of the golden wings,
And bade her, as he said, to speed the heroes.
Ere this, turn them back, follow them not
(Thus to let me, it is not for them
To engage with me in war, give me word,
Nor shall I lack fulfillment,—I will make
The swift steeds lame that draw their car, and hurl
The riders down, and dash the car itself
To fragments. Ten long years shall wear away
Before they cease to suffer from the wounds
Made by the thunderbolt. Minerva thus
May learn the fate of those who strive with Jove;
With Juno I am less displeased, for she
Is ever bent to thwart my purposes.
He spake; and Iris, with the tempest's speed
Departing, bore the message from the heights
Of Ida to the great Olympus, where
Among the foremost passers of the mount,
All seamed with hollow vales, she met and stayed
The pair, delivering thus the word of Jove:—
"Now, whither haste ye? What strange madness fires
Your breasts? The son of Saturn suffers not
That ye befrend the Greeks. He threatens thus,
And will fulfil his threat,—that he will make
The coursers lame that draw your car, and hurl
The riders down, and dash the car itself
To fragments, and that ten long years must pass
Ere ye shall cease to suffer from the wounds
Made by the thunderbolt. So shalt thou learn,
O Pallas! what it is to strive with Jove.
With Juno he is less displeased, for she
Is ever bent to thwart his purposes;
But thou, he says, art guilty above all,
And shameless as a hound, if thou dare lift
Thy massive spear against thy father Jove.
So spake the footed Iris, and withdrew
And thus again to Pallas Juno said:—
"Child of the Egis-bearing, let us strive
With Jove no longer for the sake of men,
But let one perish and another live,
As chance may make the hour, and let the God,
Communicating with his secret mind, mete out
To Greeks and Trojans their just destiny."
She spake, and turned the firm-paced coursers back.
The couriers with fair-flowing manes, The Hours
Unyoked them, and led them to the ambrosial stalls,
And leaned against the shining walls the car.
While Juno and Minerva went among
The other deities and took their place,
Upon their golden seats, though sad at heart.
Then with his steeds, and in his bright-wheeled car,
Came Jove from Ida to the dwelling-place
Of gods upon Olympus. There did he
Who shakes the islands loose the steeds and bring
The chariot to its place, and o'er it spread
Its covering of lawn. The Thunderer
Seated himself upon his golden throne,
The great Olympus trembling as he stepped;
While Juno and Minerva sat apart

Together, nor saluted him, nor asked
Of aught; but he perceived their thoughts and said:
"Juno and Pallas, why so sad? Not long
Ye toiled in glorious battle to destroy
The Trojans, whom ye hold in bitter hate.
This strength of mine, and this invincible arm,
Not all the gods upon the Olympian mount
Can turn to flight, while your fair limbs were seized
With trembling ere ye entered on the shock
And havoc of the war. Now let me say
And well the event would have fulfilled my words
That, smitten with the thunder from my hand,
Your chariots never would have brought you back
To this Olympus and the abode of gods.
He spake; while Pallas and the queen of heaven
Repined with close-pressed lips, and in their hearts
Devised new mischiefs for the Trojan race.
Silent Minerva sat, nor dared express
The anger that she bore her father Jove.
But Juno could not curb her wrath, and spake:
"What words, auster Saturnus, hast thou said?
Thou art, we know, invincible in might.
Yet must we sorrow for the heroic Greeks
Who, by a cruel fate, are perishing.
We stand aloof from war, if thou require.
Yet would we counsel the Achaean host
Lest by thy wrath they perish utterly."
And then the Cloud-compeller, answering, said:
"O Juno, large-eyed and august, if thou
Look forth to-morrow, thou shalt then behold
The all-powerful son of Saturn laying waste
With greater havoc still the mighty host
Of warlike Greeks. For Hector, great in war,
Shall pause not from the conflict, till he rouse
The swift-paced son of Peleus at the ships.
When, pent in narrow space, the armies fight
For slain Patroclus; such the will of fate.
As for thyself, I little heed thy rage.
Not even shouldst thou wander to the realm
Where earth and ocean end, where Saturn sits
Beside Iapetus, and neither light
Of overgoing suns nor breath of wind
Refreshes them, but gulfs of Tartarus
Surround them,—shouldst thou even thither bend
Thy way, I shall not heed thy rage, who art
Beyond all others shamelessly perverse."
He ceased; but white-armed Juno answered not.
And now into the sea the sun's bright light
Went down, and o'er the foodful earth was drawn
Night's shadow. Most unwillingly the sons
Of Troy beheld the sunset. To the Greeks
Eagerly wished the welcome darkness came.
Then from the fleet illustrious Hector led
The Trojans, and beside the eddying stream,
In a clear space unumbered by the slain,
Held council. There alighting from their cars,
They listened to the words that Hector spake,
Hector, beloved of Jove. He held a spear,
In length eleven cubits, with a blade
Of glittering brass, bound with a ring of gold.
On this he leaned, and spake these winged words:
"Hear me, ye Trojans, Dardans, and allies.
But now I thought that, having first destroyed
The Achaean host and fleet, we should return
This night to wind-swept Ilum. To their aid
The darkness comes, and saves the Greeks, and saves
Their galleys ranged along the ocean-side.
Obey we, then, the dark-browed night; prepare
Our meal; unyoke the steeds with flowing manes,
And set their food before them. Bring at once
Oxen and fattings of the flock from town
And from your dwellings bread and pleasant wine,
And let us gather store of wood, to feed
A multitude of blazing fires all night.
Till Morning, daughter of the Dawn, appear
Fires that shall light the sky, lest in the hours
Of darkness with their ships the long-haired Greeks
Attempt escape across the mighty deep.
And, that they may not climb their decks unharmed,
Let every footman bear a wound to cure
At home,—an arrow-wound or gash of spear,
Given as he leaps on board. So other foes
Shall dread a conflict with the knights of Troy.
And let the heralds, dear to Jove, command
That all grown youths and hoary-headed men
Keep watch about the city in the towers
Built by the gods; and let the feebler sex
Kindle large fires upon their hearths at home;

And let the guard be strengthened, lest the foe
Should steal into the city while its sons
Are all abroad. Thus let it be till morn,
Brave Trojans! I but speak of what the time
Requires, and on the morrow I shall speak
Of what the Trojan knights have then to do.
My prayer to Jove and to the other gods,
And my hope is, that I may drive away
These curs, brought hither by an evil fate
In their black ships. All night will we keep watch,
And, arming, with the early morn renew
The desperate conflict at the hollow ships.
Then shall I see if valiant Diomed
Tydides has the power to make me leave
The Grecian galleys for the city-walls,
Or whether I shall slay him with my spear
And take his bloody spoils. To-morrow's sun
Will make his valor known, if he withstand
The assault of this my weapon. Yet I think
The sunrise will behold him slain among
The first, with many comrades lying round.
Would that I knew myself as certainly
Secure from death and decays of age,
And to be held in honor like the gods
Apollo and Minerva, as I know
This day will bring misfortune to the Greeks!"

So Hector spake, and all the Trojan host
Applauded; from the yoke forthwith they loosed
The sweaty steeds, and bound them to the cars
With halters; to the town they sent in haste
For oxen and the fatlings of the flock,
And to their homes for bread and pleasant wine,
And gathered fuel in large store. The winds
Bore up the fragrant fumes from earth to heaven.

So, high in hope, they sat the whole night through
In warlike lines, and many watch-fires blazed.
As when in heaven the stars look brightly forth
Round the clear shining moon, while not a breeze
Stirs in the depths of air, and all the stars
Are seen, and gladness fills the shepherd's heart,
So many fires in sight of Ilium blazed,
Lit by the sons of Troy, between the ships
And eddying Xanthus: on the plain there shone
A thousand; fifty warriors by each fire
Sat in its light. Their steeds beside the cars—
Champing their oats and their white barley—stood,
And waited for the golden morn to rise.

DEMOSTHENES.

From the orations of Demosthenes we select for presentation to our readers as a specimen of his eloquence, one of the celebrated series of speeches against Philip of Macedon, father of Alexander the Great. These speeches have received the name of "the Philippics." We derive thence a word in common English use to designate a piece of violent denunciation and invective. Such is not, however, the predominant character of the Philippics of Demosthenes. These great harangues are rather earnest, statesman-like arguments to the Athenian assembly in favor of resistance to the threatening encroachments of Philip. They contain passages of severe oburgation against that great but unscrupulous monarch, but Demosthenes was too true and too noble an orator not to address himself mainly in discussion and argument to the reason and understanding of his auditors.

Readers will observe that there is no attempt on the orator's part at fine writing. The eloquence of Demosthenes is reason and common sense, on fire with earnest conviction and yet willing to take endless pains with forms of expression in order to attain the utmost possible limits of clearness and force.

Demosthenes was about 30 years old when he delivered this speech.

The translation is by Charles Rann Kennedy.

THE FIRST PHILIPPIC.

THE ARGUMENT.

Philip, after the defeat of Onomarchus, had marched toward the pass of Thermopylæ, which, however, he found occupied by the Athenians, who had sent a force for the purpose of preventing his ad-

vance. Being baffled there, he directed his march into Thrace, and alarmed the Athenians for the safety of their dominions in the Chersonese. At the same time he sent a fleet to attack the islands of Lemnos and Imbrus, infested the commerce of Athens with his cruisers, and even insulted her coast. In Thrace he became involved in the disputes between the rival kings Amadocus and Cersobleptes, espousing the cause of the former; and for some time he was engaged in the interior of that country; either at war with Cersobleptes, or extending his own influence over other parts of Thrace, where he established or expelled the rulers, as it suited him. It was just at that time that Demosthenes spoke the following oration, the first in which he called the attention of his countrymen to the dangerous increase of Philip's power. He had become convinced by the course of events, and by observing the restless activity of Philip, that Athens had more to fear from him than from Thebes, or from any new combination of the Grecian republics. The orator himself, perhaps, hardly appreciated the extent of Philip's resources, strengthened as he was now by the friendship of Thessaly, possessed of a navy and maritime towns, and relieved from the presence of any powerful neighbors. What were the precise views of Demosthenes as to the extent of the impending danger, we can not say. It was not for him to frighten the Athenians too much, but to awaken them from their lethargy. This he does in a speech, which, without idle declamation or useless ornament, is essentially practical. He alarms, but encourages, his countrymen; points out both their weakness and their strength; rouses them to a sense of danger, and shows the way to meet it; recommends not any extraordinary efforts, for which at the moment there was no urgent necessity, and to make which would have exceeded their power, but unfolds a scheme, simple and feasible, suiting the occasion, and calculated (if Athenians had not been too degenerate) to lay the foundation of better things.

Had the question for debate been anything new, Athenians, I should have waited till most of the usual speakers had been heard; if any of their counsels had been to my liking, I had remained silent, else proceeded to impart my own. But as the subject of discussion is one upon which they have spoken oft before, I imagine, though I rise the first I am entitled to indulgence. For if these men had advised properly in time past, there would be no necessity for deliberating now.

First I say, you must not despond, Athenians, under your present circumstances, wretched as they are; for that which is worst in them as regards the past, is best for the future. What do I mean? That your affairs are amiss, men of Athens, because you do nothing which is needful; if, notwithstanding you performed your duties, it were the same, there would be no hope of amendment.

Consider next, what you know by report, and men of experience remember; how vast a power the Lacedæmonians had not long ago, yet how nobly and becomingly you consulted the dignity of Athens, and undertook the war against them for the rights of Greece. Why do I mention this? To show and convince you, Athenians, that nothing, if you take precaution, is to be feared, nothing, if you are negligent, goes as you desire. Take for examples the strength of the Lacedæmonians then, which you overcame by attention to your duties, and the insolence of this man now, by which through neglect of our interests we are confounded. But if any among you, Athenians, deem Philip hard to be conquered, looking at the magnitude of his existing power, and the loss by us of all our strongholds, they reason rightly, but should reflect, that once we held Pydna and Potidæa and Methone and all the region round about as our own, and many of the nations now leagued with him were independent and free, and preferred our friendship to his. Had Philip then taken it into his head, that it was difficult to contend with Athens, when she had so many fortresses to infest his country, and he was destitute of allies, nothing that he has accomplished would he have undertaken, and never would he have acquired so large a dominion. But he saw well, Athenians, that all these places are the open prizes

of war, that the possessions of the absent naturally belong to the present, those of the remiss to them that will venture and toil. Acting on such principle, he has won every thing and keeps it, either by way of conquest, or by friendly attachment and alliance; for all men will side with and respect those, whom they see prepared and willing to make proper exertion. If you, Athenians, will adopt this principle now though you did not before, and every man, where he can and ought to give his service to the state, be ready to give it without excuse, the wealthy to contribute, the able-bodied to enlist; in a word, plainly, if you will become your own masters, and cease each expecting to do nothing himself, while his neighbor does every thing for him, you shall then with heaven's permission recover your own, and get back what has been frittered away, and chastise Philip. Do not imagine, that his empire is everlastingly secured to him as a god. There are those who hate and fear and envy him, Athenians, even among those that seem most friendly; and all feelings that are in other men belong, we may assume, to his confederates. But now they are all cowed, having no refuge through your tardiness and indolence, which I say you must abandon forthwith. For you see, Athenians, the case, to what pitch of arrogance the man has advanced, who leaves you not even the choice of action or inaction, but threatens and uses (they say) outrageous language, and, unable to rest in possession of his conquests, continually widens their circle, and, while we dally and delay, throws his net all around us. When then, Athenians, when will ye act as becomes you? In what event? In that of necessity, I suppose. And how should we regard the events happening now? Methinks, to freemen the strongest necessity is the disgrace of their condition. Or tell me, do ye like walking about and asking one another:—is there any news? Why, could there be greater news than a man of Macedonia subduing Athenians, and directing the affairs of Greece? Is Philip dead? No, but he is sick. And what matters it to you? Should anything befall this man, you will soon create another Philip, if you attend to business thus. For even he has been exalted not so much by his own strength, as by our negligence. And again; should anything happen to him; should fortune, which still takes better care of us than we of ourselves, be good enough to accomplish this; observe that, being on the spot, you would step in while things were in confusion, and manage them as you pleased; but as you now are, though occasion offered Amphipolis, you would not be in a position to accept it, with neither forces nor counsels at hand.

However, as to the importance of a general zeal in the discharge of duty, believing you are convinced and satisfied I say no more.

As to the kind of force which I think may extricate you from your difficulties, the amount, the supplies of money, the best and speediest method (in my judgment) of providing all the necessities, I shall endeavor to inform you forthwith, making only one request, men of Athens. When you have heard all, determine; prejudge not before. And let none think I delay our operations, because I recommend an entirely new force. Not those that cry, quickly! to-day! speak most to the purpose; (for what has already happened we shall not be able to prevent by our present armament;) but he that shows what and how great and whence procured must be the force capable of enduring, till either we have advisedly terminated the war, or overcome our enemies: for so shall we escape annoyance in future. This I think I am able to show, without offence to any other man who has a plan to offer. My promise indeed is large; it shall be tested by the performance; and you shall be my judges.

First, then, Athenians, I say we must provide fifty warships, and hold ourselves prepared, in case of emergency, to embark and sail. I require also an equipment of transports

for half the cavalry and sufficient boats. This we must have ready against his sudden marches from his own country to Thermopylæ, the Chersonese, Olynthus, and any where he likes. For he should entertain the belief, that possibly you may rouse from this over carelessness, and start off, as you did to Eubœa, and formerly (they say) to Haliartus, and very lately to Thermopylæ. And although you should not pursue just the course I would advise, it is no slight matter, that Philip, knowing you to be in readiness—know if he will for certain; there are too many among our own people who report every thing to him—may either keep quiet from apprehension, or, not heeding your arrangements, be taken off his guard, there being nothing to prevent your sailing, if he gives you a chance, to attack his territories. Such an armament, I say, ought instantly be agreed upon and provided. But besides, men of Athens, you should keep in hand some force, that will incessantly make war and annoy him: none of your ten or twenty thousand mercenaries, not your forces on paper, but one that shall belong to the state, and, whether you appoint one or more generals, or this or that man or any other, shall obey and follow him. Subsistence too I require for it. What the force shall be, how large, from what source maintained, how rendered efficient, I will show you, stating every particular. Mercenaries I recommend—and beware of doing what has often been injurious—thinking all measures below the occasion, adopting the strongest in your decrees, you fail to accomplish the least—rather, I say, perform and procure a little, add to it afterward, if it prove insufficient. I advise then two thousand soldiers in all, five hundred to be Athenians, of whatever age you think right, serving a limited time, not long, but such time as you think right, so as to relieve one another; the rest should be mercenaries. And with them two hundred horse, fifty at least Athenians, like the foot, on the same terms of service; and transports for them. Well, what besides? Ten swift galleys: for, as Philip has a navy, we must have swift galleys also, to convoy our power. How shall subsistence for these troops be provided? I will state and explain; but first let me tell you why I consider a force of this amount sufficient, and why I wish the men to be citizens.

Of that amount, Athenians, because it is impossible for us now to raise an army capable of meeting him in the field; we must plunder and adopt such kind of warfare at first: our force, therefore, must not be over-large, (for there is not pay or subsistence,) nor altogether mean. Citizens I wish to attend and go on board, because I hear that formerly the state maintained mercenary troops at Corinth, commanded by Polystratus and Iphicrates and Chabrias and some others, and that you served with them yourselves; and I am told, that these mercenaries fighting by your side and you by theirs defeated the Lacedæmonians. But ever since your hirelings have served by themselves, they have been vanquishing your friends and allies, while your enemies have become unduly great. Just glancing at the war of our state, they go off to Artabazus or any where rather, and the general follows, naturally; for it is impossible to command without giving pay. What therefore ask I? To remove the excuses both of general and soldiers, by supplying pay, and attaching native soldiers, as inspectors of the general's conduct. The way we manage things now is a mockery. For if you were asked: Are you at peace, Athenians? No, indeed, you would say; we are at war with Philip. Did you not choose from yourselves ten captains and generals, and also captains and two generals of horse? How are they employed? Except one man, whom you commission on service abroad, the rest conduct your processions with the sacrificers. Like puppet makers, you elect your infantry and cavalry officers for the market-place, not for war. Consider, Athenians, should there not be native captains, a

native general of horse your own commanders, that the
 force might really be the state's. Or should a general
 of horse sail to Lemnos while Menelaus commands there, ar-
 riving fighting for your possessions, but speak not as objecting
 to the man, but he ought to be elected by you, who ever the
 person be, of (you say) virtuous and good of his boy,
 perhaps you admit the justice of these statements, but
 wish principally to hear about the supplies, what they must
 be and whence procured. I will satisfy you. Supplies,
 then, for maintenance, are provisions for three thousand
 for ninety talents and a little more; for ten swift galley vessels
 talents twenty minas a month, to every ship for two oppo-
 sition soldiers forty more, that each soldier may receive for
 rations ten drachmas a month, and for two hundred horse-
 men, each receiving thirty drachmas a month, twelve tal-
 ents. Should any one think rations for the men a small
 provision, he judges erroneously. Furnish that and I am
 sure the army itself will, without injuring any Greek or ally,
 procure every thing else from the warships; to make out
 their full pay I am ready to join the fleet as a volunteer,
 and submit to any thing, if this be not so. Now for the
 ways and means of the supply, which I demand from you.

[Here the clerk or secretary reads the scheme drawn up by
 Demosthenes, in the preparing of which he was probably as-
 sisted by the financial officers of the state. What follows
 was, according to Dionysius, spoken at a different time.]

This, Athenians, is what we have been able to devise.
 When you vote upon the resolutions, pass what you approve,
 that you may oppose Philip, not only by decrees and letters,
 but by action also. I think it will assist your deliberations about the war and
 the whole arrangements; to regard the position, Athenians,
 of the hostile country; and consider, that Philip by the winds
 and seasons of the year gets the start in most of his oper-
 ations, watching for the trade winds or the winter to com-
 mence them, when we are unable (he thinks) to reach the
 spot. On this account, we must carry on the war not with
 hasty levies, (for we shall be too late for every thing,) but
 with a permanent force and power. You may use up winter
 quarters for your troops Lemnos, and Thasos, and Scythia,
 and the islands in that neighborhood, which have harbors
 and corn and all necessaries for an army. In the season of
 the year, when it is easy to put ashore and there is no dan-
 ger from the winds, they will easily take their station off
 the coast itself and at the entrances of the sea-ports.

How and when to employ the troops, the commander ap-
 pointed by you will determine as occasion requires. What
 you must find, is stated in my bill. If men of Athens, you
 will furnish the supplies which I mention, and then, after
 completing your preparations of soldiers, ships, cavalry, will
 oblige the entire force by law to remain in the service; and
 while you become your own paymasters and commissaries,
 demand from your general an account of his conduct, you
 will cease to be always discussing the same questions with-
 out forwarding them in the least, and besides, Athenians,
 not only will you cut off his greatest revenue—What is this?
 He maintains war against you through the resources of your
 allies, by his piracies on their navigation—But what next?
 You will be out of the reach of injury yourselves: he will
 not do as in time past, when falling upon Lemnos and Im-
 brus he carried off your citizens captive, seizing the vessels at
 Geræstus he levied an incalculable sum, and lastly, made
 a descent at Marathon and carried off the sacred galley from
 our coast, and you could neither prevent these things nor
 send succors by the appointed time. But how is it, think
 you, Athenians, that the Panathenaic and Dionysian festi-
 vals take place always at the appointed time, whether ex-
 pert or unqualified persons be chosen to conduct either of
 them, whereon you expend larger sums than upon any arm-
 ament, and which are more numerous attended and mag-

nificent than any other thing in the world, while all your
 armaments are affectedly times as to all things to be agas-
 sent to, to be done? It is not in the power of every thing as
 ordered by law, and a number of men knowing things of old hand,
 as in the strict manner of his tribe, who the gymnastic
 master, whom from whom and where he is to receive, and
 what to do. Nothing is here left to uncertainty or misad-
 venture as in the business of war and all preparations call
 for irregular, unsettled, and indefinite. Therefore no sooner have
 we heard anything, than we appoint a captain, dispute
 with him on the exchange, and consider what is to be done
 means, then it is resolved that the essential things and home-
 holders shall make up, then to put yourselves on board in-
 stead, but during these days the objects of our expedition
 are lost; for the time of action is wasted in preparation; and
 favorable moments wait not our questions and delays. The
 forces that we imagine we possess in the war, these are
 found when the crisis comes, utterly insufficient. And
 Philip has arrived at such a pitch of arrogance as to send
 the following letter to the Athenians:

[The Letter is Read.]
 Of that which has been read, Athenians, most is true, un-
 happily true, perhaps not agreeable to hear. And if what
 one passes over in speaking, to avoid offense, one could pass
 over in reality, it is right to humor the audience; but if
 graciousness of speech, where it is out of place, does harm in
 action, shameful is it, Athenians, to defile ourselves, and by
 putting off every thing unpleasant to fill the time for all
 operations, and be unable even to understand, that skillful
 makers of war should not follow circumstances, but be in
 advance of them; that just as a general may be expected to
 lead his armies, so are men of prudent counsel to guide cir-
 cumstances, in order that their resolutions may be accom-
 plished, not their motions determined by the event. Yet
 you, Athenians, with larger means than any people—ships,
 infantry, cavalry, and revenue—have never as yet made
 proper use of any of them; and your war with Philip
 differs in no respect from the boxing of barbarians. For
 although then the party struck feels always to the blow,
 strike him somewhere else, there go his hands again, ward
 or look in the face he can not nor will. So you, if you hear
 of Philip in the entrenches, you retreat, rather there, if
 at Thermopylae, the same; if any where else, you run after
 his heels up and down, and are commanded by him; no
 plan have you devised for the war, in circumstances
 do you see beforehand, only when you learn that something
 is done, or about to be done. Formerly perhaps this was al-
 lowable: now it is come to a crisis, to be tolerable no long-
 er. And it seems, men of Athens, as if some god, ashamed
 for us at our proceedings, has put this activity into Philip.
 For had he been willing to remain quiet in possession of his
 conquests and prizes, and attempted nothing further, some
 of you, I think, would be satisfied with a state of things,
 which brands our nation with the shame of cowardice and
 the foulest disgrace. But by continually encroaching and
 grasping after more, he may possibly rouse you, if you have
 not altogether despaired. I marvel, indeed, that none of
 you, Athenians, notices with concern and anger, that the be-
 ginning of this war was to chastise Philip, the end is to pro-
 tect ourselves against his attacks. One thing is clear: he
 will not stop, unless some one oppose him. And shall we
 wait for this? And if you despatch empty galleys and hopes
 from this or that person, think ye all is well? Shall we not
 embark? Shall we not sail with at least a part of our nation-
 al forces, now though not before? Shall we not make a de-
 scent upon his coast? Where, then, shall we land? some one
 asks. The war itself, men of Athens, will discover the rot-
 ten parts of his empire, if we make a trial; but if we sit at
 home, hearing the orators accuse and malign one another,

no good can ever be achieved. Methinks, where a portion of our citizens, though not all, are commissioned with the rest, Heaven blesses, and Fortune aids the struggle, where you send out a general and an empty decree and hopes from the mustings, nothing that you desire is done; your enemies scorn, and our allies shun for fear of such an armament. For it is impossible—ay, impossible, for one man to execute all your wishes; to promise, and assert, and accuse this or that person, is possible; but so your affairs are ruined. The general commands wretched unpaid hirelings; here are persons easily found, who tell you lies of his conduct; you vote at random from what you hear: what then can be expected?

How is this to cease, Athenians? When you make the same persons soldiers, and witnesses of the general's conduct, and judges when they return home at his audit; so that you may not only hear of your own affairs, but be present to see them. So disgraceful is our condition now, that every general is twice or thrice tried before you for his life, though none dares even once to hazard his life against the enemy: they prefer the death of kidnappers and thieves to that which becomes them; for it is a malefactor's part to die by sentence of the law, a general's to die in battle. Among ourselves, some go about and say that Philip is concerting with the Lacedæmonians the destruction of Thebes and the dissolution of republics; some, that he has sent envoys to the king; others, that he is fortifying cities in Illyria: so we wander about, each inventing stories. For my part, Athenians, by the gods I believe, that Philip is intoxicated with the magnitude of his exploits, and has many such dreams in his imagination, seeing the absence of opponents, and elated by success; but most certainly he has no such plan of action, as to let the silliest people among us know what his intentions are; for the silliest are these newsmongers. Let us dismiss such talk, and remember only that Philip is an enemy, who robs us of our own and has long insulted us; that wherever we have expected aid from any quarter, it has been found hostile, and that the future depends on ourselves, and unless we are willing to fight him there, we shall perhaps be compelled to fight here. This let us remember, and then we shall have determined wisely, and have done with idle conjectures. You need not pry into the future, but assure yourselves it will be disastrous, unless you attend to your duty, and are willing to act as becomes you.

As for me, never before have I courted favor, by speaking what I am not convinced is for your good, and now I have spoken my whole mind frankly and unreservedly. I could have wished, knowing the advantage of good counsel to you, I were equally certain of its advantage to the counselor: so should I have spoken with more satisfaction. Now, with an uncertainty of the consequence to myself, but with a conviction that you will benefit by adopting it, I proffer my advice. I trust only, that what is most for the common benefit will prevail.

The C. L. S. C. now has upon its roll the names of members in Nagasaki, Japan; Birmingham, Leamington and Halloway, England; Honolulu and Wailuku, Hawaiian Islands; Sitka, Alaska; Washington Territory; Mexico City, Mexico; and large Circles in California and Canada. It requires but little stretch of the imagination to say that it encircles the globe.

Goethe continued to talk of Lord Byron. "With that disposition," said he, "which always leads him into the illimitable, the restraint which he imposed upon himself by the observance of the three unities becomes him very well. If he had but known how to endure moral restraint also! That he could not was his ruin; and it may be aptly said, that he was destroyed by his own unbridled temperament.—*Conversations of Goethe.*

VIRGIL.

We give our readers a long selection from Virgil. It is the sixth Book entire of his great poem, one of the great poems of the world, the "Æneid," so called from the Trojan hero of it, Æneas, (accent the middle syllable.) We could not well abridge this extract by a single line. The sixth Book is a little whole by itself. It gives an account of the descent of Æneas into the lower regions. Perhaps there is nothing in Virgil better worthy of being considered inventive and original, than this episode in the fortunes of Æneas. Dante no doubt owed to this the conception of his "Inferno."

There would have been more action and incident to please young readers in the second Book, which relates the fall of Troy. We have pitched upon the sixth Book instead, because that is more distinctively characteristic of the pagan civilization in the midst of which, in its literal Augustan age, Virgil wrote. Those familiar with the "Paradise Lost" will not fail to observe that Milton adopts and adapts from Virgil his idea of having the archangel relate to Adam in prophecy the future history of his race. With delicate art, Virgil, as a kind of court poet, contrives to insinuate a highly grateful compliment and consolation for Octavia, sister of the Emperor Augustus, respecting her son, young Marcellus, who had recently died at twenty years of age, when Virgil finished his sixth book. She was present when Virgil read this book aloud to Augustus, and it is said that she fainted with emotion on hearing the allusion to her son. She made the lucky, and no doubt, sincerely sympathizing poet, a princely present in money, for his lines.

A word now about the translation. This is by Professor Conington, late professor of Latin at Oxford. The scholarship of the translator is of a very high order. The metre chosen is the octosyllabic verse made so popular by Sir Walter Scott. We are quite sure our readers will find the translation full of spirit. In fact the vivacity of the version is almost its only fault, for the version is far more vivacious than the original. The slow and stately manner of Virgil suffers a complete change in the lively and rapid movement of Professor Conington's verse. No two metres could well be more unlike than the translator's hurrying, four-footed iambic with its ringing rhymes, and Virgil's rolling or gliding dactylic hexameter with its non-elastic cadences. Still we thought it best to give Conington's translation because it is so thoroughly readable as an English poem, and because it so exquisitely represents everything *except* the movement in Virgil, and the movement nothing in our language could successfully represent. We hope our readers will enjoy their part in perusing this extract, half as much as the present editor has enjoyed his part in preparing it for their perusal.

ARGUMENT.

The Sibyl foretells Æneas the adventures he should meet with in Italy. She attends him to hell; describing to him the various scenes of that place, and conducting him to his father Anchises, who instructs him in the sublime mysteries of the soul, of the world, and the transmigration, and shows him that glorious race of heroes which was to descend from him and his posterity.

BOOK VI.

So cries he while the tears run down,
And gives his fleet the rein,
Till, sailing on, the Eubœic town
Of Cumæ they attain:
Toward the sea they turn their prores;
Each weary bark the anchor moors:
The crooked stems invest the shores.
With buoyant hearts the youthful band
Leap out upon the Hesperian strand;
Some seek the fiery sparkles, sown
Deep in the veins of cold flint-stone:
Some fell the silvan-haunted woods,
And point with joy to new-found floods.

But to the height Æneas hies
Where Phœbus holds his seat,
And seeks the cave of wondrous size,
The Sibyl's dread retreat,
The Sibyl, whom the Delian seer
Inspires to see the future clear.
And fills with frenzy's heat:
The grove they enter, and behold
Above their heads the roof of gold.

Sage Dædalus, so runs the tale,
From Minos bent to fly,
On feathery pinions dared to sail
Along the untravelled sky,
Flies northward through the polar heights,
Nor stays till he on Cumæ lights.
First landed here, he consecrates
The wings whereon he flew
To Phœbus' power, and dedicates
A fane of stately view.
Androgæos' death the gates portray:
Then Cærop's sons appear,
Condemned the price of blood to pay,
Seven children year by year;
There, standing by the urn they wait
The drawing of the lots of fate.
Emergent on the other side
The isle of Gnossus crests the tide:
Pasiphae shows her sculptured face.
And Minotaur, of mingled race,
Memorial of her foul disgrace,
There too develops to the gaze
The all inextricable maze;
But Dædalus, with pity moved,
For her who desperately loved,
Himself his own dark riddle read,
And gave a clue to guide the tread.
Thou too, poor Icarus, there hadst filled
No narrow room, if grief had willed;
Twice strove the sire thy tale to tell:
Twice the raised hands grew slack and fell.
So had they viewed the sculptures o'er,
But now Achaïes, sent before,
Returned, his errand done.
And at his side Deiphobus,
Phœbus and Dian's priestess she,
Who thus her speech begun:
"Not this the time, like idle folk,
The hungry gaze to feed:
Haste, doom ye to the victim-stroke
Seven bulls, unconscious of the yoke,
Seven ewes of choicest breed."

This to Æneas; nor his band
Neglects the priestess' high command;
And now she bids the Teucrian train
Attend her to the lofty fane.
Within the mountain's hollow side
A cavern stretches high and wide;
A hundred entries thither lead;
A hundred voices thence proceed,
Each uttering forth the Sibyl's rede.
The sacred threshold now they trod:
"Pray for an answer! pray! the God,"
She cries, "the God is nigh!"
And as before the doors in view
She stands, her visage pales its hue,
Her locks dishevelled fly,
Her breath comes thick, her wild heart glows,
Dilating as the madness grows,
Her form looks larger to the eye,
Uncarthy peals her deep-toned cry,
As breathing nearer and more near
The God comes rushing on his seer.
"So slack" cries she "at work divine?
Pray, Trojan, pray! not else the shrine
Its spell-bound silence breaks."
A shudder through the Dardans stole:
Their chieftain from his inmost soul
His supplication makes:
"Phœbus, who ever hadst a heart
For Ilium's woe to feel,
Who guided Paris' Dardan dart
True to Achilles' heel,
So many seas round shores spread wide
Beneath thy conduct have I tried,
Massylian tribes, the ends of earth,
And climes which Libyan sands engirth;
Now scarce at last we lay our hand
On Italy's receding land:
Suffice it, Troy's malignant star
Has followed on our path thus far!
You too, ye Gods, may now forbear
And these our hapless relics spare,
Whom Ilium in her prosperous hour
Affronted with o'er-weening power,
And thou, dread maiden, who canst see
The vision of the things to be,
Vouchsafe the boon for which I sue—
My fates demand no lighter due—
That Troy and Troy's Iorn gods may fin
In Latium rest from wave and wind.
Then to thy patron gods a fane
Of solid marble's purest grain
My hand shall build, and festal days
Preserve in life Apollo's praise.
Thee too in that my promised state
August observances await:
For there thy words I will enshrine
Delivered to my race and line,
And chosen ministers ordain,

Custodians of the sacred strain.
But O commit not, I implore,
To faithless leaves thy precious lore,
Lest by the wind's wild eddies tost
Abroad they fly, their sequence lost.
Thyself the prophecy declare."
He said, and speaking closed his prayer.

The seer, impatient of control,
Raves in the cavern vast,
And madly struggles from her soul
The incumbent power to cast:
He, Mighty master, plies the more.
Her foaming mouth, all chafed and sore,
Tames her wild heart with plastic hand,
And makes her docile to command.
Now, all untouched, the hundred gates
Fly open, and proclaim the fates:
"O freed at length from toils by sea!
But worse on land remain.
The warrior sons of Dardany
Lavinium's realm shall gain;
That fear dismiss; but fortune cross
Shall make them wish their gain were loss:
War, dreadful war, and Tiber flood
I see incarnadined with blood.
Simois and Xanthus and the plain
Where Greece encamped shall rise again;
A new Achilles, goddess born,
The destinies provide,
And Juno, like a rankling thorn,
Shall never quit your side,
While you, distressed and desolate,
Go knocking at each city's gate.
The old, old cause shall stir the strife,
A stranger bed, a foreign wife.
Yet still despond not, but proceed
Along the path where Fate may lead.
The first faint gleam that gilds your skies
Shall from a Grecian city rise."

Such mystic oracles divine
Shrills forth the priestess from her shrine,
And wraps her truth in mystery round,
While all the cave returns the sound;
Still the fierce power her hard mouth wrings,
And deep and deeper plants his stings.
Soon as the frenzy-fit was o'er,
And foamed the savage lips no more,
The chief begins: "No cloud can rise
Unlooked for to Æneas' eyes:
My prescient soul has all forecast,
And seen the future as the past.
One boon I crave: since here, 'tis said,
The path leads downward to the dead,
Where Acheron's brimming waters spread,
There let me go, and see the face
Of him, the father of my love;
Thyself the dubious journey trace,
And the dread gates remove.
Him through the fire these shoulders bore,
And from the heart of battle tore:
He shared my travel, braved with me
The menaces of every sea,
The ocean's roar, the tempest's rage,
With feeble strength transcending age.
Nay, 'twas his voice that bade me seek
Thy presence, and thine aid bespeak.
O pity son and father both,
Blest maid! for naught to thee is hard,
Nor vainly sworn was Dian's oath
That placed thee here, these shades to
guard.

If Orpheus back to light and life
Could summon his departed wife,
Albeit he owned no other spell
Than the soft breathings of his shell;
If Pollux ransomed from the tomb
His brother's shade, and halved his doom,
And trod and trod again the way—
Why talk of Theseus? why
Of great Alcides? I, as they,
Descend from Jove most high."

So spoke he, hand on altar laid:
The priestess took the word, and said:
"Inheritor of blood divine,
Preserver of Anchises' line,
The journey down to the abyss
Is prosperous and light:
The palace-gates of gloomy Dis
Stand open day and night:
But upward to retrace the way
And pass into the light of day,
There comes the stress of labor; this
May task a hero's might.
A few, whom heaven has marked for love
Or glowing worth has throned above,
Themselves of seed divine conceived,
The desperate venture have achieved.
Besides, the interval of ground
Is clothed with thickest wood,

And broad Cocytus winds around
Its dark and sinuous flood.
But still should passionate desire
Stir in your souls so fierce a fire,
Twice o'er the Stygian pool to swim,
Twice look on Tartarus' horrors dim,
If naught will quench your madman's thirst,
Then learn what duties claim you first.
Deep in a mass of leafy growth,
Its stems and foliage golden both,
A precious bough there lurks unseen,
Held sacred to the infernal queen:
Around it bends the whole dark grove,
And hides from view the treasure-trove.
Yet none may reach the shades without
The passport of that golden sprout:
For so has Proserpine decreed
That this should be her beauty's meed.
One plucked, another fills its room,
And burgeons with like precious bloom.
Go, then, the shrinking treasure track,
And pluck it with your hand:
Itself will follow, nothing slack,
Should Fate the deed command:
If not, no weapon man can wield
Will make its dull reluctance yield.
Then too, your comrade's breathless clay
(Alas! you know not) taints the day
And poisons all your fleet,
While on our threshold still you stay
And Heaven's response entreat.
Him to his parent earth return
Observant, and his bones inurn.
Lead to the shrine black cattle: they
Will cleanse whatever would else pollute:
Thus shall you Acheron's banks survey,
Where never living soul found way."
She ended, and was mute.

With downcast visage, sad and grave,
Æneas turns him from the cave,
And ponders o'er his woe:
Still by his side Achaïes moves,
Companion to the chief he loves,
As thoughtful and as slow.
Much talked they on their onward way,
Debating whose the senseless clay
That claims a comrade's tomb;
When on the naked shore, behold,
They see Misæus, dead and cold,
Destroyed by ruthless doom;
The son of Æolus, than who
None ere more skilled the trumpet blew,
To animate the warrior crew
And martial fire relume.
Once Hector's comrade, in the fray
He mingled, proud the sword to sway
Or bid the clarion sound:
When Hector 'neath the conqueror died,
He joined him to Æneas' side.
Nor worse allegiance found.
Now, as he sounds along the waves
His shell, and Heaven to conflict braves,
'Tis said that Triton heard his boast
And 'mid the billows on the coast
Sunk low his drowning head.
So all the train with cries of grief
Assailed the skies, Æneas chief:
Then, as the Sibyl bade, they ply
Their mournful task, and heap on high
With timber rising to the sky
The altar of the dead.

First to the forest they repair,
The silvan prowler's leafy lair:
The pitch-tree falls beneath the stroke;
The sharp axe rings upon the oak:
Through beechen core the wedge goes deep:
The ash comes rolling down the steep.
Æneas stirs his comrade's zeal,
And foremost wields the workman steel.
In moody silence he surveys
The boundless grove: at last he prays:
"Ah! would some God but show me now
In all that wood the golden bough!
My poor, poor friend! in thee, alas,
The Sibyl's words have come to pass."
Scarce had he said, when lo! there flew
Two snow-white doves before his view,
And on the sword took rest;
His mother's birds the hero knew,
And joyful prayer addressed:
"Hail, gentle guides! before me fly,
And mark my pathway on the sky:
So lead me where the bough of gold
Grooms rich above its parent mould.
And thou, my mother, aid my quest,
Nor leave me doubtful and distressed."
He stayed his steps, intent to know
What signs they give, which way they go.
By turns they feed, by turns they fly,
Just in the range of human eye;

Till when they scent the noisome gale
Which dark Avernus' jaws exhale
Aloft they rise in rapid flight;
Then on the tree at once alight
Where flashing through the leaves is seen
The golden bough's contrasted sheen.
As in the depth of winter's snow
The parasitic mistletoe
Bursts with fresh bloom, and clothes anew
The smooth bare stems with saffron hue:
So 'mid the oak's umbrageous green
The gleam of leafy gold was seen:
So 'mid the sounds of whispering trees
The thin foil tinkled in the breeze.
At once Æneas grasps the spray:
His haste o'ercomes its coy delay,
And laden with the new-won prize
Beneath the Sibyl's roof he hies.

Nor less meanwhile the Trojans pay
To dead Misenus' thankless clay
The last memorial rite:
And first a giant pile they raise
With oak and fir to feed the blaze,
With dark-leaved boughs its sides enlase,
Sad cypresses before it place,
And deck with armor bright.
Some fix the caldron, heat the wave,
And oil the corpse which first they lave.
Loud wails are heard: then on his bed,
The weeping done, they stretch the dead,
And heap above, the cold limbs o'er,
The purple robes the living wore:
Some lend their shoulders to the bier,
A ministration sad and drear,
And, as their fathers wont, apply
The firebrands with averted eye:
While streaming oil and offered spice
Blaze up with flesh of sacrifice.
And now, when sank the embers down,
And ceased the flame to burn,
The smouldering heap with wine they drown,
And Coryneus from the pyre
Collects the bones, charred white by fire,
And stores in brazen urn:
Then to his comrades thrice he gave
Lustration from the flowing wave,
With showery dew and olive bough
Besprinkling each polluted brow,
And spoke the last acclaim.
But good Æneas bids arise
A funeral mound of mighty size;
There plants the arms the warrior bore,
The trumpet and the shapely oar,
Beneath a mountain high in air,
Which bears, and evermore shall bear
From him Misenus' name.

This done, he hastens to fulfil
The dictates of the Sibyl's will.
Before his eyes a monstrous cave
Expands its yawning womb,
Protected by the lake's dark wave
And forest's leafy gloom:
O'er that dread space no flying thing
Unjeopardied could ply its wing;
Such noisome exhalations rise
From out its darkness to the skies.
Here first the priestess sets in view
Four goodly bulls of sable hue,
And 'twixt their horns pours forth the wine:

The topmost hairs she next plucks out,
That bristling on the forehead sprout,
An offering to the flame divine;
On Hecate the while she cries,
The Mighty One of shades and skies.
Some 'neath the throat thrust in the knife
And catch in cups the stream of life.
To Earth, and Night, and the Furies' dam,
Æneas slays a black ewe-lamb,
And bids a barren heifer bleed,
For thee, dread Proserpine, decreed.
To Pluto then he sets alight
High altars, flaming through the night,
And on the embers lays
Whole bulls, denuded of their hide,
Still pouring oil in copious tide,
To feed the surging blaze.
When lo, as morning's orient red
Just brightens o'er the sky.
The firm ground bellows 'neath their tread,
The wooded summits rock and sway,
And through the shade the hell-hounds' bay
Proclaims the goddess nigh.
"Back, ye unhallowed" shrieks the seer
"And leave the whole wide forest clear:
Come, great Æneas, tread the way,
And keep your falchion bared:
Now for a heart that scorns dismay:
Now for a soul prepared."
This said, with madness in her face

She plunged into the cave:
He with her lengthening stride keeps pace,
As fearless and as brave.

Eternal Powers, whose sway controls
The empire of departed souls,
Ye too, throughout whose wide domain
Black Night and grisly Silence reign,
Hoar Chaos, awful Phlegethon,
What ear has heard let tongue make known;
Vouchsafe your sanction, nor forbid
To utter things in darkness hid.

Along the illimitable shade
Darkling and lone their way they made,
Through the vast kingdom of the dead,
An empty void, though tenanted:
So travellers in a forest move
With but the uncertain moon above,
Beneath her niggard light,
When Jupiter has hid from view
The heaven, and Nature's every hue
Is lost in blinding night.

At Orcus' portals hold their lair
Wild Sorrow and avenging Care;
And pale Diseases cluster there,
And pleasureless Decay,
Foul Penury, and Fears that kill,
And Hunger, counsellor of ill,
A ghastly presence they:
Suffering and Death the threshold keep,
And with them Death's blood-brother, Sleep:
Ill Joys with their seducing spells
And deadly War are at the door;
The Furies couch in iron cells,
And Discord maddens and rebels;
Her snake-locks hiss, her wreaths drip
gore.

Full in the midst an aged elm
Broods darkly o'er the shadowy realm:
There dream-land phantoms rest the wing,
Men say, and 'neath its foliage cling.
And many monstrous shapes beside
Within the infernal gates abide;
There Centaurs, Scyllas, fish and maid,
There Briareus' hundred-handed shade,
Chimæra armed with flame,
Gorgons and Harpies make their den,
With the foul pest of Lerna's fen,
And Geryon's triple frame.
Alarmed, Æneas grasps his brand
And points it at the advancing band;
And were no Sibyl there
To warn him that the goblin swarm
Are empty shades of hollow form,
He would be rushing on the foe,
And cleaving with an idle blow
The unsubstantial air.

The threshold passed, the road leads on
To Tartarus and to Acheron.
At distance rolls the infernal flood,
Seething and swollen with turbid mud,
And into dark Cocytus pours
The burden of its oozy stores.
Grim, squalid, foul, with aspect dire,
His eye-balls each a globe of fire,
The watery passage Charon keeps,
Sole warden of those murky deeps:
A sordid mantle round him thrown
Girds breast and shoulder like a zone.
He plies the pole with dexterous ease,
Or sets the sail to catch the breeze,
Ferrying the legions of the dead
In bark of dusky iron-red,
Now marked with age; but heavenly powers
Have fresher, greener eld than ours.
Towards the ferry and the shore
The multitudinous phantoms pour;
Matrons, and men, and heroes dead,
And boys and maidens, yet unwed,
And youths who funeral fires have fed
Before their parents' eye:
Dense as the leaves that from the trees
Float down when autumn first is keen,
Or as the birds that thickly massed
Fly landward from the ocean vast,
Driven over sea by wintry blast
To seek a sunnier sky.

Each in pathetic supplance stands,
So may he first be ferried o'er,
And stretches out his helpless hands
In yearning for the further shore:
The ferryman, austere and stern,
Takes these and those in varying turn,
While other some he scatters wide,
And chases from the river side.
Æneas, startled at the scene,
Cries, "Tell me, priestess, what may mean
This concourse to the shore?
What cause can shade from shade divide

That these should leave the river side,
Those sweep the dull waves o'er?"
The ancient seer made brief reply:
"Anchises' seed, of those on high
The undisputed heir,
Cocytus' pool and Styx you see,
The stream by whose dread majesty
No God will falsely swear.
A helpless and unburi'd crew
Is this that swarms before your view:
The boatman, Charon: whom the wave
Is carrying, these have found their grave.
For never man may travel o'er
That dark and dreadful flood, before
His bones are in the urn.
E'en till a hundred years are told
They wander shivering in the cold:
At length admitted they behold
The stream for which they yearn."
In deep thought paused Anchises' seed
And pondered o'er their cruel need,
Tombless and sad, there meet his view
Leucaspis and Orontes true
Who Lycia's navy led:
With him they left their Eastern home;
The southwind whelmed them 'neath the foam,
And men and bark were sped.

Lo! pilot Palinurus' ghost
Was wandering restlessly,
Who, voyaging that fatal night,
While on the stars he bent his sight,
Was tumbled headlong from his post
And flung upon the sea.
Scarce in the gloom the godlike man
His lost friend knew; then thus began:
"Ah Palinure! what God was he
That snatched you from my fleet and me
And plunged you in the deeps?
Apollo, true in all beside,
Here only has his word belied;
He promised you should 'scape and reach
In safety the Ausonian beach;
Lo! thus his faith he keeps!"
Then he: "Nor false was Phœbus' shrine,
Nor godhead whelmed me in the brine.
I slipped: the helm by which I steered
Still to my tightening grasp adhered,
Broke off, and with me fell.
The ruthless powers of ocean know
'Twas not my fate that feared me so,
As lest your ship, of help forlorn,
Her pilot lost, her helm down-torn,
Should fail in such a swell.
Three long cold nights 'neath southwinds'
sweep
I drifted o'er the unmeasured deep:
Scarce on the fourth dim dawn I sight
Italia from the billows' height.
Stroke after stroke I swam to shore;
And peril now was all but o'er,
When, as in cumbering garments wet
I grasped the steep with talon clutch,
With swords the barbarous natives set
On my poor life, my gear to touch.
Now o'er the ocean am I blown,
Or tossed on shore from stone to stone.
O, by the genial light of day,
By those soft airs on earth that play,
By your loved sire I make my prayer,
By the sweet promise of your heir,
Respect our friendship: give relief
From these my ills, unconquered chief:
And either heap, as well you can,
Some earth upon a wretched man—
'Twill cost you but to measure back
To Velia's port your watery track—
Or if perchance some way be known,
Some path by your blest mother shown,
For not unhelped of heaven, I trow,
O'er those dread floods you hope to go,
Vouchsafe the pledge my misery craves,
And take me with you o'er the waves,
That so in resting-place of peace
My wandering life at length may cease."
His piteous plaint was scarcely done
When thus the prophetess began:
"Whence, Palinure, this wild desire?
What, still unburi'd, you aspire
To see the stream that Furies guard,
And tread, unbidi, the bank's pale sward?
No longer dream that human prayer
The will of Fate can overbear.
Yet take and in your memory store
This cordial for your sorrow sore.
For know, that cruel country-side,
Alarmed by portents far and wide,
Shall lay your spirit, raise a mound,
And send down offerings underground:
And all the coast, while time endures,

Shall look its name with Palinurus' dead
He hears and feels his grief no more
But glories in the conquest of the dead

Once more upon the waves he lay
And near the shores of Sicily he lay
Whom when the morning sun had seen
The sunbeams shone on his pale face
Still higher through the forest he lay
And touch the bark with his hand
He hails the vessel and the crew
"Who of you are that bring me here?"
Your errand speak from where you came

Nor further dare enquire
These climes the specter of the dead
The home of Sleep and Sorrow
My laws forbid me to enquire
Substantial forms of breathing life
'Twas no good, nor that made me take
Aldes, or the other lakes
Nor found I more auspicious realm
In Thracian and his quivering matins
Yet all were Heaven's undoubted heirs
And prowess more than man's was theirs
That from our monarch's footstool dragged
The infernal watchdogs, bound and gagged
These strove to force from Pluto's side
Our mistress, his imperial bride
Then briefly thus the Amphyrsian seer:
"No lurking stratagems are here
Dismiss your quiv'ring words we draw
Imports no breath of Stygian law
Still let your porter from his den
Scare bloodless shades that once were men"

With baying loud and deep:
Let virtuous Proserpine maintain
Her uncle's bed untouched by stain,
And still his threshold keep.
'Tis Troy's Aeneas, brave and good,
To see his sire would cross the flood.
If nought it soften you to see
Such pure heroic piety,
This branch at least—and here she showed
The branch within her raiment stowed—
"You needs must own." At once the swell
Of anger in his bosom fell.
He answers not, but eyes the sheen
Of the blest bough, so long unseen,
Turns round the vessel, dark as ink,
And brings it to the river's brink;
Then bids the shadowy spectres flit
That up and down the benches sit,
Frees from its load the bark's deep womb,
And gives the great Aeneas room.
Groans the strained craft of cobbled skin,
And through rent seams the ooze drinks in.
At length wise seer and hero brave
Are safely ferried o'er the wave,
And landed on the further bank,
'Mid formless slime and marshweed dank.

Lo! Cerberus with three-throated bark
Makes all the region ring,
Stretched out along the cavern dark
That fronts their entering.
The seer perceived his monstrous head
All bristling o'er with snakes uproused,
And toward him flings a sop of bread
With poppy-seed and honey drowsed.
He with his triple jaws dispread
Snaps up the morsel as it falls,
Relaxes his huge frame as dead,
And o'er the cave extended sprawls.
The sentry thus in slumber drowned,
Aeneas takes the vacant ground,
And quickly passes from the side
Of the irremediable tide.

Hark! as they enter, shrieks arise,
And wailing great and sore,
The souls of infants uttering cries
At ingress of the door,
Whom, portionless of life's sweet bliss,
From mother's breast untimely torn,
The black day hurried to the abyss
And plunged in darkness soon as born.
Next those are placed whom slander's breath
By false arraignment did to death,
Nor lacks e'en here the law's appeal,
Nor sits no judge the lots to deal,
Sage Minos shakes the impartial urn,
And calls a court of those below,
The life of each intent to learn
And what the cause that wrought them woe.

Next comes their portion in the gloom
Who guiltless sent themselves to doom,
And all for loathing of the day
In madness threw their lives away:
How gladly now in upper air
Contempt and beggary would they bear,
And labor's sorest pain!

Fate bars the waves around their heads
The shore and city waters greet
And bind with manifold chains

Next come, wide stretching both land here,
The Mourning, black as smoke, they bear.
Here those whose beauty's matchless dove
With widow contemplation has destroyed
Dwell in secluded spots, and covered
By shades of mourning they have been

Not e'en at death may they forget
Their pleasing pain, their fond regret
Phædra and Procris here are seen
And Eriphyle, hapless queen
Still pointing to the death-wound made
By her fell son's cruel hand
Evadne and Deianira
Within that precinct in their graves
Laodamia there is found

And Ceneas' woman now, once maid
Condemned by fate's decree
To end where she began!

'Mid these among the branching grove
Sad Dido moved, the Tyrian queen
Her death-wound ghastly, red and green.
Soon as Aeneas caught the view
And through the mist her semblance knew,
Like one who spies of thinks he spies
Through flickering clouds the new moon rise,
The teardrop from his eyelids broke,
And thus in tenderest tones he spoke:

"Ah Dido! rightly then I read
The news that told me you were dead,
Slain by your own rash hand!
Myself the cause of your despair!
Now by the blessed stars I swear,
By heaven, by all that dead men keep
In reverence here 'mid darkness deep,
Against my will, ill-fated fair,
I parted from your land.

The gods, at whose command to-day
Through these dim shades I take my way,
Tread the waste realm of sunless blight,
And penetrate abysmal night.
They drove me forth: nor could I know
My flight would work such cruel woe.
Stay, stay your step awhile, nor fly
So quickly from Aeneas' eye.
Whom would you shun? this brief space o'er,
Fate suffers us to meet no more."

Thus while the briny tears run down
The hero strives to calm her frown,
Still pleading 'gainst disdain:
She on the ground averted kept
Hard eyes that neither smiled nor wept,
Nor bated more of her stern mood
Than if a monument she stood
Of firm Marpesian grain.

At length she tears her from the place
And hies her, still with sullen face,
Into the embowering grove,
Where her first lord, Sycheus, shares
In tender interchange of cares,
And gives her love for love;
Aeneas tracks her as she flies,
With bleeding heart and tearful eyes.

Then on his journey he proceeds:
And now they gain the furthest meads,
The place which warriors haunt;
There sees he Tydeus, and the heir
Of the Arcadian nymph, and there
Adrastus pale and gaunt.

There Trojan ghosts in battle slain,
Whose dirge was loud in upper sky:
The chieftain knows the shadowy train,
And heaves a melancholy sigh:
Glaucus and Medon there they meet,
Antenor's offspring, famed in war,
Thersilochus and Polyphete
Who dwelt in Ceres' hallowed seat,
And old Idæus, holding yet
The armor and the car.

They cluster round their ancient friend;
No single view contents their eye:
They linger, and his steps attend,
And ask him how he came, and why.
But Agamemnon's chivalry,
When gleaming through the shade
The hero and his arms they see,
Are wildered and dismayed:

Some huddle in promiscuous rout
As erst at Troy they sought the fleet:
Some feebly raise the battle-shout:
Their straining throat the thin tones flout,
Unformed and incomplete.

Now Priam's son confronts his sight,
Deiphobus, in piteous plight,
His body gashed and torn,
His ears cut off, his comely face
Seamed o'er with wounds that mar its grace,

Early to part, and late to meet
Him, as he comes, and late to meet
The ravage of the Trojan fleet
The chief scarce knew the hero's face
He hails him thus in faltering speech:
"Deiphobus, my friend,
Of mighty Troas's high towers
What foe has had his will to break?
Your people this to me and mine
Fame told the tale of fall and flight"

Upon the hero's face he saw
You saw the same old face
Of Grecian carnage, in his eyes
Then I upon the hero's face
Upraised an angry natural flame

And called your shade to me
Your name, your name, I said
To give, poor friend, to light
To give, poor friend, to light

A tomb on Ilium's shore
"Nay, gentle friend," said Priam's son
"Your duty nought was left undone:
Deiphobus' bones are paid
And satisfied his mournful shade.

No; 'twas my fate and the foul crime
Of Sparta's dame that plunged me here:
She bade me bear through after time
These memories of her dalliance dear.
In what a dream of false delight
We Trojans spent our latest night
You know: nor need I idly tell
What recollection minds too well.
When the fell steed with fatal leap
Sprang o'er Troy's wall and scaled the steep,
And brought in its impregnate womb
The armed host that wrought our doom,
An orgie dance she chose to feign,
Led through the streets a matron train,
And from the turret, torch in hand,
Gave signal to the Grecian band.
I, wearied out, had laid my head
On our unhappy bridal bed,
Sunk in a lethargy of sleep,
Most like to death, so calm, so deep.
Meantime my virtuous wife removed
All weapons from the house away;
My sword, so oft in need approved,
She took from where the bolster lay:
Then opens the palace-door, and calls
Her former lord within the walls,
Thinking, forsooth, so fair a prize
Would blind a dazzled lover's eyes,
And patriot zeal might thus efface
The memory of her old disgrace.
Why lengthen out the tale? they burst
The chamber-door, that twain accurst,
Æolides his comrade, still
The ready counsellor of ill.
Ye gods, to Greece the like repay,
If pious are these lips that pray!
But you, what chance, I fain would know,
Has led you living down below?
Come you by ocean-wanderings driven,
Or sent by warning voice from heaven?
What stress of fortune brings you here
Through sunless regions, waste and drear?"

Thus while they talked, day's car on high
Had passed the summit of the sky;
And so perchance had worn away
The period of the travellers' stay,
But the good Sibyl thus in brief,
As comrade might, bespoke the chief:
'Aeneas, night approaches near:
While we lament, the hours career.
Here, at the spot where now we stand,
The road divides on either hand;
The right, which skirts the walls of Dis,
Conducts us to the fields of bliss:
The left gives sinners up to pain,
And leads to Tartarus' guilty reign."

"Dread seer," Deiphobus replies,
"Forgive, nor let thine anger rise.
The shadowy circle I complete,
And seek again my gloomy seat.
Pass on, proud boast of Ilium's line,
And find a happier fate than mine."

Thus he; and as the words he said
He turned, and in an instant fled.
Sudden Aeneas turns his eyes,
When 'neath the left-hand cliff he spies
The bastions of a broad stronghold,
Engirt with walls of triple fold:
Pierce Phlegæon surrounds the same,
Foaming aloft with torrent flame,
And whirls his roaring rocks:
In front a portal stands displayed,
On adamantine columns stayed:
Nor mortal nor immortal foe
Those massy gates could overthrow
With battle's direst shocks.

An iron tower of equal might
In air uprears steep:
Tisiphone, armed robes bright
Sits on the threshold day and night
With eyes that know not sleep.
Hark! from within there issue groans
The clanking of iron over the stones
Dragged heavily along the floor
Eneas halted, and drank in
With startled ear the dreadful din
"What forms of crime are these?" he cried
"What shapes of penial woe
What piteous wails assault the skies?
O maid! I fain would know."
"Brave chief of Troy," returned the seer,
"No soul from guilt's pollution clear
May you at threshold read
But me when royal Hecate made
Controller of the Aeyman shade
The realms of torture she displayed
And through their horrors led
Stern monarchs of these dark domains
The Gnosian Rhadamanthus reign
He hears and judges each deceit
And makes the soul those crimes declare
Which, gliding in the empty ether
It veiled from sight in upper air
Swift on the guilty, scourge in hand
Leaps fell Tisiphone, and shakes
Full in their face her loathly snakes
And calls her sister band
Then, not fill then, the hinges grate
And slowly opens the infernal gate
See you who sits that gate to guard?
What presence there keeps watch and ward?
Within, the Hydra's direr shape
Sits with her fifty throats agape
Then Tartarus with sheer descent
Dips 'neath the ghost-world twice as deep
As towers above earth's continent
The height of heaven's Olympian steep.
'Tis there the eldest born of earth
The children of Titanic birth
Hurled headlong by the lightning's blast
Deep in the lowest gulf are east
Alcous' sons there meet my eyes
Twin monsters of enormous size
Who stormed the gate of heaven and strove
From his high seat to pull down Jove
Salmones, too, I saw in chains
The victim of relentless pains
While Jove's own flame he tries to mock
And emulate the thunder-shock
By four beef-couriers chariot-horned
And scattering brands in furious scorn
Through Elis' streets he rode
All Greece assisting at the show
And claimed of fellow-men below
The honors of a God
Fond fool! to think that thunderous crash
And heaven's immutable flash
Man's puny craft could counterfeit
With rattling brass and horse-hoof's beat
Lo! from the sky, the Almighty Sire
The levin-bolt's authentic fire
"Mid thickest darkness sped
(No volley his of pine-wood smoke
And with the inevitable stroke
Dispatched him to the dead
There too is Tityos, the accursed
By earth's all-fostering bosom nursed:
O'er acres nine from end to end
His vast unmeasured limbs extend:
A vulture on his liver preys:
The liver fails not nor decays:
Still o'er that flesh, which breeds new pangs,
With crooked beak the torturer hanks,
Explores its depth with bloody fangs,
And searches for her food;
Still haunts the cavern of his breast,
Nor lets the filaments have rest,
To endless pain renewed.
Why should I name the Lapith race,
Pirithous and Ixion base?
A frowning rock their heads o'ertops,
Which ever nods and almost drops:
Couches where golden pillars shine
Invite them freely to recline,
And banquets smile before their eyne
With kingly splendor proud:
When lo! fell malice in her mien,
Beside them lies the Furies' queen:
From the rich fare she bars their hand
Thrusts in their face her sulphurous brand,
And thunders hoarse and loud.
Here those who wronged a brother's love,
Assailed a sire's grey hair,
Or for a trustful client wove
A treachery and a snare,
Who went on hoarded wealth to brood,

In sullen selfish solitude
Nor called their friends to share the good
(The most of mankind they)
With those whom crime have rusted of life
For guilty love of other's woe
And those who drew the innocent at stake
Or broke the bond of brotherhood and kin
Await the reckoning day
Ask neither door nor seek to know
What depth receives the mortal blow
Some roll huge rocks upon the wretched
Or hang, to whirling wheels fast bound
There in the bottom of the pit
Sits Theseus and will ever sit
And Phlegyas warns the ghostly crew
Proclaiming through the shades aloud
Behold, and learn to prize life
Nor do the blessed gods despise
This to a tyrant master sold
His native land for a few golden pieces
Made laws for men and criminals
That dared his daughter's bed to climb
All, all essayed some monstrous crime
And perfected the crime they planned
No—had I e'en a hundred tongues
A hundred mouths and a hundred ears
Those types of guilt I could not show
Nor tell the forms of penal woe
So spoke the wise Amphyrus the seer
"Now to the task for which we came
Come, make us speed"
"I see the work of Cyclops face
The archway fronts us before to face
Where custom wills that we should place
Our precious golden prize."
She ended: side by side they went
Along the region dark and drear
Pass swiftly o'er the meadow space
And to the gate drew near
Eneas takes the purpur robe
Grasps eagerly the lustral spray
With pure dew sprinkles him and brow
And on the doorknobs up the bough
Thus they reached the realm of banquet and
Green spaces, folded in with trees
A paradise of pleasures
Around the champion mantles bright
The fulness of a banquet light
Another sun and stars were seen
That shine like ours, but shine no more
There some dispute the manly games
In wrestling and ballistical games
Strive on the grassy sward, or stand
Contending on the yellow sand
Some ply the dance with grace
And chant responsive to the strains
The priest of Thrice in loose attire
Makes music on his seven-stringed lyre
The sweet notes'neath his fingers fall
Or tremble 'neath his ivory quill
Here dwell the chiefs from Teucer sprung,
Brave heroes, born when earth was young,
Hus, Asaracus, and he
Who gave his name to Dardany:
Marvelling, Eneas sees from far
The ghostly arms, the shadowy ear
Their spears are planted in the mead:
Free o'er the plain their horses feed:
Whate'er the living found of charms
In chariot and refulgent arms,
Whate'er their care to tend and groom
Their glossy steeds, outlives the tomb.
Others along the sword he sees
Reclined, and feasting at his ease
With chanted Paeans, blessed souls,
Amid a fragrant bay-tree grove,
Whence rising in the world above
Eridanus' twixt bowing trees
His breadth of water rolls.
Here sees he the illustrious dead
Who fighting for their country bled:
Priests, who while earthly life remained
Preserved that life unsoiled, unstained;
Blest bards, transparent souls and clear,
Whose song was worthy Phœbus' ear;
Inventors, who by arts refined
The common life of human kind,
With all who grateful memory won
By services to others done:
A goodly brotherhood, bedight
With coronals of virgin white.
There as they stream along the plain
The Sibyl thus accosts the train,
Musæus o'er the rest, for he
Stands midmost in that company,
His stately head and shoulders tall
O'ertopping and admired of all:
"Say, happy souls, and thou, blest seer,

In what retreat Aeneas dwells
To look on him as you ne'er had
Aeneas thus began his tale
And answer to the question
Thus made the venerable chief
"No several homes was ever his
We dwell where forest-powers wind
Haunt velvet banks, moist shadows
And meads with their violets fresh and green
But climb with thistle-tidged hills
Yon path shall take you where you will
He said, and led the way and showed
The fields of dazzling light
They gladly chose the downy road
And issued from the light
But sire Anchises' mantle
Was solemnly scanning at his will
The souls unborn now prisoned there
One day to pass to happier air
There as he stood, his wistful eye
Marked all his future progeny
Their fortunes and their fates assigned
The shape, the mien, the band, the mind
Soon as along the green he spied
Eneas hastening to his side
With eager both hands he pressed
And bathed his cheeks with tears, and said:
"At last! and I am come at last
Has low the perilous road I tread
That love so tried of yore
And may I bless that well-known name
And speak in accents of my own
And see that face once more
Ah yes! I know the hour would come
I pondered o'er the days long past
Till anxious care the future knew
And now completion proves it true
What lands, what oceans have you crossed
By what a sea of perils tossed
How oft I feared the fatal charm
Of Libya's realm might work you harm
But he: "Your shade, your youthful shade,
Appearing oft in my dreams
To visit him, my place
My ships are moved by Ixion's fire
O father, link your hand with mine
Not if you say I should
He said, and sorrow as he spoke
In torrents from his cheeks he drew
Thrice strove his son his face to kiss
Thrice the vain phantom mocked his grasp
No vision of the drowsy mead
No airy shapes, but so light and true
Meantime, Pæan in the vale
A sheltered forest sees,
Deep woodlands, where the evening gale
Goes whispering through the trees,
And Lethe river, which flows by
Those dwellings of tranquillity,
Nations and tribes, in countless ranks,
Were crowding to its verdant banks:
As bees afield in summer clear
Beset the flowerets far and near
And round the fair white lilies pour:
The deep hum sounds the champaign o'er.
Eneas, startled at the scene,
Asks wondering what the noise may mean:
What river this, or what the throng
That crowds so thick its banks along.
His sire replies: "The souls are they
Whom Fate will reunite to clay:
There stooping down on Lethe's brink
A deep oblivious draught they drink.
Fain would I muster in review
Before your eyes that shadowy crew.
That you, their sire, may joy with me
To think of new-found Italy."
"O father! and can thought conceive
That happy souls this realm would leave,
And seek the upper sky,
With sluggish clay to reunite?
This direful longing for the light,
Whence comes it, say, and why?"
"Learn then, my son, nor longer pause
In wonder at the hidden cause."
Replies Anchises, and withdraws
The veil before his eye.
"Know first, the heaven, the earth, the
main,
The moon's pale orb, the starry train,
Are nourished by a soul,
A bright intelligence, which darts
Its influence through the several parts
And animates the whole.
Thence souls of men and cattle spring.
And the gay people of the wing,
And those strange shapes that ocean hides
Beneath the smoothness of his tides.

A fiery strength inspires their lives,
An essence that from heaven derives,
Though clogged in part by limbs of clay,
And the dull 'vesture of decay.'
Hence wild desires and grovelling fears,
And human laughter, human tears:
Immured in dungeon-seeming night,
They look abroad, yet see no light.
Nay, when at last the life has fled,
And left the body cold and dead,
E'en then there passes not away
The painful heritage of clay;
Full many a long contracted stain
Perforce must linger deep in grain.
So penal sufferings they endure
For ancient crime, to make them pure:
Some hang aloft in open view
For winds to pierce them through and through,

While others purge their guilt deep-dyed
In burning fire or whelming tide.
Each for himself, we all sustain
The durance of our ghostly pain;
Then to Elysium we repair,
The few, and breathe this blissful air:
Till, many a length of ages past,
The inherent taint is cleansed at last,
And nought remains but ether bright,
The quintessence of heavenly light.
All these, when centuries ten times told
The wheel of destiny have rolled,
The voice divine from far and wide
Calls up to Lethe's river-side,
That earthward they may pass once more
Remembering not the things before,
And with a blind propension yearn
To fleshly bodies to return."

Anchises spoke, and with him drew
Æneas and the Sibyl too
Amid the shadowy throng,
And mounts a lulloek, whence the eye
Might form and countenance desery
As each one passed along,
"Now listen what the future fame
Shall follow the Dardanian name,
What glorious spirits wait
Our progeny to furnish forth:
My tongue shall name each soul of worth,
And show you of your fate.
See you yon gallant youth advance
Leaning upon a headless lance?
He next in upper air holds place,
First offspring of the Italian race
Commixed with ours, your latest child
By Alban name of Silvius styled,
Whom to your eye Lavinia fair
In silvan solitude shall bear,
King, sire of kings, by whom comes down
Through Trojan hands the Alban crown.
Nearest to him see Procas shine,
The glory of Dardania's line,
And Numitor and Cypus too,
And one that draws his name from you,
Silvius Æneas, mighty he
Alike in arms and piety,
Should Fate's high pleasure e'er command
The Alban sceptre to his hand.
Look how they bloom in youth's fresh flower!
What promise theirs of martial power!
Mark you the civic wreath they wear,
The oaken garland in their hair?
These, these are they, whose hands shall crown

The mountain heights with many a town,
Shall Gabii and Nomentum rear,
There plant Collatia, Cora here,
And leave to after years their stamp
On Bola and on Inuus' camp:
Names that shall then be far renowned,
Now nameless spots of unknown ground.
There to his grandsire's fortune clings
Young Romulus, of Mars' true breed;
From Ilia's womb the warrior springs,
As arachus' authentic seed.

See on his helm the double crest,
The token by his sire impressed,
That marks him out betimes to share
The heritage of upper air.
Lo! by his fiat called to birth
Imperial Rome shall rise,
Extend her reign to utmost earth,
Her genius to the skies,
And with a wall of girdling stone
Embrace seven hills herself alone—
Blest in an offspring wise and strong:
So through great cities rides along
The mighty Mother, crowned with towers,
Around her knees a numerous line,
A hundred grandsons, all divine,
All tenants of Olympian bowers.

Turn hither now your ranging eye:
Behold a glorious family,
Your sons and sons of Rome:
Lo! Cæsar there and all his seed,
Iulus' progeny, decreed

To pass 'neath heaven's high dome.
This, this is he, so oft the theme
Of your prophetic fancy's dream,
Augustus Cæsar, Jove's own strain;
Restorer of the age of gold
In lands where Saturn ruled of old:
O'er Ind and Garamant extreme
Shall stretch his boundless reign.
Look to that land which lies afar
Beyond the path of sun or star,
Where Atlas on his shoulder rears
The burden of the incumbent spheres.
Egypt e'en now and Caspia hear
The muttered voice of many a seer,
And Nile's seven mouths, disturbed with fear,
Their coming conqueror know:
Alcides in his savage chase
Ne'er travelled o'er so wide a space,
What though the brass-hoofed deer he killed,
And Erymanthus' forest stilled,
And Lerna's depth with terror thrilled
At twanging of his bow:
Nor stretched his conquering march so far,
Who drove his ivy-harnessed car
From Nysa's lofty height, and broke
The tiger's spirit 'neath his yoke.
And shrink we in this glorious hour
From bidding worth assert her power,
Or can our craven hearts recoil
From settling on Ausonian soil?

But who is he at distance seen
With priestly garb and olive green?
That reverend beard, that hoary hair
The royal sage of Rome declare,
Who first shall round the city draw
The liminary lines of law,
Called forth from Cures' petty town
To bear the burden of a crown.
Then he whose voice shall break the rest
That lulled to sleep a nation's breast,
And sound in languid ears the cry
Of Tullus and of victory.
Then Ancus, all too fain to sail
E'en now before a favoring gale.
Say, shall I show you face to face
The monarchs of Tarquinian race,
And vengeful Brutus, proud to wring
The people's fates from a king?
He first in consul's pomp shall lift
The axe and rods, the freeman's gift,
And call his own rebellious seed
For menaced liberty to bleed.
Unhappy father! howsoe'er

The deed be judged by after days,
His country's love shall all e'erbear,
And unextinguished thirst of praise.
There move the Decii, Drusus here,
Torquatus too with axe severe,
And great Camillus: mark him show
Rome's standards rescued from the foe!
But those who side by side you see
In equal armor bright,
Now twined in bonds of amity
While yet they dwell in night,
Alas! how terrible their strife,
If e'er they win their way to life,

How fierce the shock of war,
This kinsman rushing to the fight
From castellated Alpine height,
That leading his embattled might
From furthest morning star!

Nay, children, nay, your hate unlearn,
Nor 'gainst your country's vitals turn
The valor of her sons:

And thou, do thou the first refrain;
Cast down thy weapons on the plain,
Thou, born of Jove's Olympian strain,
In whom my lifeblood runs!

One, victor in Corinthian war,
Up Capitol shall drive his car,
Proud of Achæans slain:
And one Mycæne shall o'erthrow,
The city of the Atridan foe,
And e'en Æacides destroy,
Achilles' long-descended boy,
In vengeance for his sires of Troy,
And Pallas' plundered fane.
Who, mighty Cato, Cossus, who
Would keep your names concealed?
The Gracchi, and the Scipios two,
The levins of the field,
Serranus, o'er his furrow bowed,
Or thee, Fabricius, poor yet proud?

Ye Fabii, must your actions done
The speed of panting praise outrun?
Our greatest thou, whose wise delay
Restores the fortune of the day.
Others, I ween, with happier grace
From bronze or stone shall call the face,
Plead doubtful causes, map the skies,
And tell when planets set or rise:
But ye, my Romans, still control
The nations far and wide
Be this your genius—to impose
The rule of peace on vanquished foes,
Show pity to the humbled soul,
And crush the sons of pride."

He ceased; and ere their awe was o'er,
Took up his prophecy once more:
"Lo, great Marcellus! see him tower
With kingly spoils, in conquering power,
The warrior host above!
He in a day of dire debate
Shall 'stablish firm the reeling state,
The Carthaginian bands o'erride,
Break down the Gaul's insurgent pride,
And the third trophy dedicate
To Rome's Feretrian Jove."
Then spoke Æneas, who beheld
Beside the warrior pace
A youth, full-armed, by none excelled
In beauty's manly grace,
But on his brow was nought of mirth,
And his fixed eyes were dropped on earth:—
"Who, father, he, who thus attends
Upon that chief divine?

His son, or other who descends
From his illustrious line?
What whispers in the encircling crowd!
The portance of his steps how proud!
But gloomy night, as of the dead,
Flaps her sad pinions o'er his head."
The sire replies, while down his cheek
The teardrops roll apace:
"Ah son! compel me not to speak
The sorrows of our race!
That youth the Fates but just display
To earth, nor let him longer stay:
With gifts like these for aye to hold,
Rome's heart had e'en been overbold.
Ah! what a groan from Mars's plain
Shall o'er the city sound!
How wilt thou gaze on that long train,
Old Tiber, rolling to the main
Beside his new-raised mound!
No youth of Ilhum's seed inspires
With hope as fair his Latian sires:
Nor Rome shall dandle on her knee
A nursing so adored as he.
O piety! O ancient faith!
O hand untamed in battle scathe!
No foe had lived before his sword,
Stemmed he on foot the war's red tide
Or with relentless rowel gored
His foaming charger's side.
Dear child of pity! shouldst thou burst
The dungeon-bars of Fate accurst,
Our own Marcellus thou!
Bring lilies here, in handfuls bring:
Their lustrous blooms I fain would fling:
Such honor to a grandson's shade
By grandsire hands may well be paid:
Yet O! it 'vaile not now!"

Mid such discourse, at will they range
The mist-clad region, dim and strange.
So when the sire the son had led
Through all the ranks of happy dead,
And stirred his spirit into flame
At thought of centuries of fame,
With prophet power he next relates
The war that in the future waits,
Italia's fated realm describes,
Latinus' town, Laurentum's tribes,
And tells him how to face or fly
Each cloud that darkens o'er his sky.—
Sleep gives his name to portals twain:
One all of horn, they say,
Through which authentic spectres gain
Quick exit into day,
And one which bright with ivory gleams,
Whence Pluto sends delusive dreams.
Conversing still, the sire attends
The travellers on their road,
And through the ivory portal sends
From forth the unseen abode.
The chief betakes him to the fleet,
Well pleased again his crew to meet:
Then for Caieta's port sets sail,
Straight coasting by the strand:
The anchors from the prow they hail:
The sterns are turned to land.

CONVERSATIONS ON CREATION.

CHAPTER IV.

"We take up to-night," said Mr. Marsden, "the first actual statements of the book of Genesis. For obvious reasons, we had better take them in a shape as literally, rigidly exact as possible, and here I must confess my own weakness. I am not a Hebrew scholar, as you all know—my studies have been in quite other directions—and I have therefore had to depend upon others for any fresh translations I put before you. Mr. Lowther, however, will keep us straight on that matter, and I can only say that I went to the most competent men I could find, some of them by no means Christian believers. I had to take their judgment; but they fully understood that all I wanted to know was, what meaning was either certainly, or probably, or possibly, in the Hebrew words."

"You are right to put it in that way," said Mr. Lowther. "The Hebrew language is remarkably poor in number of words, and the consequence is that it is of necessity largely symbolic. As a rule there is no difficulty: but there are passages which even yet have never been satisfactorily translated so as to give any clear meaning; and it is often very difficult to say of two words evidently related, which contains the primary idea, and which the symbolic or derived one."

"We shall meet examples of this very soon, but I do not wish to press them very far. In fact, I do not like appealing to 'the original' at all, as a rule, in disputed questions, and the more so when I cannot personally judge of it. But when this narrative is attacked on the ground of discrepancies with this or that scientific discovery or theory, it is really and specially important to know exactly what the original does convey, or may convey, more than in almost any other case."

"Quite so," said John. "Well go on."

Marsden handed Mr. Lowther a slip of paper, and requested him to read as follows:—

"In beginning created Elohim the heavens and the earth."

"And the earth was formless (*thohu*), and void (*vohu*), and darkness (*hoshek*), was on the aspect of abyss (*thohom*).

"And the spirit of Elohim moved (*mirafefeth*) on the face of the waters (*mayim*).

"And Elohim said, Light be: and light was."

"And Elohim saw the light that it was good; and Elohim divided the light from the darkness; and Elohim called the light day (*yom*), and the darkness he called night."

"And evening (*erev*) was and morning (*voquer*) was—day one."

"I should call this almost too literal," said Mr. Lowther; "but it is accurate enough."

"We need not, I think, discuss the first general statement," said Marsden. "Whether it is meant to be preliminary, and to tell us how God first absolutely created the matter or material of the Universe, before shaping it into form; or whether it is simply a summary of the whole—a grand statement that all we now see was formed by God—to be afterwards followed by certain details of the process, is not very material. Neither idea excludes the other, and neither can be challenged by science. But to a physicist, what follows as to the original or primary condition of things is of peculiar interest. Even the authorized version is clear enough, when the words are analyzed. No form or shape, nothing defined at all, and void; *something*, that yet is a vast *nothing*, as it were; darkness everywhere—such is the description. Even fluids would have had form, much more solids; but this dark and fathomless abyss had none. Added to this, however, is any possible further meaning buried in an old archaic tongue. It is remarkable that the words *thohu* and *vohu* seem related together, so that one is accompanied by the other; as in Isaiah xxxiv. 11. Please turn to the passage, John."

John read—

"He shall stretch out upon it the line of confusion (*thohu*) and the stones of emptiness (*vohu*)."

"I need not say that here the line is a measuring instrument, and that the stones are weights. So that the idea seems to be, what can neither be measured nor weighed. The deep, or abyss, (*thohom*) again, I am told, probably is derived from *thohu*. It is, also, remarkable that darkness (*hoshek*) is at least closely related to the Hebrew verb for absence of action, or refraining (*hasak*): The symbolic connection of the word is evident enough; and if it is allowable to give any weight to it, we have the idea of absolute *stillness* as well as of darkness."

"Well," said Mr. Lowther, "what do you make of that? I agree with you that these meanings, not impossible, may be in the original

—indeed I think it likely that more or less they are; but how do they impress you?"

"They are remarkable to me as conveying the idea of a time when there was an utter absence of what scientific men call Force, or Energy. The existence of that energy, Herbert Spencer justly states to be an inscrutable mystery from the scientific side; here we seem to have before us a state of things when it was not. The picture is of a vast diffusion of matter, of some indefinite or hazy sort, but absolutely *nothing* else. And it is remarkable in this respect, that it carries back the conception of Evolution itself, very much further than even science can do. She is obliged to take for granted both matter and the forces we know as having always existed; but if it is more scientific to carry back the origin of Life to its simplest form, then for the same reason this narrative is not only of the highest scientific interest, but should claim scientific respect, as seeming to imply that the universe itself first existed in a far simpler form than science can inform us of. I have admitted that we cannot lay much stress on these meanings of the words; but that such is the intention of the narrative seems to some extent likely from the very next statement, which is equally interesting from the physical point of view. We are told that the Spirit of Elohim moved on the face of the *mayim*, and the result of that movement was—Light."

"Then you take this as the very beginning of light itself?" said Mr. Moreton.

"How else are we to take it, if the story has real and serious meaning? It is *not* the sunlight, for that is further on, in the fourth stage. The narrative affirms that Elohim said, 'Light be,' and 'light was.' It is clearly implied that it was not before. The late Sir John Herschel has remarked how extraordinary it is, that in all tongues this Hebrew term for light is found connected with the idea of something primary, absolute, solemn, or fundamental. He was not thinking of light at all when he spoke of Dr. Hawtreys, Head Master and Provost of Eton, of how the syllable *Ur* or *Or* had thus crept into all languages, and quoted to him German, Latin, and Greek examples, our Latin word *origin* being one of the most striking; and it was from him he learnt that it was, as Dr. Hawtreys expressed it, 'the oldest of all words, the first word recorded to have been pronounced, the Hebrew for light—Aor.' Of course no one supposes the word was spoken by God as a man would speak, though we may believe God taught man so to call it. But this great man of science was right, was he not?"

"Yes."

"It is remarkable," said Mr. Lightfoot, "but I see you have not done."

"No, there is more yet. The word 'moved,' I was told by those of whom I inquired, involved distinctly the idea of a vibratory, to and fro, fluttering motion, as of the wings of a bird; whence some translate it, hovered or brooded. Am I not right, Mr. Lowther?"

"Yes, undoubtedly."

"Very well. We can all see for ourselves in any Hebrew concordance that the word *aor* is occasionally used to denote flame as well as light, and even the lightning—the 'light in the cloud.' There is not, of course, the least reason to suppose the writer understood the identity of light with heat and other forces as we do; much less that he had any idea of modern scientific theories. The undulatory theory was framed thousands of years after these words were even written; it was not until yesterday that we understood how light and heat really do consist solely of such to-and-fro vibrations of an invisible ether. But yet, looking at the matter fairly, must we not say that what we do now know of light and heat, is described here with a scientific accuracy really extraordinary."

Mr. Lightfoot's face showed great interest. "It is extraordinary," he said. "But one objection occurs to me. I am sorry to mention it, but we were all to speak frankly, you know."

"Certainly, we will have no shirking. We may expect some difficulties, and if so, we will admit them to be difficulties. We have seen that science has serious difficulties also, and we need not expect to solve precisely every question that occurs to us."

"Very well, then. My knowledge of physics is not very extensive, but from such as it is, I do not understand how the motion spoken of on the face of the *waters*, corresponds with the motions which produce light."

"I do not think we need trouble about that. There is no doubt that *mayim* generally means water, but the word seems to have had sometimes as general a meaning as our word 'fluid.' In the very next day's work it is employed to denote the clouds, as you know; and the word for heavens (*Shamayim*) seems itself to be formed from it. We ought, however, in these cases, so far as possible, to determine the meaning by parallel passages, and there is a very significant one—

tablish thou the work of our hands upon us; yea, the work of our hands establish thou it."

"This Psalm has been ascribed to Moses, as in the superscription, from time immemorial among the Jews; and scholars say it is in his style as we find it in Deuteronomy. You can see that all the references and comparisons are to and with Creation; and the last beautiful prayer is, that, as God saw all His work, 'and behold it was very good,' the same beauty and goodness might be upon us and our work. But now notice how, throughout the whole, a marked contrast is drawn between our days and God's days. You all know, from the commentaries published, how the second verse should be translated 'from age to age,' and you can see how the whole idea of the Psalm is a comparison of the *long ages* of Creation with the small space allotted to man. Whether Moses first wrote this chapter of Genesis, or whether he only preserved in writing what was the property of his race before, he must have known the meaning of the words better than anyone else. So, again, in Proverbs viii., 'The Lord possessed me in the beginning of His way, before His works of old from everlasting, before the ancient things of the earth.' In Psalm civ. again, while nothing is absolutely said, the *idea* is most evidently that of a long period; and, in short, it is not too much to say that while we find in many modern writings references to God creating all things in a short space, we can find no such idea in the Bible."

"Hebrews may again help you here, Marsden," said Mr. Lowther. "It is said of Christ, 'by whom also He made the ages—æons'—not worlds. So it is said again, 'Whose are the ages.'"

"There is one more proof," said Marsden. "In Genesis ii. 5, we have evidently another narrative, apparently incomplete (perhaps to avoid repetition,) and therefore not easy altogether to fit in precisely with this one. But comparing it with Genesis i. 11, 12, it seems conveyed, that up to the third 'day' it had not rained, and this is given as noteworthy. The physical aspects of this we shall see another time; all I want to observe now is, that it would be absurd to inform us of such a trivial matter as that it had not rained for three or more literal days, but if long periods were meant we can understand why such a fact should be stated."

"It is odd that Professor Hitchcock argues the very reverse from the same passage," said Mr. Lightfoot.

"I know he does," said Marsden. "But he does so simply because he regards the probability of rain in the *natural* order of things, and considers as 'absurd' its absence for a long time. But it is evidently given here as an *extraordinary* thing worth telling us; and if it turns out that the supposed absurd fact is, according to our present knowledge, exactly consistent with the other facts also stated, how then?"

"If it be so, the argument is all your way, certainly," said Lightfoot. "We must leave that to you. You have quite convinced me, at any rate, that Professor Huxley's sneers were very misplaced, and showed more ignorance than anything else. I shall not be in a hurry again to believe everything a scientific lecturer says without examining for myself."

"That was one of the lessons I hoped we should learn," said Mr. Marsden. "But pardon me," he added gravely, "do not you think you were at least as blameworthy as he. You profess to teach from this Bible; were not you bound, far more than he, to search and see what could be said on behalf of this chapter, rather than surrender it at the first claim? Again I say, pardon me; but I feel deeply on this subject: it has been life and death to me, and no man can tell the harm such light and easy fashion of dealing with it has done."

Lightfoot colored, but his better feeling prevailed. "You are right there too," he said. "I have been to blame; and I feel you are a better Christian than I am, and I verily believe a better theologian also. I wish the Bible were half as clear and as real to me as it seems to be to you."

"That will come to you in proportion as the wish is real; but you must go to it prepared to gather its meaning from itself, rather than to put your meaning into it. I sometimes feel as if the time was yet to come, when Christians generally will deal thus honestly by their own Bible. But we must finish for to-night, I think."

And the party broke up.

CHAPTER V.

"I do not think we need occupy very long over the second day," said Mr. Marsden. "It has been rendered literally as follows:—

"And Elohim said, Let there be an expanse (*raqia*) in the midst of the waters (*mayim*), and let it be a dividing between waters and waters (*mayim*). And Elohim formed the expanse, and separated the waters (*mayim*) under the expanse from the waters which were

above the expanse; and it was so. And Elohim called the expanse heavens (*Shamayim*). And the evening (*erev*) was, and the morning (*voguer*) was, a second day."

"I see you discard the word firmament," said John.

"Necessarily," said Mr. Lowther. "On this point at least all scholars agree without exception. The word comes from *raqa*, to stretch out or extend; very likely, our word rack, for the old instrument of torture, or an extreme rent, comes from the same. The old sneer about the Bible representing the heavens as solid was due simply to ignorance."

"I am told the word probably came from the Greek Septuagint, which renders it *stereoma*," said Marsden. "But it is worth mentioning that even that old Greek idea, supposing it based upon any knowledge of a meaning in the Hebrew then known, though since obsolete—a bare possibility—is not so wide of the mark as you might suppose; and though I believe no such meaning is in the Hebrew, I should not object if it were."

"I do not understand you," said John.

"It is difficult to explain in detail, but I will try. You know perhaps how Hook proposed the undulatory theory of light many years ago, before even Newton's time. Later on Huyghens accounted successfully for the curious double refraction of light in Iceland spar on the hypothesis that the waves of light resembled those of sound, which are simply pulses of alternate compression and extension of the air in the direction the sound is travelling. Do you understand so far?"

"I think so."

"Later still, however, Malus discovered that polarized light refused to be reflected in certain directions, or, as Newton expressed it, possessed 'sides.' Our own Dr. Young, who, with Fresnel, had most to do with first establishing the undulatory theory, was puzzled by this; he saw clearly that such longitudinal vibrations would not account for it, and he conceived of *transverse* vibrations, such as the waves of the sea, in which the atoms of water move really up and down, while only the *wave-form* advances to the shore. Do you follow me here, too?"

"Yes."

"Here, however, came a tremendous difficulty. Young had to conceive of some medium which did not vibrate in the same manner as air, but with these transverse vibrations, which are the *distinguishing properties of a solid*. Fresnel, by profound analysis, came to the very same conclusion; and so stupendous did this assumption then appear, that Arago, who had hitherto been associated with the other Frenchman in his investigations, declined to endorse such a theory, and shrank from accepting an impalpable ether which behaved in what seemed to him such an extraordinary way. Yet all scientific men accept the theory to-day, and believe in the ether in this sense. Rarer than our rarest vacuum, every atom of it nevertheless is believed to have its fixed place, round which it vibrates to a small extent, but from which it never moves. The ether, according to present ideas, is in fact the only substance that never does move. You know how the wind can blow the sound of your voice, but the mightiest wind cannot deflect by one hair's breadth the course of a sun-beam. As you travel along in a railway carriage, the carriage takes the enclosed air with it; but it does not take the ether. At least this is the present belief of physicists; but we need not further discuss the matter in detail, though this brief mention of it seemed worth while."

"It is most interesting," said Mr. Lowther. "I see, however, that you are disposed to give this expanse a wider meaning than the usual one of the atmosphere. Am I not right?"

"I certainly am disposed to do so, though I am not tied to such an interpretation. The ordinary meaning would not be incorrect in order of time, so far as our knowledge extends. The intense original heat about which all agree, would have kept the globe in a dense vaporous mist up to a certain point, and it would not be a trivial stage in the process of development when a clear atmosphere separated the clouds, and the surface was first clearly seen. But as I have taken the early portion of the narrative as referring to the whole Cosmos, for reasons we saw on our last evening, and also because the first reference is to the 'heavens' as well as the earth, so the wider meaning seems far the best to me here, and for the same reasons. For here also the expanse is immediately and expressly identified with the heavens. That alone is surely of great weight."

"I am willing to allow it," said Mr. Moreton. "Nay, even the old word firmament is notoriously identified in popular speech with the heavens rather than the mere terrestrial atmosphere."

"It is strange that never struck me before; but it is true," said Mr.

Lowther. "But taking this view as at least allowable, what do you make of it, Mr. Marsden?"

"It would seem to me to represent with singular scientific accuracy the second grand stage in the working out of the nebular hypothesis. We have seen already (Psalm cxlviii.) the probable general meaning of the word *mayim* in, at least, some places—so probable, in fact, that years and years ago Dr. Whewell took the very same view of the matter I am doing. If it be sound, we should have here, therefore, the gradual separation, first into rings, and next into more defined masses, of the heavenly bodies. I do not, however, press this view; either is in accordance with the necessary order of things so far as known, and it is even possible that both meanings may be involved, the separation of the fluids going on until the fluid surface of the earth, gradually cooling, became visible as an apparently fluid globe."

"I quite see," said John, "how on either hypothesis, and still more if we include both, as you suggest, this 'day,' like the other, is a gradual progression from a state of confusion towards one of clearness and order."

"Yes, it is. But I should like to ask Mr. Lowther before we go on, what intrinsic meaning he attaches to this word *shamayim*, rendered heavens."

"The fact is, it is very difficult to say exactly. Many opinions have been given as to the root meaning, and on the whole, the best supported is that of height, or elevation. This agrees well enough with either view you have mentioned, and also with the spiritual meaning which so often occurs. It has been also suggested that the word may be formed from *mayim*, by adding *esh*, fire. But it is difficult to trace any direct connection or any meaning for this etymology, which can only be said to be a possible one."

"Might it not be intended to convey, if atmosphere be meant, how the waters are raised and the clouds kept suspended by heat?" said Marsden.

"I never thought of that. It might; and it amuses me to see how you are always prowling around after something to support your physical notions. Pardon me; I mean no offence. It *may* be that the idea of elevation came in the same way; not only as raising the clouds, but the Jews seemed always to connect the notion of *ascending* with fire. You remember the passage about man being born to trouble, as the sparks 'fly upwards,' and there are many others. Now you suggest it to me, the notion does not seem so very far-fetched. I do not think you must press these meanings, however."

"Nor do I, especially as I have to get all my Hebrew second-hand. You cannot think, Doctor, how often I wish I could really enter into these matters. I do, however, mean to suggest, and I do not think you will question it so far, that there *may*, very possibly, could we understand these passages in the precise sense, and be sure we had them in the very precise form in which they were first given to man, lie buried in them more even of scientific fact than we can gather from them now; and how desirable it is that their precise meaning should, if possible, be investigated by those who can bring to the task not only philological, but competent physical knowledge. In regard to much of Scripture this matters little; but in what professes to relate such events as this, you will see how much may lie in some possible original meaning, which at this later date may appear far-fetched enough."

"You are quite right, and you have said enough to awaken all my interest. I shall be glad to compare notes with you some day; but your Cambridge friends seem to have coached you pretty well. I suppose we now go on to the third day."

"Pardon me one moment," said John. "I notice you give us, that God *formed* the expanse; you did not use the word *created*. Was it intentional?"

"Yes. Whatever the word *bara* means precisely, it is only used twice afterwards in this story, another word signifying to make or fashion being used in the other cases."

"You are quite right," said Mr. Lowther.

"Still the distinction puzzles me," said Lightfoot. "We are first told Elohim created the heavens and the earth. Next we have the word in the fifth day. And finally it is used for man. Where is the connection?"

"Surely you must see that. First it is the absolute beginning of things, of the whole material system."

"Yes, that is clear enough; but the rest?"

"Well, the next case is animal life—conscious life. And the other case is moral, spiritual life. In each case it is a *new thing*, not a mere shaping of prior things."

"I see, I see. Still, why not also of the animals in the sixth day, and of vegetable life?"

"If you will allow me, that is one of the points I shall mention when we come to those days. They are not only apparently significant, but I have the fullest belief they were meant to be so. Perhaps John will now read the next stage of this wonderful story. The third day brings us into the region of geology, and face to face again with Professor Huxley."

John read as follows:—

"And Elohim said, Let the waters under the heavens be gathered together into one place, and let the dry land appear."

"And it was so. And Elohim called the dry land Earth; and the gathering of the waters He called Seas; and Elohim saw that it was good."

"And Elohim said, Let the Earth bring forth herbage, the herb yielding seed, and the fruit-tree yielding fruit containing seed, after his kind, upon the Earth."

"And it was so. And the Earth brought forth herbage, the herb yielding seed, and the fruit yielding fruit containing seed after its kind, and Elohim saw that it was good."

"And the evening (*erev*) was, and the morning (*voquer*) was, a third day."

"None of us, I suppose," said John, "have ever felt the least difficulty about the first part of this day's work—the part relating to the dry land and the sea."

"I suppose not," said Mr. Marsden. "But there are, nevertheless, two or three things worth remarking about it. The first is, that we have still an evening and a morning, in the sense we spoke of the other day—a progress from confusion towards distinction, and order, and revelation. You see that?"

"Clearly."

"The second thing is, that the process comes again, exactly in its proper place in order of time. As the globe further cooled, its crust would shrink, and wrinkle, and crack. With these forces would fight the still enormous internal heat, very likely aided by steam from the water leaking through; and the result would be vast upheavals, with corresponding depressions. This very short description is gathered from geological works only, but you see how exactly it fits in with the order of the story."

"Yes. What is the next thing?"

"The next is the repetition of the remarkable phrase, *God saw that it was good*; which, as I have before said, is obviously to be understood as meaning, fitted to work out all His purposes or designs. I need not point out to you, John, whose difficulties have come from geology, how exactly this coincides with the great geologic doctrine, that the mutual action of land and water, and the forces acting upon each, have effected all the transformations of the globe since that date."

"Now this really is extraordinary," said John. "I can't think what I have been about not to notice these things. I begin to understand what you meant, when you said the great want was a want of thoroughness in studying the matter."

"It is the great want in everything," said Marsden, gravely. "Even in purely scientific subjects, the curse of the age is the number of people who think they know all there is to be known, when they really have not begun to know even their own ignorance of the knowledge they pretend to. But there is one more point, and that is, that here we have, as of the days, the Bible's own definition of the primary meaning of earth. It is simply—the land."

"Why do you notice that," asked Lightfoot.

"Because it would have saved another basketful or two of cheap sneers that never were deserved. You must have seen how the Bible has been charged with upholding the fable, that the whole world rested on foundations and pillars, and so on. These writers mostly quote the Book of Job. Take the simple Bible definition, even without allowing for some poetical license, and there is no absurdity at all. It is simply another example of how some people are *determined* the Book shall mean nonsense, whether there is really nonsense in it or not. But we may now go on to the second portion of this day's work. This portion will need our special attention, because I will say frankly that it is here only I can see any possible difficulty in interpretation. I suppose you found here your chief difficulty in Professor Huxley's lectures, John?"

"Yes; shall I read the whole passage which presents his case?"

"If you please. It is rather long, but as it is the kernel of the anti-Biblical case, it is better not to shorten it."

(TO BE CONTINUED.)

End of Required Reading for March.

C. L. S. C. ROUND TABLE.*

Dr. Vincent presided, and answered the questions as follows:

"The book on Biology?" It remains a part of the reading for the past year, and you can at any time read it. If any of you have not purchased it and find a school-book on Biology which you prefer to read, we say concerning that as concerning all the books of the course, take the substitute.

"A few having completed the past year's study except Merivale's History of Rome, desire to know if they would be allowed to substitute Miss Yonge's History of Rome and Abbott's Life of Cæsar?" Yes.

"Will you allow a member who has fallen behind in the studies of this year and cannot write up his examination papers, to complete, in two years' work by next fall?" Yes; you can complete the work you have begun at any time.

"Will it extend to the four years?" Yes. I desire the members of the class of '82 to hold their places, if possible, by reading up now during the coming two years the omitted readings of the past. We are anxious to hold that class, and if persons cannot do that, it is possible to drop into the next year's class. I am not sure that we shall not some of these days, be a little more strict in reference to the years; but we are now experimenting, and we therefore yield in every direction where we have hope that the aims of the Circle will be realized.

"Can a simple preparatory course be prepared for young people, simpler than the one laid out for them?" There was a strong feeling last year at the Round Table against having a preparatory course, but the pressure was so strong, the arguments in its favor so numerous, that a preparatory course was adopted; and, as I understand it, this question relates to that; whether a still more simple preparatory course cannot be laid out. The fact is that a great many young people, boys and girls from sixteen years of age upward, need to have something done in their behalf. They want take up these heavier books of history and science, but they would read something a little shorter, a little simpler. I feel the importance of this, and I believe that something will be done before long to modify this preparatory course and enlist a large number of these young people, giving them credit afterwards when they are admitted into full membership to the C. L. S. C. for whatever work they have done in the previous years.

"Would the reading of the required books be accepted where a record of the time spent in so doing is not kept?" Certainly; we desire, however, for certain purposes, a record of the time; we can strike an average of the time required to read the books, and when we know what books have been read we can make an approximate estimate of the time spent by all members of the Circle throughout the country in completing the reading.

"A suggestion: Our local Circle has at each meeting a geographical drill. One of the members prepared a large map on muslin, in water colors, for our use in studying Roman History; on this we located famous battle fields and accompanied Hannibal on his journey from Spain to Italy, and other such points of interest. We gained a good idea of Roman houses by reading extracts from the 'Last days of Pompeii.'" An admirable suggestion, which I trust Mr. Martin will put into the C. L. S. C. Department.

"Do we understand that if a member of the class of '82 is behind he may fall in with the '83 class?" Certainly, he may.

Where college graduates and persons holding diplomas desire to be connected with the Circle they may, by studying the smaller books of the course and filling out the memoranda, be in due time enrolled as graduates of the Circle; but we should expect reading and study, and that such parties show the genuineness of their desire by reading the special or supplementary courses, by which they might add seals to their courses. A Vermont clergyman wrote to me not long ago on the subject. He said: "I am a college graduate, but I want to take two or three of your special courses; I want your diploma that I may have the seals put upon it. How shall I proceed?" I replied: Study the smaller books—the Chautauqua Text-Books—fill out the memoranda prepared for the class of '82 or '83, and study the special courses, and you shall receive your diploma with the special seals attached. It would be better, however, for most persons to take the entire course of reading.

I have had a most uncomfortable revelation made to me in the night. It was not exactly a revelation but a fragment of a memory that passed through my mind and kept me awake for some time. You all know how solicitous I am to avoid everything that looks like

interference with denominational peculiarities in the selection of our books. I was unfortunate enough to put upon our list the first year, a book, "The Word of God Opened," and which is a most excellent book, and has been most highly commended by the class of people that I permitted not to read it by special circular; and I thought last night, "I believe I have put upon our list a book that gives a stroke of the sharpest sort to one of our leading and most influential christian denominations in this country, and largely represented in the Circle; and I could not sleep for some time over it, and I began to frame in my mind another circular to send to that particular denomination. I don't know what to do about it—[A voice:—"They can stand it better than we can"]—unless I send out that special circular, and those of you who get the circular will understand all about it. Don't you wish you belonged to that Church?"

"How late may one become a member of the class now forming?" The first of October, or the first of November, or the first of December, or the first of January. Miss Kimball shakes her head. She makes out the list as the roll comes in, and she is anxious for that list to be completed as soon as possible.

"Can members send in their reports at any time?" Yes; the earlier the better. Any of you who desire to revise the reports of the work gone over may have duplicate memoranda sent you.

Mr. Martin.—"As to the time of closing the class of '84, is it to be understood that applications will be received up to the first of January, and after that those who come will be entered in the Bryant class and constitute the nucleus of the class of '85?"

I think that is the best way. I don't like to say that is law. We shall begin to put on red tape after graduating our first class. Persons who do not join the class of '84 before the first of January would do well to join the Bryant class and would do well to spend the present summer in reading up the course.

"What difference is there between the Chautauqua Alumni and those who shall complete the course of the C. L. S. C.?" The difference that there is between the college graduate and the graduate of the theological seminary. The normal is our theological, ecclesiastical and religious department. The Normal Class is the strictly religious department. In the secular department there is a religious, and, to a certain extent, a normal element; but the one is secular and the other is specifically religious.

"Can you positively assure us that each branch will have an outline review book like your English Chautauqua Text-Book?" I cannot promise that for the present year. I can promise that there will be helpful memoranda on each subject. I hope the time is coming when we shall have little Chautauqua outlines on all these subjects.

"Must the work for special seals be done by the members of '82 before that time?" No.

Mr. Martin.—In reference to the question above, is it not possible or is it not designed that in THE CHAUTAUQUAN there will be an outline published in connection with that particular portion of the history therein published?

Dr. Vincent.—I suppose so, and that in each number of THE CHAUTAUQUAN there will be outlines which will aid the students in their reading of that current number, and also aid them in the reading from month to month.

"In case a member of the class of '82 reads up any of the special courses during the year, should he report that time in his quarterly reports?" Those special readings will be as supplemental or extra reading. I think it is not necessary for us to require a person to read, say, so many pages in so many hours. For example; one man reads a book in six months, another reads it in six weeks; one will read ten pages in an hour, another but five pages in an hour. Now, we require the books to be read; and while we want to know the number of hours, it is merely that we may form an estimate of the good that is being done. I would put under the head of the required reading the time spent in the required reading, and the time in the supplemental under that head. Suppose our course required six hours reading a week, and one who makes a report says, "I have read all the books, but I have spent only four or six or five months, so many hours a day;" that man passes whether he has read the required time or not. It is not a question of time, it is a question of quantity.

"Need we specify the names of the books?" It will do if you say you have read all the books.

"Is it right to report the time or the pages of Sunday reading in the required books?" If the required books are religious books it is proper enough to read them on Sunday, for instance, "The Tongue of Fire." You never heard a sermon nor read a sermon more full of spiritual suggestion and quickening power than perhaps that very book. By the way, that is the very book in which those five or six

*Held in the Hall of Philosophy at Chautauqua, Aug. 18th, 1880.

lines occur to which I have referred. If you read that on Sunday, and you read it through in three hours, you must let your own conscience decide whether you will say that you read the books and spent so much time on them. I would not recommend the reading of "Hypatia" on Sunday. It is not a known religious book, but it is a fiction; I would not read that class of books on Sunday. I never read that class of books on Sunday.

"Suppose I read a certain chapter in Merivale or Green twice, it requires three hours the first time; shall I report five hours reading?" I say yes, if it be better to spend time in reading it over twice, you improve the time. Is there any objection to that plan? What do we aim at in reading, and in keeping an account of the time spent in reading? Do we gain the ends sought by reading a chapter twice, better than by reading it once? Yes. Ought we not then to report the whole time? The second reading is more valuable to the student than the first reading.

"Should one report the time put on the small text-books?" Report all time spent in work for the C. L. S. C.; in memorizing, in thinking, in filling out memoranda, &c.

"Do you report the number of pages?" Yes, that may be done.

"Do we have to read the small text-book on Canadian History?" It was intended to require it, but it was not required; in future courses it will be required. We commend it to you. Another book we recommend besides Canadian History; that is Prof. Gilmore's "English Literature," the sum and substance of his lectures delivered here put into this little Chautauqua Text-Book form. And there is another which really ought to be required; that is a little book, number 25 of the Chautauqua Text-Books, by Dr. Joseph Alden, on self-education—a book from an experienced educator giving a great many useful hints to students.

"Where is the supplementary course to be found?" In the first issue of our circular. In the first circular that we send out to the class of '84 we will provide a course of supplementary reading for every branch of the year, so that those of you who feel that the current course is very much too limited, may take the supplemental reading and be working for your special seals just as fast as you please.

"Are 'supplemental' and 'special' courses the same?" They are identical.

"If a person, originally a member of the class of '82, has been unable to read the books of this year, and joins the class of '83, when will he get this year's course?" I think that if one has joined the class of '82 and has not read the books for '83 the wise thing for him to do, or for any person who is one or two years back, is to drop into the present year and read with the whole class everywhere, and then, as you find opportunity and find how little time is really required this year, begin to read back and take up '82, and finish that, when you may find that at the end of this year you have finished '82 as well as '83. Study the books of the present year, General History, &c., in THE CHAUTAUQUAN, and if you have leisure read up from where you left off, and by the time you get through the next year you will have completed all the reviews of the past and be able to graduate as you intended. Unless students find it is absolutely impossible for them to catch up I do not recommend them to drop out of their classes. It is wonderful when one catches the real C. L. S. C. fever how fast his pulse works and how much reading he can do in a short space of time.

"Will Quackenbos' Rhetoric do for Townsend's?" Yes; although Townsend's is very cheap, small and compact, and I am told by good authorities that it is a very good book.

"Will there be a general review at the end of the four years' course?" There will be a general review at the end of the four years' course which will help you to review but which will in no sense be an unfair tax upon you. It will help you to go over the ground in a hurry and get the outlook we are aiming at.

"Is 'Old Tales Retold from Grecian Mythology' a required book for the first year?" No, it never has been. It is a book earnestly recommended.

"Suppose a teacher is doing regular work in a line similar to the C. L. S. C., is it required that one report the time?" If I taught English History in the school, I would report the time spent in teaching that English History this year. If I am not a graduate and have not a diploma, it would be well for me to take the required course and teach English History and get my diploma in the regular way.

"Would you advise a college student who has taken Rhetoric to go over it again?" Yes, I think it would be well to do so. Less time will do it.

CERTIFICATES.

When the class of '82 pays up all that is due for those two years, as

some have not done [August, 1880]; when the classes of '82, '83, and '84 shall all pay their fifty cents the coming year, whether they have paid or not as their consciences may trouble them, when they pay what has not yet been paid for the two years, we shall have funds enough at fifty cents apiece to do all the work required. It may be necessary the last year to charge a dollar for the diploma which we present. We want it to be no cheap affair, and I don't suppose anybody will object to this. We do not want to make money; we do want to bring every facility within the reach of the people. Fifty cents is almost nothing to me, I was going to say, for two reasons; that money comes to me with apparent ease, and goes away with greater ease than it comes. But there are people who look at fifty cents over and over again before they part with it, and it is very easy for some people to say that is very little—some business; but sometimes a man is better for doing that than the man who throws away his money. Therefore we want to bring the price down to the lowest figure and at the same time the Circle to do all it can do; and if there be any man within the reach of my voice this afternoon who has a thousand dollars that he would just as soon lend to put in the Plainfield Bank and say: "You can have the use of it," I would not weep, [laughter] and it might bring tears of joy.

I cannot promise that for those who begin now it is possible to complete the entire course in two years. I am afraid that by doing that we might hurry matters a little too much for their good. A person who just before the last year read the books of '82, but did not join the class, and is now ready for the next year's course, may join the class of '82. Here is a man who read the books of '82 before the class of '83 was organized and then joined that class and has read the books for this year. He wants to know if he can be a member of '82. We have admitted several persons into the class of '82, it being understood that they could be so admitted if they made up the lost time. This we may continue until the close of this year.

"Why not introduce a temperance book of real merit into the course of the C. L. S. C.?" We shall, I suppose, recommend a temperance book; say one of Dr. Richardson's books on temperance.

"How shall we count our pages in reading THE CHAUTAUQUAN and Hypatia?" Page by page.

There is a book that I want to recommend to you here. It is on the special theological and philosophical course, and it ought to be on the special course in Church History; "The Conflict of Christianity with Heathenism." It reads like a romance, and those who have studied Roman History will be charmed with it as they see the struggle of early christianity with paganism.

"In the special theological course, are those books that you recommend, for Sunday reading, generally?" They are not recommended for Sunday reading, but for ministers who take our course. That Vermont Congregational minister says: "If you are going to find out from the best men on the continent the best books to be read, I want to take your special course, but I don't want to read all your books." I say, read the special and theological course, and get your special seals attached to the diploma.

"Are you at liberty to name the three books recommended?" No, sir, I am not now.

"Can a minister in his course of conference study be credited as a member of the C. L. S. C. with the studies common to both?" I am very much pleased to have that question asked. Where the studies of the conference bear upon the required themes such use may be made of them; where they do not, they may be credited to special studies, and he may give as much time as possible to the reading of the C. L. S. C.; as now, any minister can take his fourth year's course of study and read everything required in the present year of the C. L. S. C.

Well, my dear friends, this year the Chautauqua Literary and Scientific Circle has received more attention than it did last, and of course more than it could have received a year before. The interest growing into a burning enthusiasm, which you have shown in the C. L. S. C., has filled my heart with delight during this session of the Assembly. You have been here, from time to time, eager to ask questions, eager to hear criticisms, eager to pick up information, and eager to show your loyalty to the great movement of which you are now a part. I believe that the Chautauqua Literary and Scientific Circle has a ministry to fulfill in everyday life in making our homes schools of culture and places of piety. I believe that dignity and richer tone are imparted to our plain and otherwise monotonous everyday life by the demands made upon us by this course of study. I know from the testimony of fathers and mothers, from the testimony of ministers, of lawyers, of mechanics, of school teachers, and from the testimony of young people as well as old, that the work of

the Chautauqua Literary and Scientific Circle is every month increasing in effectiveness and in the enthusiasm which it excites. All this makes me glad. There are criticisms made upon us. It cannot be otherwise. I only wonder that there are so few. As we receive criticisms we shall improve our scheme. By experience, you will be able to give me and the counselors associated with me directions or suggestions in the carrying out of our further plans. All such suggestions are solicited, and I appreciate the criticisms. No man ever vexed me by pointing out a fault. I have listened to ministers preaching, and I have said to myself, that man uses five words over and over again. I have known a college president to take his place day after day in his classes, and in chapel, and I have known the students to pick out five or six of his favorite expressions which became by-words in that college. I have often said to myself as a preacher and a minister, "What terms do I use from habit, no one calling my attention to them; what is my favorite word or my favorite half dozen words for which I might find synonyms if I only knew my fault?" To the man who came to me once and said: "Do you know, Vincent, you used a certain word a great many times when you might have used another word?" I said, "I am very grateful to you for that." When I talk on this platform and on the other platform, day after day, for three weeks every summer, talking about one interest, the Chautauqua Literary and Scientific Circle, I say to myself, "Now if some kind critic in the congregation would say to me anonymously—I would very much rather have the name attached, for then I would know to whom to be grateful—would say to me: "My Dear Mr. President, you used a great many times this word, and this word, and this," I should use these words again, but I should study other words and try to improve. As I feel concerning myself I feel concerning every other interest of which I have charge. When a man criticizes my administration in the Sunday School Department of the church—I am accustomed to a certain kind of criticism—I warm up a little and am likely to express myself pretty strongly; but then I go away and in less than half an hour in every case I believe I have been able to say, "It is worth thinking about." I don't care for his motives, I don't care why he criticized me adversely; it is one of the things I covet, the power to make a good use of adverse criticisms, whether from friends or foes. In our Circle we want to be governed by the same principle, and I guarantee that the administration of the Circle will profit by suggestions. Give us your suggestions, and while we cannot promise to follow them all, we will promise to get something better out of them than we could have without the combined wisdom of such a large number of students.

Mr. Martin.—My duties as General Secretary will require me to call upon many members of this Circle in the course of the next two years for certain historical information in reference to the organization in your particular localities. I desire in writing up this organization to make it as accurate as possible, and do full justice to every one within the limits in which its recorded history must be comprised, and I wish you to give me all possible help in this way.

Dr. Vincent.—I wish further to add: Would you wonder if one of these days Mr. Martin would be in his office on these grounds most of the year; if sometime there should be in the very heart of the winter a six weeks course of special study, and these little cottage fire-places blazing away and a magnificent hall lighted up with electric light, and lecture after lecture delivered in the evening to accommodate those people who could come here in the winter for a special course of study? It is a dream, and it is among the golden to-morrows. Let it rest.

"What do you think will be taken the fourth year?" A little book of several chapters—a very cheap book, so far as price is concerned—on mathematics, on the history, practical applications, and value in the way of mental discipline of mathematics. A gentleman, a specialist in mathematics, is now employed in writing that little book, a book that people who know nothing about mathematics will be able to read, and will then be able to appreciate the science more. A lady in New York, most gifted in the department of art, a teacher in Miss Ticknor's society for the encouragement of home studies, is now preparing a book on art which we will publish with a wealth of pictorial illustration and furnish at a low price to members of the Circle. Dr. Burr, the author of "Ecce Cælum," is now writing for our fourth year a work entitled "God in History," in which he will show the divine movements in human history. I think it probable that a work on Geology may be put on the last year's course, and it is possible that "The Conflict of Christianity with Heathenism" may be put on unless it is put on the special course. And next year the book begun by Mrs. Alden, three chapters of which have been read to us, will be completed as a Chautauqua book, with this idea—to comprise in one volume a book which shall consecrate to members of our Circle all the sacred places of our ground, our halls, old and new amphitheatre, groves—Mr. Foster suggests the old tent. This book will be placed upon the course, and yet we shall not require people to take it who are not disposed to take it. But I hope that every member of the C. L. S. C. will, during that fourth year, read the book which is designed to be placed upon the fourth year for every student.

"Will Frank Beard's new science be on the fourth year's course?" No, we intend to have a special supplementary course for Frank Beard's science.

C. L. S. C. NOTES AND LETTERS.

The California branch of the C. L. S. C. has been increased by the recent addition of one hundred and fifty names to its list of members. The course of reading pursued by the Circle the present year is the one of the second year in the general plan of study. Arrangements are being made for the second annual assembly of the Circle at Pacific Grove, Monterey, during the summer of 1881. At this assembly special prominence will be given to Zoological and Botanical Science. In this particular the California Circle will be specially favored by the presence and instruction of Dr. Wythe, the author of the textbook on Biology in the C. L. S. C. course.

The experience of those who are pursuing the C. L. S. C. course under difficulties, and triumphantly succeeding, can scarcely be too often referred to for the encouragement of others. We therefore again quote from a number of letters bearing particularly upon this point. One of the class of 1884 says: "I hardly know how to fix my time, as it is done at odd moments and by having my book or paper always where my hand can reach it. This is the only way I can accomplish anything, as we keep house, and I am at once 'Bridget' and seamstress, also all the clerk my husband has at his store, while my eyes do not admit of use to any extent in the evening. But while waiting in the dentist's office, at the railroad station, and for my husband to come to his meals, the reading is accomplished." Another member now reading in the second year writes: "I do all my reading after nine o'clock at night; that is all the spare time I have. Had such an opportunity been offered me in my younger years, when I had more leisure hours, I might have been better educated. You have aroused within me hopes and ambitions that have lain dormant for years, because I did not know what to read. And now one book calls for another, and if I could have all I want our house would not hold them all."

A commercial traveler, of the class of 1884, thus states his experience: "I am unable to give the number of hours I have spent on the required reading during the past quarter. My business is such that I have to put in my time on the cars, at depots and hotels, and anywhere I can get a chance to use a few minutes, but I am very much interested in the course, and intend to push my way through." A lady writes: "We have had sickness in our family all summer and fall. I have had discouragements enough to prompt me to abandon the course, but I am determined to keep it up. I cannot afford to lose the knowledge I am gaining." A member of the class of 1882 says: "I have enjoyed the reading very much, have kept up all the time, although I have lived in a very unsettled condition for the past two years. This summer we were building a new house on a new place. I do all my own work and cook for the men when they are obliged to have their meals near where they work. But thank the Lord the plastering is almost on the house; when completed will have a place to put the Chautauqua mottoes." A lady of the class of 1882 reports the organization of a local Circle of about a dozen members the present year. In the beginning there were but three, one of whom has since removed. She writes: "We are anxious to succeed here, and think we will. All the members are pleased with the work and the course. For myself I am a minister's wife, (itinerant,) with two little ones, and do my own housework. So my time has to be economically used to gain any spare for reading. But I can never be sufficiently grateful that the C. L. S. C. was organized, and its course of reading placed in my reach."

The grandest underlying feature of the C. L. S. C. course is found in its religious culture. Those who look upon this organization merely as a literary one but partially comprehend its far reaching tendencies. The crowning thought, the ultimate aim goes far beyond mere mental self-culture. It seeks through that enlightenment and discipline to expand and elevate the moral and religious being into closer and more intelligent communion with the divine source of all knowledge. Such books as "The Word of God Opened," "The Plan of Salvation," and "The Tongue of Fire" not only serve to confirm the faith of the believer, but also to lead the minds and hearts of all towards a saving contemplation of the manifold attributes of the Creator of the universe, and the revelation of the Divine Plan for the redemption of mankind. Many letters have come to Dr. Vincent speaking of happy results and influences in this direction. One writes: "During the past year I have united with the church in this place, and I feel that this course of reading has had great influence with me in taking this step." Another says: "One book was and is the greatest benefit to me, that is 'The Philosophy of the Plan of Salva-

tion.' It was just what I needed." Another writes: "I received real benefit from the 'Plan of Salvation.'" A lady member says: "I wish I could express to you my gratitude for the benefit I have derived from this systematic course of reading. The new thoughts I have gathered in, the emotions I experienced are the source of constant good to me. Heaven help you in your labor of elevating and refining the masses: God will surely bless you, and your name must be mentioned in the daily prayers of thousands of grateful hearts." Another member of the class of 1883 says: "I will trespass for a few moments upon your valuable time to tell you what great profit and pleasure I have received in pursuing the studies for the past year. It was with trembling steps that I approached our grand temple, but now, having inscribed my name on one of its four columns (though ever so feebly) a glimpse has been granted me of its interior, which has delighted and thrilled my soul. With God helping me I hope for health and strength in the coming years to enter the doorway." A minister thus writes: "My duties as pastor and in conference studies are enough to take all my time, but I cannot afford to give up the course of the C. L. S. C. It gives me a leverage upon the younger members of my congregation and the more intelligent part of the community, which as pastor I desire to hold." A lady member writes as follows: "I have longed to write and tell you how much profit and enjoyment I have experienced since I became a member of the C. L. S. C. The books required to be read during the past year were very interesting and profitable, and afforded much enjoyment outside of themselves in the beautiful thoughts they suggested, and the research and investigation for which they proved an incentive. I think it impossible for any one to be a member of the Circle and not become better in every respect. Everything connected with it seems to me to suggest Milton's beautiful thought that 'the end of all learning is to know God, and out of that knowledge to love Him and imitate Him.' I consider it one of my greatest blessings that I am permitted to belong to this Circle, composed as it is of noble men and women engaged in the great work of self-culture, and presided over by one who makes it apparent through all that the chief object is to inculcate and increase a deeper love for a tender Father, who crowns us with loving kindness and tender mercies."

The letters received expressing the delight, pleasure and profit derived from the pursuit of the C. L. S. C. course are so large in number that it is quite impossible to notice them all here. We give below a sentence from each of several exhibiting the general spirit pervading the workers: "The further I pursue the course the better I like it." "I have become very much attached to my studies." "I can hardly express the pleasure I feel in the Chautauqua course, or my gratitude to you for having originated it." "I am pleased that I commenced the course, as I feel it a great benefit in many ways, as well as making me more useful and companionable to my children." "The course grows better and better, or I become more delighted with it for some unknown reason." "I enjoy the studies as much as ever, and would not willingly give them up." "I am perfectly delighted with the course, and mean to follow it through the four years if it is possible." "I find I can apply myself to a much better class of reading, and remember what I read much better than I could a year ago when I joined the Circle." "I find the studies of great benefit to me, and intend, all being well, to keep up with the course." "I am more and more interested every day." "I like the studies so well, and it is a pleasure indeed to renew them this month."

The local Circles from which reports have been received number over five hundred. It is desirable that a complete record of the history of all local Circles should be made. A circular, giving a form for reports has been prepared, and will be sent to any local Circle not receiving it, upon application to Miss K. F. Kimball, Plainfield, N. J.

THE CHAUTAUQUAN comes in for its share of commendation and words of emphatic approval from the members of the C. L. S. C. One member writes: "I have received three numbers of THE CHAUTAUQUAN, and think it is all it is represented to be. I like the December number better than any previous one, and hope it may continue to prosper." Another says: "I am particularly pleased with THE CHAUTAUQUAN." A lady member writes: "We enjoy THE CHAUTAUQUAN, but that History of the World by Dr. Wheatley, it is grand." Another member writes: "We enjoy THE CHAUTAUQUAN very much, and find it very interesting aside from the required reading."

ONE HUNDRED QUESTIONS AND ANSWERS ON CHURCH HISTORY.

1. Q. Of what does the Church, in its broadest sense, consist? A. Of true believers of all ages.
2. Q. What is the Christian Church? A. It is that body of believers who have been baptized in the name of Christ, who fully accept His doctrines, and who strive in good faith to live in harmony with them.
3. Q. What is the history of the Church? A. It is the record of the career of God's people.
4. Q. Into how many periods is church history divided by our author, and what are they? A. Three: The Ancient Period, from A. D. 30 to 750—720 years; the Mediæval Period, from 750 to 1517—767 years; the Modern Period, from 1517 to 1881—364 years.
5. Q. Into what three divisions may the first general period be divided? A. 1. The Apostolic Period—30 A. D. to 101. 2. The Period of Legal Persecutions, from Trajan to the Edict of Toleration by Constantine, the first Christian emperor—101 to 313. 3. The Church in union with the Roman Empire, to the Mediæval Period—313 to 750.
6. Q. What were three prominent events at the commencement of the Apostolic Period? A. The descent of the Holy Spirit at Pentecost; the death of Stephen, the first martyr; and the dispersion of the Disciples throughout Judea and surrounding regions.
7. Q. What persecutor of the Christians was converted to Christianity and became the first and great apostle to the Gentiles? A. Saul of Tarsus, afterwards called Paul.
8. Q. How many missionary journeys did Paul undertake before his arrest and appeal to Caesar? A. Three.
9. Q. Whose death marks the close of the Apostolic Period? A. The death of John, the Evangelist.
10. Q. What was the great ruling civil power during this period? A. The Roman Empire.
11. Q. Who was the emperor of Rome at the time of the crucifixion of Christ? A. Tiberius, the second Roman emperor, Augustus being the first.
12. Q. How many Roman emperors were there during the Apostolic Period after Tiberius? A. Eleven.
13. Q. Name four of the more noted among them? A. Caligula, the tyrant; Nero, the first persecutor of the Christians; Titus, the conqueror of Judea, and the destroyer of Jerusalem; Trajan, called "The Best."
14. Q. State three peculiar facts in regard to the life of Christians during the Apostolic Period? A. Property was held in common. There were no church buildings, the meetings being mostly held in dwelling houses. The Gospel was confined to the middle and lower classes.
15. Q. Where were the principal churches? A. At Jerusalem, Antioch, Rome and Alexandria.
16. Q. What heretical sect proved a great trial to the early Church? A. The Gnostics. Gnosticism was a combination of Oriental and Platonic philosophy with Judaism, together with some Christian elements. Christ was not accepted as divine, but only as an emanation of Deity.
17. Q. To whom is the term "Father" applied among the early Christian writers? A. To those who were regarded in their day as authorities in doctrine and practice, and in whose writings we find the history, doctrines and traditions of the early church.
18. Q. Who were "Apostolic Fathers"? A. Men who were disciples of apostles, and who wrote in the age next following them.
19. Q. Who were the most noted among the Apostolic fathers? A. Clement of Rome; Ignatius, bishop of the church at Antioch; Polycarp, bishop of Smyrna, and a disciple of the Apostle John.
20. Q. Who were the "Church Fathers"? A. The most distinguished teachers of the first five or six centuries.
21. Q. Name five of the most noted among them. A. Justin Martyr, Irenæus, Clement of Alexandria; Origen and Tertullian.
22. Q. Under what six Roman emperors occurred the most noted persecutions of the Christians? A. 1. Under Nero; he burned Rome, and accusing the Christians of it persecuted them with great violence. 2. Under Domitian; forty thousand Christians are said to have suffered martyrdom. 3. Under Trajan; he enacted the first penal laws against the Christians. 4. Under Marcus Aurelius; martyrdom of Justin Martyr and Polycarp. 5. Under Decius; the persecution extended throughout the Roman empire, and was characterized by great barbarity. 6. Under Diocletian; he ordered all Bibles should be burned, and all Christian churches pulled down.
23. Q. What celebrated school of philosophy arose at Alexandria about the commencement of the third century? A. The Neo-Platonic school in opposition to Christianity.
24. Q. Who was the first Christian Roman emperor? A. Constantine, at the commencement of the fourth century. He issued an edict in favor of the full toleration of Christians.
25. Q. What is Arianism? A. The doctrine of the Arians, who held Christ to be a created being, inferior to God the Father, though the first and noblest of all created beings. Arias, the founder, claimed there was a time when Christ did not exist.
26. Q. What was the Nicene Council? A. It was the first general council of the Church, and was called chiefly to settle the Arian controversy. Constantine presided in person. The doctrines of the Arians were condemned as heretical.
27. Q. Who was Julian, the Apostate? A. He was a nephew of Constantine, and was crowned emperor of Rome in 361. He was educated for the clerical order, but upon his accession to the throne he renounced Christianity, and openly endeavored to establish paganism.
28. Q. Who was the most prominent bishop of Rome in the fifth century? A. Leo the Great. He was distinguished for his extension of the power of the Romish See, opposition to the claims of the patriarch of Constantinople, and successful defense of the orthodox faith.

29. Q. What speedily followed the capture of Rome by the Vandals under Genseric in 455? A. The downfall of the western Roman empire; great vices among the clergy; the gradual assumption of monarchy by the bishop of Rome as Pope.

30. Q. When did Mohammedanism take its rise? A. At the commencement of the seventh century, and rapidly spread over large portions of Asia, northern Africa and southern Europe.

31. Q. At the commencement of the seventh century what was the condition of the Church? A. The countries of the west were united politically and religiously, while in the east there were great divisions caused largely by Mohammedanism.

32. Q. What celebrated bishop reigned at Rome at this time? A. Gregory the Great.

33. Q. Name some events that took place in England during the latter part of the seventh and commencement of the eighth centuries? A. Complete conversion of the Anglo-Saxon heptarchy. Saxon translation of John's gospel by the venerable Bede.

34. Q. What were the three leading achievements of the Mediaeval Period of church history? A. 1. The full establishment of the Papacy; 2. The development of Monastic orders; 3. The growth of scholasticism.

35. Q. What did the scholastics, or schoolmen, hold? A. That theology could be developed by speculation, and that Christian truth could be made clear and forcible by logical analysis. The neglect of the interpretation of the Scriptures was one result of scholastic controversy.

36. Q. What separation of the church occurred during this period? A. That of the Eastern Church from the Church of Rome.

37. Q. What king of the Franks gave to the Pope certain territory, which was the beginning of the temporal sovereignty of the Papacy? A. King Pepin, the first of the Carolingian dynasty of France.

38. Q. Who succeeded Pepin as king of the Franks, and what were some of the noted events of his reign? A. Charlemagne the Great. He propagated Christianity among the Franks by force. He gave increased grants of lands to the Pope. He organized a revision and correction of the Latin version of the Scriptures.

39. Q. What controversy arose, in the latter part of the eighth century, out of an effort to accommodate Christianity to the prejudices of the Mohammedan inhabitants of Spain? A. The Adoption Controversy; that Christ is not the true Son of God, but according to his human nature, Son of God only by adoption.

40. Q. After the beginning of the tenth century what were some of the Papal pretensions? A. Monasteries were placed directly under the Papacy, the power of the bishops was declared to be derived from the Pope alone, and the Pope claimed the prerogative to convene general councils.

41. Q. During the latter part of the eleventh century what prerogatives did Hildebrand, as Pope Gregory VII, claim? A. He claimed absolute dominion over all the states of Christendom as successor of St. Peter and Vicar of Christ on earth.

42. Q. What emperor resisted the claims of Pope Gregory VII, and to what result did the conflict ultimately lead? A. Henry IV of Germany. The dispute between the Emperors and the Popes continued long after the death of the immediate contestants, and was the beginning of a movement which really culminated in the Reformation.

43. Q. When did the Crusades commence, and how long did they continue? A. They commenced at the close of the eleventh century, and continued until the latter part of the twelfth century.

44. Q. What was the cause of the Crusades? A. The oppression of the Christians in Palestine, and especially of pilgrims thither.

45. Q. What was the object of the Crusades? A. The rescue of the Holy Land from the Mohammedan masters of the country.

46. Q. How many crusades were there? A. Seven, besides the Boy Crusade.

47. Q. Who were some of the principal leaders among the Crusaders? A. Peter the Hermit, by whom they were inaugurated; Walter the Penitless; Louis VII, Philip Augustus, and Louis IX, kings of France; Conrad III, and Frederick II, emperors of Germany; and Richard Coeur de Lion, and Edward I, kings of England.

48. Q. Who was the most prominent among the leaders in opposition to the Crusaders? A. Saladin, the aspirant to universal Mohammedan supremacy.

49. Q. What were some of the benefits of the Crusades? A. Equalization of the social classes, development of commerce, exchange of Eastern and Western thought, and the introduction of Eastern arts and sciences into Europe.

50. Q. What was the result as to the object sought? A. Total failure, Palestine remaining in the hands of the Mohammedans.

51. Q. Who were some of the leaders in the reformatory movements from the latter part of the twelfth to the end of the fifteenth century? A. Peter Waldo of Lyons, who founded the Waldensian Church; Wyclif, the first English reformer, and first translator of the entire Bible into English; John Huss, of Bohemia, who was burned at the stake; and Jerome Savonarola who suffered martyrdom in Florence.

52. Q. What four Mendicant orders rose to prominence during this period? A. Dominicans, Franciscans, Carmelites and Hermits of Augustine.

53. Q. How were so-called heretics treated by the inquisition organized at the commencement of the twelfth century? A. They were hunted out with cruel persistence, and any Romanist who spared one was deprived of both office and property.

54. Q. What period do the Romanists call their "Babylonian Captivity"? A. The time of the schism in the Papacy which lasted nearly seventy years from the commencement of the fourteenth century. The influence of France over the Papacy became supreme. The seat of the Papacy was removed to Avignon, France, and there were rival popes there and at Rome. The whole period was marked by great dissoluteness.

55. Q. Name three of the causes which contributed to the growth of the spirit of religious reform, culminating in the Reformation. A. Invention of the art of printing, discovery of America, and increase of intelligence among the masses.

56. Q. What date is commonly given as the beginning of the Reformation? A. 1517, with the publication of Luther's ninety-five Theses.

57. Q. Name some of the prominent reformers of the sixteenth century. A. Martin Luther, Philip Melancthon and Erasmus, of the German; Ulrich Zwingli, John Calvin and William Farel of the Swiss; and Ridley, Latimer, Crammer and John Rogers of the English.

58. Q. During the Reformation where did the most violent persecutions of the Protestants take place? A. In Holland, France, Italy, and, under Mary, in England.

59. Q. What was the order of Jesuits, organized about the middle of the sixteenth

century? A. An order to support and promote the Roman Catholic religion by dividing and counteracting the growing Protestantism, and to gain territorial advantages by missionary labors.

60. Q. What was the object of the Council of Trent, held about the middle of the sixteenth century? A. To counteract the Reformation.

61. Q. When did Protestantism become established in England? A. Under the reign of Queen Elizabeth, in the last half of the sixteenth century.

62. Q. Who were the Puritans? A. They were dissenters from certain forms and doctrines of the Church of England. The English Puritans are represented in our day chiefly by the Independents, or Congregationalists.

63. Q. Who were the Arminians? A. The followers of the doctrines of James Arminius of the latter part of the sixteenth century. Arminius was an earnest defender of religious toleration. "The Arminians of Holland were the real fathers of religious toleration on the continent."

64. What is meant by the Massacre of St Bartholomew? A. The massacre of many thousands of French Protestants, called Huguenots, on St. Bartholomew's night, at Paris, and throughout France, in 1572.

65. Q. What is meant by the edict of Nantes? A. An edict signed at Nantes by Henry IV, in 1598, which secured liberty of religion to the French Protestants. It was revoked by Louis XIV in 1685, and the French reformers greatly persecuted.

66. Q. What was the "Thirty Years' War" in the first half of the seventeenth century? A. It was the first general European war, and arose chiefly from the conflicts between the Protestants and Catholics concerning the territorial distribution of the German empire. The result was the granting of complete religious liberty to the Protestants in Germany.

67. Q. What constitute the leading doctrines of English deism, as argued by Thomas Hobbes? A. That might constitutes right, and that Christianity is a fable.

68. Q. Name five prominent deists and five writers who wrote replies to deism. A. Deists: Lord Herbert, Earl of Shaftsbury, Lord Bolingbroke, Hume and Gibbon. Replies were written by Baxter, Conybeare, Bishop Butler, Paley and Bishop Watson.

69. Q. What is Swedenborgianism? A. The doctrines of Swedenborg of Sweden. He professed to have intercourse with the spiritual world, distinguished between the Divine Word and Scripture, and claimed that the Epistles lack the Divine sense.

70. Q. By whom was the Moravian, or United Brethren Church, founded? A. By Count Zinzendorf, born in Saxony in 1700. He traveled through Europe and in America to bind together dispersed Christians.

71. Q. By whom was Methodism founded? A. By John Wesley, who was born in England in 1703. He founded the first Methodist Society in 1739.

72. Q. Mention six other names prominent in the early history of Methodism. A. Charles Wesley, George Whitefield, John Fletcher, Joseph Benson, Adam Clarke and Richard Watson.

73. Q. What is Rationalism? A. That tendency of thought which makes the reason the sole umpire in all matters of faith.

74. Q. What gave German Rationalism its first philosophical basis? A. The philosophy of Leibnitz and Wolf, strengthened by that of Descartes and Spinoza.

75. Q. Give the names of four other writers among the German Rationalists. A. Rosseau, Voltaire, Semler, and Strauss.

76. Q. Give the names of four by whom replies have been made to the Rationalists. A. Neander, Tholuck, Dörner and Lange.

77. Q. Who are the Irvingites? A. A sect founded by Edward Irving of Scotland. He believed in special endowments of the spirit, such as the gift of tongues, and contended for the renewal of the supposed Apostolic offices in the church.

78. Q. Where and when was the Evangelical Alliance formed? A. In London in 1846. All evangelical churches are represented in it.

79. Q. What two important dogmas have been declared in the Roman Church during its later history? A. The Immaculate Conception, and the infallibility of the Pope.

80. Q. What is the "Old Catholic Church" formed in 1871? A. A Catholic organization that repudiates the dogmas of Immaculate Conception and Papal Infallibility and other doctrines of Roman Catholicism.

81. Q. What was the religious character of American colonization? A. The love of religious liberty and obedience to the conscience were the prime causes of the colonization of this country. The most of the colonists were religious people. With the growth of the country came perfect separation of the Church and State.

82. Q. What are the prominent Protestant denominations in America? A. The Episcopal churches; the Congregational churches; the German churches, including the various Reformed churches and the Lutheran church; the Baptist churches; the Presbyterian churches, and the Methodist churches.

83. Q. What can you say of the Roman Catholics in the United States? A. There was great growth of Roman Catholicism in the United States following the Revolution, owing chiefly to immigration and Jesuit Missions. After the close of the civil war the Roman Catholics made rapid progress among the freedmen of the South.

84. Q. What are the distinguishing features of the later religious movements? A. 1. Disposition toward the unity of the various evangelical bodies. 2. Opposition to Roman Catholicism by Protestants of all lands. 3. Home and foreign missionary activity.

85. Q. What progress has been made of late as to the Sunday-school? A. The Sunday-school has developed to a remarkable degree within the last few years. Seven national Sunday-school conventions have been held in the United States within fifty years. A system of uniform Sunday-school lessons, agreed upon in 1874 by Drs. Vincent and Eggleston and Mr. Jacobs, was the beginning of the present International system of Sunday-school instruction.

86. Q. What is the Anglo-American Bible Revision? A. It is the first international and interdenominational effort in the history of the translation of the Bible. The object is a revision of the present authorized version.

87. Q. What is the present condition and outlook of the Protestant Church in America? A. Very vigorous and aggressive. No form of infidelity has ever taken a firm hold on any large branch of the church in this country. Every department of ecclesiastical life is full of promise.

88. Q. What can you say as to foreign missions? A. Nearly every religious denomination has missionaries in some foreign field. There are at least seventy-five missionary societies in Europe and America engaged in active work.

89. Q. What are some of the departments of missionary work? A. Preaching, organizing schools, translating the Scriptures, and the opening of hospitals.

90. Q. Mention some of the islands of the Pacific where the natives have been redeemed from idolatry, barbarism, or cannibalism by missionary efforts. A. Madagascar, the Sandwich Islands, and the Fiji Islands.

91. Q. What countries of Asia have long been missionary fields in which great personal efforts and large expenditures of money have been made? A. India, China, Japan and Burma.

92. Q. Where have the greatest missionary enterprises been recently begun? A. In Central Africa.

93. Q. What do the latest and most accurate statistics show the number to be, in round numbers, of members in connection with foreign missions, among the heathen and in Catholic countries? A. Over half a million.

94. Q. What are the general creeds of the world? A. Christianity, Buddhism, Mohammedanism, Brahmanism and Judaism.

95. Q. In what divisions of the world is Christianity the prevailing creed of every state? A. In Europe, America, Australia, most of the Polynesian Islands, and Russia in Asia.

96. Q. What are three of the principal Mohammedan countries in Asia? A. Turkey, Arabia and Persia.

97. Q. Where is Buddhism the prevailing religion? A. In Farther India, China and Japan.

98. Q. Where is Brahmanism the prevailing religion? A. In British India.

99. Q. Where is Judaism represented? A. Throughout the civilized world.

100. Q. Into what three general groups are the Christian churches commonly divided? A. The Roman Catholic Church, the Eastern or Oriental churches, and the Protestant churches.

CHAUTAUQUA SCHOOL OF LANGUAGES.

DEPARTMENT OF GREEK.

"How shall I begin to study Greek?" Become familiar with the letters. Learn the names and forms from the grammar, then take a reader, (the New Testament if you please) and become able to give the names of each at sight. Distinguish vowels and consonants, sibilant mutes, liquids, double letters, then accents, breathings.

Learn the rules for syllables. Inflect the nouns, repeating the paradigm aloud until you are acquainted with form and sound. Mark carefully the signification of the endings. Follow the same course with pronouns, adjectives, verbs; then apply what you have learned from the grammar to the forms in your reader. If you find mysterious forms mark them, and take such as you recognize. Frequent repetitions will make the sounds and forms like the faces of old friends.

Applying what you have learned will give interest to the drier part of your work, the grammar. Have your definite time, if possible, for your Greek. An hour of earnest attention and concentration on your work is worth two hours of a kind of half interest in the lesson.

"What books shall I need?" A grammar and reader. If you take a New Testament you will need T. S. Green's Lexicon, (a small one) or Robinson's (more expensive.) Liddell and Scott, if one has it, will serve as a New Testament Lexicon.

A student can get the paradigms from almost any Greek Grammar, but if one is bought it is just as well to get the best. Hadley's, Goodwin's, Sophocles', either is very good, so is Crosby's.

If one needs to buy a New Testament, F. H. A. Serivenor's is excellent, and at a low price. (Worth, net, about \$1.) If one reads Latin it is very pleasant to have the Vulgate, and to trace out the corresponding words in the two languages, and to note the variations.

When you begin to translate, be careful of the small words. The larger ones are remembered with comparative ease, the small ones are the trying ones. A preposition well mastered is great gain in your progress. When you can associate a word of a new language with the corresponding English and Latin one, so that you think of the two or three together, you are doing a wise part. κεφαλη =head=caput. ψυχη =soul=anima. Name the objects around you with the proper Greek word, and you are in a fair way to enlarge your vocabulary.

Patient persistence wins great victories. A little gain every day is a great gain in a year. Faith in one's success is a good promise for high achievement. A letter directed to H. Lummis, Watertown, Mass., in regard to any point desired to be known, will receive prompt notice.

DEPARTMENT OF FRENCH.

LOUISVILLE, (Ky.) 207 2d Street,
2 Février, 1881.

Mr. A. Lalande est heureux d'informer les personnes qui désirent étudier le français au mois de Juillet prochain, qu'il sera à Chautauqua à cette époque et dirigera comme les deux années précédentes la section française.

Le système d'enseignement qu'il pratique est "La Méthode Naturelle" et les livres qui seront étudiés sont les suivants:

Dans la classe de ceux qui n'ont jamais étudié le français:

"Petites Causeries par L. Sauveur."

Dans la classe de ceux qui connaissent un peu le français:

Causeries avec mes élèves, par L. Sauveur.

Un Philosophe sous les Toits, par E. Souvestre.

Dans la classe de ceux qui comprennent bien le français et le parlent:

Entretiens sur la Grammaire par L. Sauveur.

La Ville Noire, par G. Sand.

Il n'est nullement besoin de rien préparer d'avance parce que la méthode d'enseignement est spécialement orale, et les livres ci-dessus désignés ne peuvent guère être étudiés que sous la direction du professeur.

Le caractère de la Méthode Naturelle est d'enseigner comme les parents enseignent, par l'oreille et non par les yeux, parlant français dès la première leçon, sans jamais prononcer un seul mot d'anglais.

C'est pour cette raison que n'est pas enseignée aux commençants ni même aux personnes qui comprennent le français un peu, mais seulement à ceux qui sont capables de la comprendre et de la discuter avec le maître.

Un autre caractère de cette admirable méthode est d'apprendre aux élèves en six semaines à comprendre le français sans aucune difficulté et à être capables de le parler eux-mêmes assez bien pour être compris.

L'expérience que j'ai acquise pendant trois sessions (1876-77-78) avec Mr. L. Sauveur, un des créateurs de cette méthode, et pendant les deux sessions que j'ai conduites à Chautauqua (1879-1880,) me permettent d'affirmer l'exactitude des faits que j'avance.

Cette question sera traitée avec d'autres dans les numéros suivants du journal.

Mr. Lalande recevra avec plaisir toutes communications qui lui seront faites et donnera toutes les informations désirables en ce qui le concerne.

DEPARTMENT OF GERMAN.

We publish below a selection from Eckermann's "Conversations with Goethe." Eckermann was for nine years associated, on terms of the greatest literary and social intimacy, with Goethe. He assisted the great German master in his last edition of his complete works. Goethe, in his will, appointed him editor of his literary remains. He afterwards wrote the "Conversations with Goethe" which soon had a great reputation, and was translated into many languages. The great value of the work is the rich flow of thought from Goethe's lips and the nearer glimpse we catch of that great genius. The subjoined selection will be of interest to all, but of special value to students of the German language.—[Ed. THE CHAUTAUQUAN.]

Monday, Jan. 10.—Goethe, consistently with his great interest for the English, has desired me to introduce to him the young Englishmen who are here at present. At five o'clock this afternoon, he expected me with Mr. H., the English engineer officer, of whom I had previously been able to say much good to him. We went at the expected hour, and were conducted by the servant to a pleasant, well-warmed apartment, where Goethe usually passes his afternoons and evenings. Three lights were burning on the table, but he was not there; we heard him talking in the adjoining saloon.

Mr. H. looked about him for a while, and observed, besides the pictures and a large chart of the mountains which adorned the walls, a book-case full of portfolios. These, I told him, contained many drawings from the hands of celebrated masters, and engravings after the best pictures of all schools, which Goethe had, during a long life, been gradually collecting, and the repeated contemplation of which afforded him entertainment.

After we had waited a few minutes, Goethe came in, and greeted us cordially. He said to Mr. H., "I presume I may address you in German, as I hear you are already well versed in our language." Mr. H. answered with a few polite words, and Goethe requested us to be seated.

Mr. H.'s manners and appearance must have made a good impression on Goethe; for his sweetness and mild serenity were manifested towards the stranger in their real beauty. "You did well," said he, "to come hither to learn German; for here you will quickly and easily acquire, not only a knowledge of the language, but also of the elements on which it rests, our soil, climate, mode of life, manners, social habits, and constitution, and carry it away with you to England."

Mr. H. replied, "The interest taken in the German language is now great, so that there is now scarcely a young Englishman of good family who does not learn German."

"We Germans," said Goethe, good humoredly, "have, however, been half a century before your nation in this respect. For fifty years I have been busy with the English language and literature; so that I am well acquainted with your writers, your ways of living, and the administration of your country. If I went over to England, I should be no stranger there."

"But, as I said before, your young men do well to come to us and learn our language; for, not only does our literature merit attention on its own account, but no one can deny that he who now knows German well can dispense with many other languages. Of the French, I do not speak; it is the language of conversation, and is indispensable in travelling, because everybody understands it, and in all countries we can get on with it instead of a good interpreter. But as for Greek, Latin, Italian, and Spanish, we can read the best works of those nations in such excellent German translations, that unless we have some particular object in view, we need not spend much time upon the toilsome study of those languages. It is in the German nature duly to honor after its kind, everything produced by other nations, and to accommodate itself to foreign peculiarities. This, with the great flexibility of our language, makes German translations thoroughly faithful and complete. And it is not to be denied that, in general, you get on very far with a good translation. Frederick the Great did not know Latin, but he read Cicero in the French translation with as much profit as we who read him in the original."

"It is remarkable," said Goethe, "that the ear, and generally the understanding, gets the start of speaking; so that a man may very soon comprehend all he hears, but by no means express it all."

"I experience daily," said Mr. H., "the truth of that remark. I understand very well whatever I hear or read; I even feel when an incorrect expression is made use of in German. But when I speak, nothing will flow, and I cannot express myself as I wish. In light conversation at court, jests with the ladies, and the like, I succeed pretty well. But, if I try to express an opinion on any important topic, to say anything peculiar or luminous, I cannot get on."

"Be not discouraged by that," said Goethe, "since it is hard enough to express such uncommon matters in one's own mother tongue."

He then asked what Mr. H. read in German literature. "I have read 'Egmont,'" he replied, "and found so much pleasure in the perusal, that I returned to it three times. 'Torquato Tasso' too, has afforded me much enjoyment. Now, I am reading 'Faust,' but find that it is somewhat difficult."

Goethe laughed at these last words. "Really," said he, "I would not have advised you to undertake 'Faust.' It is mad stuff, and goes quite beyond all ordinary feeling. But since you have done it of your own accord, without asking my advice, you will see how you will get through. Faust is so strange an individual, that only few can sympathize with his internal condition. Then the character of Mephistopheles is, on account of his irony, and also because he is a living result of an extensive acquaintance with the world, also very difficult. But you will see what lights open upon you. 'Tasso,' on the other hand, lies far nearer the common feelings of mankind, and the elaboration of its form is favorable to an easy comprehension of it."

"Yet," said Mr. H., "'Tasso' is thought difficult in Germany, and people have wondered to hear me say that I was reading it."

"What is chiefly needed for 'Tasso,'" replied Goethe, "is that one should be no longer a child, and should have been

in good society. A young man of good family, with sufficient mind and delicacy, and also with enough outward culture, such as will be produced by intercourse with accomplished men of the higher class, will not find 'Tasso' difficult."

The conversation turning upon "Egmont," he said, "I wrote 'Egmont' in 1775,—fifty years ago. I adhered closely to history, and strove to be as accurate as possible. Ten years afterwards, when I was in Rome, I read in the newspapers that the revolutionary scenes in the Netherlands there described were exactly repeated. I saw from this that the world remains ever the same, and that my picture must have some life in it."

Amid this and similar conversation, we rose, and Goethe dismissed us in a friendly manner.

As we went homeward, I asked Mr. H. how he was pleased with Goethe. "I have never," said he, "seen a man who, with all his attractive gentleness, had so much native dignity. However he may condescend, he is always the great man."

BELATED SHIPS.

Ah! where are they to-night?

The long expected and the overdue,
Within the harbor burns the signal light,
And aching eyes are strained to catch a view
Of freighted ships that sail the wintry main,
And struggle toward their offings, all in vain.

Oh! weary hearts that wait,
And shuddering listen to the tempest wail,
That sweeps apast you, like the knell of fate
Till eyes grow dim, and ruddy cheeks grow pale,
Could ye but know to-night, if near or far,
Battling with wind and wave, those brave ships are.

Or, if with all on board,
They have gone down beneath the cruel wave
With all the precious treasures on them stored,
To the dark silence of an ocean grave.
If but one came, alive to tell the woe,
'Twere better than to dream and never know.

Oh! storm belated ships,
Due at your harbors days and weeks before,
How many prayers go up from pallid lips
That ye at last may safely reach the shore.
Torn and dismantled may your good decks be,
If ye but bring your treasures, safe and free.

Few are the human hearts
That look not out across life's stormy main
Beneath the cold stars of the winter night,
For ships that went but came not back again,
Hope and love freighted, joyous barks were they,
That on some sunlit morning sailed away,

From the warm harbor of our dreams,
Into the distance, out beyond our ken,
Sure of a prosperous voyage to us they seemed,
As on white wings our prayers we did upsend
That they might come again with the fair store
We hoped to gather from some golden shore.

Alas, Alas! for our belated ships
The light within their offings, burns so dim,
The prayers have died, upon our wearied lips,
The winds but chant to us their requiem,
We shall not see upon some blessed day
Their proud white sails come glancing up the bay.

Gone down, it matters little now,
How fierce the billows rise, or wild winds sweep,
They strive no more, with shattered mast or prow,
But down below the tumult calmly sleep,
Amid the sea-moss or the coral caves,
It matters not since they have found their graves.

Above the cold bright stars
Fair forms lean o'er the battlements of heaven,
With anxious gaze they scan the billows far,
Where storm tossed souls are striving for the haven
Whose beacon lights gleam out with steady glow
Above the blinding storms that rage below.

EDITOR'S OUTLOOK.

Inquiries have come to us from members of the C. L. S. C. concerning the March and April readings from ancient and modern classical authors. We have been asked whether the students would have to buy the several volumes in which the selections are found, and if so, to state their cost, and direct whose translations and what editions. We cheerfully respond with the desired information. When this number of *THE CHAUTAUQUAN* reaches our inquirers they will observe that it brings to them the identical selections from ancient classics sought. Another month, and the same medium will bring them all the selections from modern classical authors. We call attention to the fact that these selections have not been taken at random from their authors' works, but have been chosen with the greatest care, after much study with reference to their adaptability, and by one thoroughly competent. Prof. W. C. Wilkinson, D. D., of Rochester University, one of the Counselors of the C. L. S. C., has done the selecting, and has carefully written an introduction to each. No reader will fail to recognize his obligation for the introduction to these old authors. Not a member of the C. L. S. C. who will not feel more at home with what follows for having read the introductory lines. We get on better with anybody after we have been properly introduced. We are glad to be able to say that Dr. Wilkinson will do the same for the selections from modern authors to appear in *THE CHAUTAUQUAN* for April.

It is a source of much gratification to us that *THE CHAUTAUQUAN* at this juncture becomes the means of so great economy to the members of the C. L. S. C.

The impossibility of obtaining these selections in a single volume, or, indeed, without the purchase of seven separate volumes in all, is apparent. The probable cost of them is not less than fifteen dollars. Those who can afford to buy the books will find them valuable additions to any library. For information as to the best editions and translations we refer them to Dr. Wilkinson's introductory notes.

THE Trustees of the Chautauqua Assembly, consisting of twenty-five members—incorporated by the legislature of New York, and representing a number of States,—have of late years adopted the custom of holding their annual meeting in January, at the Forest City House in Cleveland, Ohio. About twenty members were present for the transaction of Assembly business, at the meeting held in this place in January of this year. Cleveland is a stronghold of the C. L. S. C.; there are six local Circles here, with a large membership, who improve the opportunity that Dr. Vincent's annual visit with the Trustees affords them, to secure from him an address before a union meeting of the Circles. On this occasion the Doctor was greeted by a congregation whose enterprise and enthusiasm indicated that the C. L. S. C. is enjoying a healthy growth, which gives promise of great prosperity in the future.

It is now seven years since the Chautauqua meetings were inaugurated—time enough, certainly, to test their strength and powers of endurance, and particularly the wisdom of the Trustees, who have charge of their temporal interests. Each year brings its quota of questions to the notice of the Trustees to be killed or made alive. With the variety of vocations represented in the Board, and the general observation and experience of its members—every sort of scheme or project is thoroughly scrutinized before final action is taken.

The Board has had but one President from the time of its organization—Lewis Miller, Esq., of Akron, O., who presided on this occasion—a gentleman of extensive business, and large wealth, besides a heart in active sympathy with every part and interest of the Chautauqua enterprise. His wealth, sagacity, and business skill have been a rich contribution to

the planting and development of Chautauqua. Hur holding up Aaron's hands illustrates the relation of Mr. Miller to Dr. Vincent during these years.

The Secretary, Mr. A. K. Warren, in an elaborate report, amazed us at the amount of work done, and improvements made on the grounds the past year, and when the Treasurer, Mr. Skinner, of Westfield, N. Y., reported that the business transactions for the year amounted to nearly \$100,000, the climax of surprise was reached. These figures do not embrace the expenses of the *Chautauqui Assembly Daily Herald*, *THE CHAUTAUQUAN*, nor the books of the C. L. S. C., which may legitimately be included, and which would swell the figures to more than \$150,000. The Board gave the Secretary and Treasurer a hearty endorsement of their reports and work, and then reelected them, with the other officers, for the ensuing year.

The purchase of the Palace Hotel by the Trustees was announced, with this additional item of good news, that it is to be greatly improved, and placed in charge of an experienced proprietor, who will be both prepared and qualified to make his guests comfortable and happy. Cottage owners will be permitted to take boarders, and with some fifty new cottages that are now in process of building, and others that will soon be commenced, it appears that the arrangements for entertainment in 1881 will be complete, and we have no doubt will prove satisfactory to the public. Nearly fifty families have spent the winter on the Assembly grounds, a good Sunday-school is in operation, and religious services are held regularly on the Sabbath. The annex of fifty acres of land is now graded, with avenues opened, giving a fine view of the lake, making in all eleven miles of drive-way along the lake shore, up and down, across and around the grove, with handsome cottages, public buildings, parks, fountains and models greeting the eye at every turn. The purchase of Mr. Bailey's interest in *THE CHAUTAUQUAN*, and *Chautauqua Assembly Daily Herald*, and its transfer to Theodore L. Flood, was approved and ratified by the Trustees.

Dr. Vincent was in the meeting with his books and papers, to advise the Board of his plans, and to give counsel in regard to the next Assembly. He reminded us of his appearance at Chautauqua when in his busiest hours. He opened wide the eyes of the conservative members of the Board when he stated his arrangements for the entertainment and instruction of the people at the eighth Assembly next August. It is evident that the high standard of literary and theological, philosophical, scientific and musical entertainments of previous Assemblies is not only to be maintained, but raised still higher. A "School of Theology" with Prof. L. T. Townsend, D. D., of Boston, Mass., as Dean, is to be characterized by the New York Legislature, and to be opened in August next, for ministers and those who expect to be ministers. In connection with this school there is to be erected a museum building, in which will be placed oriental curiosities—copies of the "Rosetta stone," the "Moabite stone," cuneiform inscriptions from Nineveh and Babylon, and Hieroglyphic writings from Egypt, together with many other rare and instructive curiosities. The Fiske Jubilee Singers have announced their intention to be present the coming season throughout the meetings. The Rev. Edward Everett Hale, of Boston, Rev. Wm. M. Taylor, D. D., of New York, Rev. A. S. Hunt, D. D., of the American Bible Society, Rev. W. H. Ward, D. D., of the N. Y. *Independent*, Prof. Nathan Sheppard, Dr. L. T. Townsend, of Boston University, Dr. C. H. Fowler, Missionary Secretary of the Methodist Episcopal Church, Prof. J. L. Corning, Drs. M. M. Parkhurst, Thomas Guard and Philip Schaff, and Bishop Cyrus D. Foss, LL. D., are among the eminent lecturers engaged. It is also hoped to secure the presence of Alessandro Gavazzi, of Italy, Dr. Armitage, of N. Y., and Wendell

Phillips; Gov. Colquitt and Senator Gordon, of Georgia, have been invited. The Northwestern Band, of Meadville, Pa., will contribute to complete the programme.

These were some of the things we gleaned from the meeting of the Board of Trustees and from Dr. Vincent's remarks to them. Further than this it will be unlawful to utter at present, what was said and done.

WITH the planting and growth of cities, and the rapid increase of our population, philanthropists and reformers are being confronted with a corresponding increase in their labors among the helpless and needy. The struggle for bread is an honorable one, and all persons, white, or red, or black, male or female, should be protected in their rights and have even-handed justice secured to them, even if it becomes necessary for Christians and law abiding citizens to engage in litigation and contend like Paul, "with beasts at Ephesus," because to toil for the equality of the weak with the strong before the law is one of the great duties of mankind. These thoughts have been suggested by the seventeenth anniversary of the "Working Women's Protective Union," held recently in Chickering Hall, New York City. The Hall was crowded to its utmost capacity by a congregation whose sympathies were unusually excited by the Union's work of aid and relief extended to women during the past year. The *New York Observer*, which "lends a hand" to every good cause, furnishes the following from the annual statement of Moses S. Beach, Esq., treasurer, which illustrates the work of the Union by the recital of specimen cases:

"In one instance a photographer sought to swindle a young woman out of \$90 due her for designing and coloring. In another the wages of five days' sewing was withheld on account of the loss of a 25 cent locket. In another a manufacturer had adopted the practice of hiring girls for a week on trial without pay, and then discharging them, taking new sets week after week. In another pay was refused for making collars, and a deposit confiscated on the false plea that the work had not been properly done. In another the proprietor of a laundry refused to pay one of his girls, and in excuse falsely accused her of being a drunkard. In another the money due a dying woman was refused her little son, the firm saying she must call for it herself.

The receipts aggregated \$7,756.19, including \$347.61 balance on hand at the beginning of the year, \$3,931.18 in donations, \$2,182.53 collected from the prosecution of claims, and a temporary loan of \$1,294.87. The expenses were \$76.81 less, and included \$816.97 legal fees; \$2,206.80 paid on account of claims collected; \$1,456 for salaries and rent; \$21.80 loaned to working women, and \$572.92 repaid on loans. The Working Women's Protective Union from the beginning has answered 230,115 applications of various kinds; has supplied 40,124 employments; has prosecuted 7,292 cases of complaint; has recovered and paid to working women \$24,647.49—out of which they would otherwise have been defrauded—in sums averaging \$3.38 each. Mr. Beach said that over 20,000 cases were settled without resort to the law, and claimed that the Society had been instrumental in preventing the perpetration of many other cases of fraud, in adding to the promptness of payment of wages, and in raising the average of wages paid to working women."

This is a noble record. But it is only the beginning of a defence of women which the logic of events is precipitating upon us. We do not belong to the school of prophets, but it requires very little sagacity to observe that woman must be protected as she acts in the role of a competitor with man in the industrial pursuits of life. By organized effort, much of wrong and injustice may be prevented, and this is always better than cure. Difficulties may be adjusted amicably, and intelligent views of doing business disseminated among women. The report of Mr. Beach throws a ray of light into a hitherto very dark place, and that darkness is likely to grow more dense in some factories, towns and cities, unless the friends of fair play unite to let in the truth that it may be dispelled. It is the story of the civil rights bill, and Chinese labor problem over again in every community where woman who is doing full work is not treated as the equal of man. We have faith in Providence, and some confidence in

the modifying and regulating influence of time, and believe that the sense of justice is deeply rooted in the hearts of the American people. Therefore we rest in hope concerning this cause. Woman will in God's good time be recognized as man's equal in many places from which she has been excluded in the centuries that are gone.

THOMAS CARLYLE, the celebrated author, died on the morning of the fifth of February, at his home in Chelsea, London. The event was not unexpected, as he was of great age and had been in a very feeble condition for more than a year.

No other man has occupied so large a place in the literary world during the present century as Thomas Carlyle. He was born at Ecclefechen, Dumfriesshire, Scotland, December 4th, 1795, and was consequently in his 86th year at the time of his death. His ancestors for many generations were Scotch farmers, stout of body and strong of mind, and he inherited their robustness and vigor. He was educated at the University of Edinburgh and after the completion of his studies he was for some time associated with the celebrated Edward Irving in teaching in a school at Kirkealdy. Carlyle had been destined by his father to be a minister of the Kirk of Scotland, but when he came to man's estate he found that his ideas were not in accordance with the doctrines of the Kirk, and he at once abandoned all thought of becoming a minister. For a while he was tutor in a private family, and at the same time applied himself to the study of the German language and literature. Finally he determined to adopt literature as a profession, and to become a "writer of books." His first literary productions were written in his twenty-fifth year. For five years thereafter he was engaged in preparing articles for the *Edinburgh Encyclopedia*, in writing critiques for the *Edinburgh Review*, and in producing translations from the German. In 1826 he married Jane Welsh, the only child of an eminent physician, who brought with her a moderate competence, which set him free from literary drudgery, and enabled him to devote his time to the discussion of themes more congenial to his taste.

Soon after his marriage Carlyle and his wife went to Germany, where they remained a considerable time and became intimate with Goethe, whose "Wilhelm Meister" he had previously translated and published. His association with Goethe exerted a profound and ineffaceable influence upon his mind, which was plainly visible in his writings after this period. On their return to Scotland in 1826 they took up their residence at Craigenputtock, a small estate belonging to Mrs. Carlyle. In this quiet retreat were written the greater part of his critical and biographical essays, which were afterwards issued in book form, and constitute the finest series of critical essays in the English language. In 1834 Carlyle removed to London, where he remained till his death.

From 1820 till the close of his career his busy pen was scarcely ever idle. His "collected works" number more than thirty moderate sized volumes and his writings not included in this collection would fill two or three more. His style in his essays and other earlier writings is clear, pure and forcible; but his later productions are rendered turgid by the introduction of peculiar German idioms, and abound in long, involved sentences, composed of strange, and sometimes uncouth, word-compounds and hyphen-connected terms making what his critics are accustomed to call "Carlyle's jargon." His histories present panoramic views of the periods concerning which he wrote, and abound in brilliant historic portraits. In the field of history Carlyle takes rank rather as a poet and artist than as an annalist and philosopher. All his writings abound in a grim, uncanny humor, keen irony and satirical bitterness. Throughout his life he was a fierce hater of cant and a despiser of shams. His ideas on philosophy and religion are embodied in his "Sartor Resartus." This, with his "Life of Cromwell," "The History of the French Revolution," and his "Essays," constitute the works on which his future fame will depend.

EDITOR'S NOTE BOOK.

The class of 1882 numbers 8,000 members, the class of 1883 numbers 9,000 and the class of 1884, 6,000. These are probably the largest classes pursuing a course of literary and scientific study in the world. If numbers inspire, the whole C. L. S. C. ought to be ablaze with inspiration.

Professor W. F. Sherwin has moved from Newark, N. J., to Cincinnati, where, we have no doubt, he will be esteemed as a valuable acquisition to musical circles. The Professor will have charge of the music at Chautauqua next August. He is already making arrangements to render Mendelssohn's beautiful cantata (a sacred tragedy), entitled, *Athalie*. It will be a rare musical treat.

Prof. H. Lummis, D. D., who contributes the article on "The Study of Greek," in this number, is the newly chosen Professor of Latin and Greek in the "Chautauqua School of Languages." Other articles from him upon his work will appear between now and the opening of the School in July.

New faces will appear on the Chautauqua platform next summer. Among them will be that of Professor Nathan Sheppard. He will deliver ten lectures on modern authors—Carlyle, Dickens, George Eliot, Ruskin, Thackeray, Heine, Walter Scott, Darwin, Bulwer and Macaulay.

No "Memorial Day" in the month of March. THE CHAUTAUQUAN will not forget to speak of the men for whom they are named as each "Memorial Day" comes round. The next will be "Shakspeare's Day," the 23d of April. Let us all make ready to observe every item recommended to the C. L. S. C. Above all, let us not forget "to invoke the blessing of our Heavenly Father upon this attempt to exalt His Word and to understand and rejoice in His works."

We shall publish in THE CHAUTAUQUAN for April "A Map of the World as Known to the Ancients." It will greatly facilitate the reading of the "History of the World," and will be often referred to in the study of much other matter found in THE CHAUTAUQUAN. History ought always to be read with a map in hand. The eye may be made the helper of both memory and understanding. The map will be clear, simple and of permanent value.

The next in order is a Pronouncing Vocabulary of Scripture proper names. The need of it has been long felt by the C. L. S. C. It will be published in the April number. It is alphabetically arranged and contains eighteen hundred and fifty words. A special need of such a vocabulary has been felt in the reading of Dr. Wheatley's history. This Pronouncing Vocabulary may well be regarded a safe and permanent book of reference for the pronunciation of proper names.

The popularity of Chautauqua Lake with the public, its rapid and constant growth in favor at every point of the compass, is manifest in a variety of ways, but perhaps not more conclusively than in the reports of the railway lines carrying visitors to its shores. The President of the Pittsburgh, Titusville and Buffalo Railroad in his annual report says: "The receipts from passengers for the year amount to \$192,542 as compared with \$138,190, for 1879, an increase of 39 per cent. This increase is mainly due to the large trade to and from Chautauqua Lake, which during the past season was the heaviest ever known. * * * It is estimated that over 300,000 people visited Chautauqua Lake during last summer."

It will be sad news to thousands of visitors to Chautauqua the past two years to learn that the Rev. William H. Perrine, D. D., died on January 22nd, at Albion, Michigan. He ceased to labor in the prime of his mature manhood, being fifty-three years old. He united with the Methodist Episcopal Church in his thirteenth year and had been in the ministry thirty years. He became eminent as a pastor in Detroit, and of a number of leading churches in his denomination in Michigan, as Professor of natural science and astronomy in Albion College, and as a member of three General Conferences. He spent nearly three years, from 1857 to 1860 in Europe, Egypt and the Holy Land. He was an able writer, lecturer and preacher. His fine chromo lithograph of the Holy Land, which covered the whole front of the speakers' stand in the Auditorium at Chautauqua, was an object of interest to thousands of people in 1879 and 1880. His lectures upon the Holy Land and on the model of modern Jerusalem were alike interesting and instructive to multitudes who were attracted to him by his wealth of learning and ability to impart instruction. He was Superintendent of Models at Chautauqua for the past two years. He was a good man, conscientious, and pure in his life, he is pronounced blessed in his death.

The Third International Sunday-school Convention will be held at Toronto, Canada, June 22-24, 1881. It is expected that delegates from all the States and Territories of the United States and from the several Canadian Provinces will be present. The Executive Committee, however, are desirous to make it truly international, and to this end they have sent a cordial invitation to all the Sunday-school unions and associations of the world. Addresses will be given by distinguished Sunday-school workers. The Delegates, to the Bala's Centennial Convention in London, and the Committee on International Lessons will make their respective reports and the progress of the International Lessons among the nations, together with other leading Sunday-school topics will be discussed.

Thus writes the Chairman of the General Committee of the C. L. S. C., of Cincinnati and vicinity: "It may be of interest to the readers of THE CHAUTAUQUAN to know that we are having a series of free lectures here under the auspices of the C. L. S. C. Knowing the value of our course of study, it is our purpose to interest all we can in it, and there are many we can reach in no other way than by free lectures. We have been very successful in obtaining some of the most eminent men in this locality. The first of the series was delivered by Dr. Ridgeway, Nov. 16th, at St. Paul's M. E. Church, subject, 'The Holy Land;' the second was by Rev. A. B. Leonard, D. D., at Y. M. C. A. Hall, subject, 'Spiritual Power.' The third will be delivered Feb. 17th, at the Seventh Presbyterian Church, by Dr. Z. M. Humphrys, of Lane Theological Seminary, subject, 'Ancient Civilization.' It is our purpose to have at least three more lectures. Those already given have been *very well* attended not only by the loyal C. L. S. C.s, but by the public in general." We commend the above to hundreds of circles in other cities, in smaller towns, and even in the country. The mission of the C. L. S. C. is not only to help its members to a larger intelligence, but its presence in any community ought to create a general thirst for knowledge, and by lectures, and in other ways, to help on the education of everybody.

During a recent visit to Cleveland Dr. Vincent met the Circles of that city in a union meeting, and talked with them about the work and success of the past as well as the work and plans for the future. He told them that he came among them for his own profit as well as their's. He wanted to learn their views and receive their suggestions. He spoke of the great growth of the C. L. S. C., of its having gone out

into many new fields. Attention of members was called to the great importance of perseverance in the reading prescribed. We clip the following from the *Cleveland Leader's* report of the address:

Education, good literature and good society all contribute to build up the character and make better men and women. Reflection upon this fact will strengthen Chautauqua circles in any community. They are great aids to the home circle. Fathers and mothers who acquire a taste and habit of reading, have children who read, boys and girls who love to read, and the tone of the home is raised. The charge has been made that Chautauqua is superficial. While this might in some sense be true, a distinguished gentleman, with whom he (the speaker) had recently conversed upon the subject, denied the charge, and remarked that while it did not pretend to great things it was giving a great many people a "twist" in the right direction. Self-discovery was an excellent thing, and Chautauqua was awaking in young people power and purpose; guiding them in selecting reading and in study, and in this way they would find out what they best liked and were best fitted for. He had sometimes thought the danger was that in intellectual development, which was so inviting and pleasant when once engaged in, the spiritual might be lost sight of. The trees of the park were truly beautiful to-night, fringed with frost, and glittering in the electric light, but this was not the normal condition of them. They must have sap, and buds, and leaves, blossoms, perhaps fruit, to fill their place in the divine economy of nature. So it was with us, and we must not let the intellectual fascination make us forget our spiritual natures.

Dr. Vincent then read a list of works from which the directors would probably in due time select the next course of study. He read it to let the members think about the matter. The course has not yet been selected, but was under consideration. Arrangements were making, he said, for a course of reading for children and young folks. It was being prepared by some of the most distinguished minds of this country, and will cover a wide range of literature. It will be announced in July. Arrangements were also making for a course of reading and study for ministers and candidates for the ministry, by Rev. Dr. L. T. Townsend, of Boston. Lakeside encampment will be used next season by the Assembly and a camp fire held there. The lecturers at Chautauqua next season would be Rev. Dr. Philip Schaff, on the Revision of the Bible; Rev. Dr. William M. Taylor, of New York; Bishop Foss; Edward Everett Hale, of Boston, will read an original story; Rev. J. L. Corning, a series of ten nights on Art; Rev. L. T. Townsend, D. D., of Boston, and it is hoped that Wendell Phillips may be secured.

EDITOR'S TABLE.

Q. I wish to ask through THE CHAUTAUQUAN an answer to the following question: Must the examinations be made each year; can one defer his examination to the next year and have two years' examinations at one time?

A. For answers to this and very many other questions, which naturally arise in the minds of members of the C. L. S. C., we refer to the statements of Dr. Vincent in Round Table in this number of THE CHAUTAUQUAN.

Q. Will you state what system of phonography is considered the best, and why phonographic instruction is not given in the public schools?

A. There are many systems of phonography, and many opinions as to which is the best. We consider Pitman's manual of phonography to contain the simplest system, and the one most easily learned. It can be obtained by addressing Benn Pitman, Phonographic Institute, Cincinnati, Ohio.

The reason phonography has not been more generally introduced in our public schools is undoubtedly the difficulty of acquiring a knowledge of it, and the length of time necessary to obtain such a knowledge of it as would be of much practical use.

Q. Will you please say in the next CHAUTAUQUAN in what city Washington was inaugurated President the first time, also the second time? Did he ever occupy the Presidential chair in the city of Washington?

A. President Washington was first inaugurated in the city of New York, the 30th of April, 1789. The seat of government from 1790 to 1800 was at Philadelphia, consequently not only Washington's second inauguration but that of John Adams also occurred in that city. The first inaugural ceremony

held in Washington was in 1801, when Thomas Jefferson entered upon his first term.

Q. Does the word Cæsar have any other use or signification than as a surname?

A. When and how this old patrician surname was first acquired is very uncertain. There are various opinions as to its origin: One derives it from the language of the Moors, from the word signifying elephant; others by reason of Latin words resembling it make it refer to the manner of birth, the quantity of hair, or the azure color of the eye. Any of these theories is plausible enough, but nothing positive is known.

Q. In the Philadelphia Academy of Fine Arts there is a painting entitled, "Orestes pursued by the Furies." Will you please tell me what it represents?

A. Orestes was the son of Agamemnon, king of Mycenæ, and his wife, Clytemnestra. The Furies were goddesses variously represented by Homer, Hesiod and the later poets. They were thought to be the avengers of murder and the violation of filial duty. Agamemnon, having been murdered by his wife and her paramour, Ægisthus, Orestes avenges his father by killing them both. After this act he is said to have become insane, and to have been tormented by the Furies. The painting which represents them pursuing Orestes is to please the artist's fancy.

Q. I find the following in the C. L. S. C. Round Table of THE CHAUTAUQUAN for January: "A distinguished gentleman from Boston said *exquisite*. Which is not correct. *Exquisite* is correct." Will the one who says *exquis'ite* give his authority. The Bostonian and Webster agree.

A. The same protest has come to us from several quarters. We are glad that THE CHAUTAUQUAN is read critically. As to the *exquis'ite*, we have diligently tried to find its author but he persistently wont be found. The type-setter denies it; the proof-readers say that *exquis'ite* is most grating to them, whilst "Bostonian," Webster, Worcester, THE CHAUTAUQUAN and all connected with it, unite in recommending all good people to pronounce *exquisite*.

Q. Shall we introduce the works of Sir Walter Scott, Dickens, Thackeray, and Irving into our Sunday-school libraries?

A. The design of a Sunday-school library is to furnish those who attend the Sunday-school with books suitable for *Sunday reading*. Hence all books admitted to such libraries ought to be moral or religious in their tendencies, or at least should be descriptive of the works and ways of God. Whatever books of a fictitious character are introduced, should inculcate lessons of morality, and be illustrative of religious life and character. Tried by this rule the works of the eminent novelists mentioned in the above question ought to be excluded from all Sunday-school libraries. Though conceded by all to be masterpieces in the department of fictitious literature, yet they were written simply to entertain their readers, and have no moral or religious end in view. The reading of such works is not in the least degree calculated to quicken the religious sensibilities or to awaken the moral perceptions. There are already too many works of fiction to be found on the shelves of our Sunday-school libraries, and the tendency should be to restrict the circulation of this class of literature among Sunday-school scholars rather than to open the door more widely in that direction.

Q. I am a member of the C. L. S. C., who wishes to engage in the study of the Latin and Greek languages. Will you please inform me what books would be the best for me to get? I must study without the aid of a teacher.

A. The student at home has the same needs as to the kind of text-books as the student in college. There is an intense rivalry among authors and publishers of such books. The result, we are glad to believe, is the steady improvement of text-book literature. Among so many excellent works now offered to the public it seems almost invidious to mention any in particular. For the benefit of our inquirer we refer to the recent Latin Grammar by Allen and Greenough, to be used with Leighton's Latin Lessons. For text-books of Greek we refer him to the letter of Prof. Lummis in the department of the Chautauqua School of Languages, in this number of THE CHAUTAUQUAN.

BOOK NOTICES.

While so many works are constantly issuing from the press—many of them worse than useless—while time is so precious, and money so scarce, a volume like "Hints for Home Reading" will be acceptable to all lovers of good books. (1) The articles gathered in this volume were first published in *The Christian Union*, and were contributed by ten different writers. What books to select, how to select books, how to take care of books, how to read, how to preserve the results of reading, and how to interest children in good books are here discussed, and we have presented to us many valuable hints. The symposium "by many Contributors," will be read with profit. "Suggestions for Household Libraries," with priced catalogue of standard works is also of value. Why not have a *Professor of Books* in connection with our great colleges? Do not the young need constant advice concerning what to read? Until we have such professorships, and even then, books on the selection and use of books will be of special value.

The literature connected with the *International Sunday-school Lessons* (2) is already a power in church work. The second volume of Dr. Vincent's Commentary is more than equal to the first. A formidable array of authorities (two hundred and seventy-five are quoted), have been consulted, and an effort made to present their richest and ripest thoughts. There are also practical thoughts from practical Sunday-school teachers. The "Root Thoughts," and "Practical Thoughts" at the end of the lessons will assist the teachers in profitably presenting the good word of life. The language is clear and graceful. Valuable maps and illustrations assist in the study of the text. The introductions preliminary to the lessons are important, and Dr. Vincent's "Talks to Sunday-school Teachers" are the matured utterances of a master in all departments of Sunday-school work. The list of authorities in connection with each lesson will enable the teacher to extend his investigations with the least possible expense in time. This is a good volume, and the teacher who wants to study and learn so as to be able to teach will find it a great help.

Those who read "A Fool's Errand" will welcome a new work by the same author. (3) "Bricks without Straw" fully sustains the enviable reputation which Judge Tourgee acquired in his former remarkable work. It fully answers public expectation, and cannot but work out good results in directing attention to the condition of the Negro, not politically but socially. The Negro attempting to rise from his degradation appeals to the purest sympathies of humanity. A true picture of the Negro in the process of reconstruction is drawn, and an equally true picture of Southern life, and yet in a way which cannot awaken political hatred. Such a work could only be written by a man of sterling manhood, lofty patriotism, and great breadth of charity. This book may not be as widely read as "A Fool's Errand," but will accomplish more good. Judge Tourgee has opened a mine in literature which may still be worked with profit.

We sometimes wish that more information were given concerning the angels, but enough is revealed to awaken our liveliest interest in these intelligences. Comparatively little has been written on the subject, hence we are more than thankful that Dr. Dunn has given us in a fair sized volume (4) the teachings of the Bible without additions from unreliable Jewish literature, the writings of the schoolmen, or many of the doctors of the Romish Church. In this volume, the origin and nature of the angels, their forms, power, names and orders, number, and employment in heaven, are intelligently discussed. We also have chapters on the angels as "Ministering Spirits," the Angel of the Covenant, fallen angels, and the various appearances of angels to dying saints, and other subjects of interest. The doctrine of the personality of the devil is maintained, and we cannot see how it could be otherwise if the Word of God be received. Any rules of interpretation of the Bible which would deny the personality of the devil would make sad havoc with any and every doctrine. Perhaps we need not look far for the cause of the sin of the fallen angels. Is not the possession of moral freedom alone a sufficient temptation? Would not Adam have been liable to sin, were there no personal tempter in the world?

Dr. Dunn is firmly grounded in the faith of the church concerning the personality of the devil and the fact of demoniacal possession.

- (1) HINTS FOR HOME READING, a series of chapters on books and their use. G. P. Putnam's Sons, 1880.
- (2) THE LESSON COMMENTARY on the International Sunday-school Lessons for 1881. By Rev. J. H. Vincent, D. D., and Rev. J. L. Hurlbut, M. A. Phillips & Hunt, 1881. \$1.25.
- (3) BRICKS WITHOUT STRAW. A novel. By Albion W. Tourgee, LL. D. Fords, Howard & Hulbert, 1880.
- (4) THE ANGELS OF GOD. By Rev. Lewis R. Dunn, D. D. Phillips & Hunt, 1881. \$1.25.

Indeed he believes that demoniacal possession may be quite common in modern times. This may be the case. *Delirium tremens* looks like New Testament demoniacal possession. May not evil spirits take advantage of a weakened body or distracted mind and take possession of the subject and control him at will? When health returns they may be unable to maintain their position and depart. This view certainly satisfies both Scripture and observation. This book treating such subjects from a biblical standpoint is worthy of being carefully read.

A new attack has been made upon the religion of the Norse by Prof. Sophus Bugge and A. Chr. Bang, and others, who have labored to prove that the Eddas are not of Teutonic origin, but are borrowed from Greek, Latin, Celtic, Jewish and Christian sources. We do not think that this effort has been successful. We believe that we have in the Eddas the real faith of the Norse. It is a faith which is manly, brave, stern, rugged—sometimes stupendous. We have inherited from our Teutonic fathers more than from all other sources, our energy and our freedom. We have neglected too much the study of Norse mythology. It is as fruitful as classic mythology, and we may drink deep and often from Minner's fount. The attention of the reading public as well as the scholar is being turned to the Eddas. Prof. Anderson, of the University of Wisconsin, has given us several valuable volumes, and now comes another from another author which is perhaps better adapted to the general reader. (5) The title, "Tales from the Norse Grandmother," may be misleading. It contains no "grandmother" stories but the myths, marvels and religious ideas of our Norse ancestors. These have been preserved to us in the two Eddas. "Edda" means, wherever used in the Elder Edda, "great-grandmother," hence the appropriate title of the present volume. The derivation of the word has been the subject of much learned discussion.

How wonderful a production is the Lord's Prayer! How simple in language! how direct! how brief! how comprehensive! Much has been written in its exposition and illustration, and still the field is but half explored. A child may understand, a sage cannot completely sound its depth of meaning. We have in the work of Washington Gladden seven homilies on the Lord's Prayer. (6) They are written in clear, simple, choice language, and no one can read them without being better for the study.

Weller's "Atlas of Scripture Geography" is convenient for the Bible reader. (7) It consists of sixteen colored maps of sacred lands and countries mentioned in the Bible, and illustrates the journeys of St. Paul, the distribution of the prevailing religions of the world, the plans of the tabernacle, camp, Solomon's and Herod's temples, and ancient and modern Jerusalem. A list of questions accompanies each map.

"Coligny" and "Judas Maccabaeus" (8) are two volumes of "the New Plutarch" series of lives. Admiral Coligny was murdered on the day of Bartholomew. The volume before us "tries to show how one man, a man of indomitable patience, steadfastness, and clearness of brain, brought together the Protestantism which lay scattered loosely over the whole country, and which, had it not been for him, would have been stamped out in detail, as it was in Spain and Italy; how he fought a losing fight, but never gave way; and how, when the cause seemed actually won, he was struck down by an act of treachery the like of which there is none in history, nor will be, let us hope, while the world lasts." The book well answers this promise of the preface. It is most interesting and profitable reading. Judas Maccabaeus was one of the great men of the heroic period of Jewish history. He fought long and victoriously against the enemies of his country and died struggling in behalf of his people. He was a fine type of the religious patriot, and his story is well told. We cannot have too many of such healthful biographies.

"Drifting and Anchored" (9) is one of those fresh and pure Sunday-school books for which the house of Phillips & Hunt is justly celebrated. The story is well conceived and related with spirit. It may be safely placed in the hands of the young.

The apocryphal books of the Old Testament cover an important period in Jewish history. They are not equal in authority to the canonical books, they were rejected by most of the Christian fathers,

- (5) TALES FROM THE NORSE GRANDMOTHER. By Augusta Larned. Phillips & Hunt, 1881. \$1.50.
- (6) THE LORD'S PRAYER. Seven Homilies. By Washington Gladden. Houghton, Mifflin & Co, 1881.
- (7) ATLAS OF SCRIPTURE GEOGRAPHY. By Edward Weller, F. R. G. S. G. P. Putnam's Sons.
- (8) GASPARD DE COLIGNY. By Walter Besant, M. A. JUDAS MACCABAEUS, and the Jewish War of Independence. By Claude Reignier Conder, R. E. G. P. Putnam's Sons, 1879. Per vol. \$1.00.
- (9) DRIFTING AND ANCHORED. By Mrs. E. J. Richmond. Phillips & Hunt, 1880. \$1.00.

they contain many things evidently extra-Scriptural, yet they possess great historical interest and importance. They cover the period between the Old and New Testaments; during this time important religious sects arose; the Scriptures in their minutest parts were regarded with superstitious veneration, and traditions were multiplied and advanced in authority; there were many and strange mystical interpretations of the word; and the meanings of a number of words find in this period their explanation. During this period there was connection with Zoroastrianism, the perfection of the schism of the Samaritans, synagogue worship, colonization of Jews, especially in Alexandria, the translation of the Septuagint, the rise of the Great Sanhedrim, Neo-Platonism, heroic Jewish struggles for independence, and many changes in law. It is well, then, that we have in a supplementary volume to Lange's great commentary, a commentary on the Apocrypha (10) by that eminent scholar Edwin Cone Bissell, D. D. This is a most welcome work for the Bible student and it possesses all the thoroughness of former volumes of this commentary.

In "Life: Its True Genesis," the author assumes that mother earth contains the "primordial germs" from which all the vegetation and animals of the earth and seas have sprung with the sole exception of man. Gen. 1-11, he translates from the *Septuagint* as follows: "Whose germinal principle of life, each in itself after its kind, is upon the earth." Our author is not always clear, he does not always reach an ultimate analysis of his proposition, he is often pedantic, ornate, and verbose, but with all these defects he has given the world a valuable book. We may not be able to believe that the Dinotherium came from the slime, or that the first eaglet came from a germ floating in the air, or that the waters brought forth the first whale, there being present only "germinal principles of life," whatever may be understood by that expression, but the positions taken will deserve and receive careful consideration. The book is vitalistic to the core, and makes no useless concessions to materialism. We need a vitalistic school, something we have not, and this work will contribute in no small degree to that end. To do the book and also the reader full justice, a lengthy and carefully written review would be required. To such as still cling to their faith that life as a real substance exists, that man has a mind which is in no sense matter, or a product of matter, and that that mind may continue to exist after the body is dead, this book will afford many profitable suggestions.

BOOKS RECEIVED.

"The Demon of Cawnpore," by Jules Verne. Published by Charles Scribner & Sons, 743 Broadway, New York.

"Chinese Immigration," by George F. Seward. Published by the same house.

"Thirty Years' Poems New and Old," by the author of "John Hall, fax Gentleman." Published by Houghton, Mifflin & Co., Boston, Mass.

"Outlines of the History of France," by Guizot & Gustave Masson. Published by Estes & Lauriat, Boston, Mass.

"The Orthoepest," by Alfred Ayers. Published by D. Appleton & Co., New York.

"On the Threshold," by Theodore T. Munger. Published by Houghton, Mifflin & Co., Boston, Mass.

"Primitive Piety Revived." Congregational Board of Publication, Boston, Mass.

"An Alphabet in Finance," by Graham McAdam. Published by G. P. Putnam's Sons, New York.

"Elizabeth Christine, wife of Frederick the Great," by Catherine E. Hurst. Published by Phillips & Hunt, New York.

"The Methodist Year Book," by the same house.

"Key to Adam's Synchronological Chart of Universal History." Colby & Co., 39 Union Square, New York.

"International Copyright," by George Haven Putnam. Published by G. P. Putnam's Sons, New York.

"Frauds Exposed," by Anthony Comstock. Published by J. Howard Brown, No. 21, Park Place, New York.

"Frederick the Great," \$1.00, by F. W. Longman. "The Religions of China," \$1.50, by James Legge. "The Schoolmaster's Trial," \$1.00, by A. Perry. "The Chaldean Account of Genesis," \$3.00. All published by Charles Scribner & Sons, New York.

"Progress and Poverty," by Henry George. Published by D. Appleton & Company, New York.

"The Age—Temptation." Published by A. D. F. Randolph & Co., New York.

(10) THE APOCRYPHA OF THE OLD TESTAMENT, &c. By Edwin Cone Bissell, D. D. Charles Scribner's Sons, 1880. \$5.00.

(11) LIFE: ITS TRUE GENESIS. By R. W. Wright. G. P. Putnam's Sons.

THE CHAUTAUQUAN.

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The C. L. S. C. Department is conducted by the Rev. J. H. Vincent, D. D., President of the C. L. S. C.

The following studies in the C. L. S. C. course for 1880 and 1881, will be published in this Magazine:

History of the World.

A book written specially for the C. L. S. C., and now being published as a serial in "THE CHAUTAUQUAN" exclusively.

October and November.

Origin of Nations, by Prof. G. Rawlinson, M. A. One hundred Questions and Answers on Cyrus and Alexander, by A. M. Martin.

December.

History of the World, Origin of Nations.

January and February.

History of the World. Origin of Nations. Short Studies in Natural Theology, by the Archbishop of York, Joseph Cook and Dr. E. F. Burr. Conversations on Creation, by a Layman.

March.

History of the World. Readings from Homer, Demosthenes, Cicero, and Virgil, with elaborate preliminary notes by Prof. W. C. Wilkinson, D. D. Conversations on Creation.

April.

History of the World. Studies in Physical Science. Lecture by Dr. C. W. Cushing, and introductory Science Primer, by Huxley, edited by Prof. S. A. Lattimore, Ph. D. Conversations on Creation. Readings from Standard Authors, Addison, Burns, and Tennyson, with preliminary notes by Prof. Wilkinson.

May.

History of the World. Studies in Physical Science. Lecture on Motion and Life, by Prof. Holman. Readings from Standard Authors; Gibson, Macaulay, and Washington Irving, with preliminary notes by Prof. Wilkinson.

June:

Studies in Physical Science. Lectures on the Place of Science in a Symmetrical Culture, and Common Sense in Hygiene, by Prof. S. A. Lattimore. Review of the Year.

The required reading published in THE CHAUTAUQUAN can be supplied. Send for back numbers.

Articles on Music, by Prof. T. F. Seward; Look Up Legion, by Miss Mary A. Lathbury; C. L. S. C. Notes and Letters, by Mr. A. M. Martin; C. L. S. C. Round Table, by Rev. J. H. Vincent, D. D.

Popular Lectures on Science, Theology, Travel, etc., etc., by Joseph Cook, Dr. Jackson, &c., &c. We shall be assisted in the Editorial Department by Prof. W. G. Williams, Rev. E. D. McCreary, Rev. J. H. Vincent, D. D., Rev. H. H. Moore, A. M., Rev. J. N. Fradenburgh, Ph. D., and others.

In the Editor's Outlook we shall discuss the salient features of Christianity, Moral Reforms, Philosophy, Science, etc.

The "Editor's Table" will be a department for answering questions.

The "Editor's Note Book" is for Local Circles; here we shall publish brief reports of Meetings, Lectures, &c., in Local Circles.

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Chautauqua Assembly Daily Herald

will be published daily during the Educational Meetings at Chautauqua, Chautauqua Lake, next August, as in previous years. It is the official organ of the Chautauqua meetings, an eight-page paper, forty-eight columns, issued every morning. It will contain full reports of the proceedings of the Assembly.

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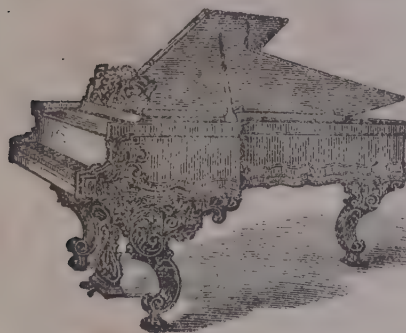
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REQUIRED READING.

HISTORY OF THE WORLD.

CHAPTER XLV.

THE ROMANS: FROM THE DEATH OF JULIUS CÆSAR TO THE ESTABLISHMENT OF THE ROMAN EMPIRE.

The assassins of Cæsar seem to have had no plans for the future government of their country. As they rushed from the Senate House to the Forum, brandishing their bloody daggers, and waving a liberty cap on the top of a spear, they fondly expected that the Republic would reëstablish itself. Instead of that the people stood aghast and irresolute. No master mind presented itself to guide public opinion at that crisis. Cæsar's body was carried on a broken litter to his house. Mark Antony, his consular colleague, escaped. As sole consul, aided by Lepidus, Cæsar's master of the horse, Antony drew funds from the national coffers, and prepared to make himself Cæsar's successor. Rome simply passed from the power of one despot to that of another, or others. Calpurnia, Cæsar's widow, sent him her husband's will, and also a treasure of 4,000 talents, (\$6,000,000), of which he made dexterous use.

On the 17th of March the Senate decreed an *amnesty*; an act which confirmed all rights, and left the deed of the conspirators to the judgment of posterity. Antony, however, intended to revenge it on the doers, notwithstanding any and all compromises. He read the will of the deceased dictator to the people, recited his acts of munificence toward them, described his wonderful feats of soldiership, and, when by his oratory he had wrought their feelings up to the highest pitch, "he suddenly lifted the blood-stained robe that covered the mangled corse, and for every rent in the garment pointed to a wound in the beloved form, the struggling tide of fury burst forth at once." The body was carried to the Curia of Pompey, the scene of the murder, and there burned with a funeral pile made up of the benches and tables. Brands snatched from the pyre were borne against the houses of Brutus, Cassius, and their associates, who were obliged either to flee from the city or to secrete themselves. *The attempted revolution had failed.* Antony, surrounded by an armed body-guard of 6,000 men, and ruling by virtue of Cæsar's papers—which he altered or forged at will—was virtually the dictator. "The tyrant is dead," exclaimed the

sorrowful Cicero, who had applauded his taking off, "but the tyranny still lives."

Another competitor for supreme power now appeared in the person of Caius Octavius, the nephew and adopted son of Julius Cæsar. He was then but little more than eighteen years of age. "Men are what their mothers make them." His mother, Atia, saw in him the only head of Cæsar's party, and the avenger of his death. "Go, my son," said she, in a hurried letter, "may the gods conduct thee whither thy high destiny calls thee; may they grant me soon to see thee victorious over thy enemies." "The nephew of his uncle" at once assumed the designation of Caius Julius Cæsar Octavianus, and prepared himself to become the dictator's successor and avenger. The legions pledged themselves to his support. Marcus Vipsanius Agrippa, his friend—who was to him what Bismarck is to the Emperor of Germany—doubled his strength and wisdom. Cicero welcomed his return to Rome, as the rival of the hated Antony. Octavian sold all his own property, borrowed money of his friends, paid Cæsar's legacies and claimed his inheritance. The statue of the deified tyrant, under the name of *DIVUS JULIUS* was set up in the temple of Venus, a ritual was framed for his worship, and the name of the month *Quinctilis*, was altered to *Julius*, (*July*), in his honor.

The conspirators were timid and undecided. Porcia, the wife of Brutus, exhibited more boldness and vigor than any of them, and had her counsels been followed, affairs might have had a different issue. The outcome was hastened by the great orations of Cicero against Antony. Like the *Philippics* of Demosthenes, they claim to be "the last indignant assertion of a country's freedom against a daring aggressor." They annihilated the reputation of Antony, broke his power at Rome, and drove him to begin the *THIRD CIVIL WAR* by besieging Decimus Brutus at Mutina, (*Modena*) in Cisalpine Gaul, December, B. C. 44. He was defeated in two battles, in which Hirtius and Pansa, the consuls, were slain. Octavian, who had been joined with them in command, succeeded to the supreme military authority, imposed his will on the government, and was proclaimed consul on the 22nd of September, B. C. 43. His ambition was as boundless and unscrupulous as his perfidy was smooth and deep. Silence with him was golden, as an instrument of value in attaining his ultimate ends. Actions alone revealed his purposes.

Obtaining legal sanctions for all his deeds—so far as he possibly could—Octavian next came to an understanding with Antony and Lepidus, whose aid he required to crush the "Liberators," Brutus and Cassius. The three met on an islet in the little river Rhenus (*Reno*), near Bononia (*Bologna*), and after a three days' conference formed the *SECOND TRIUMVIRATE*, (November 27th, B. C. 43,) a self-constituted Board of Three, who were conjointly to rule the State, for the space of five years. Each of the triumvirs agreed to sacrifice one or more of his friends to his colleagues' hatred. Lepidus put his brother Paulus Æmilius, on the list of the proscribed. Antony gave up his uncle Lucius Cæsar, for whom Octavian bartered the life of his "father," Cicero.

The three were simply burglarious assassins, plotting robbery and murder on an enormous scale. No considerations can excuse their atrocious crimes. Three hundred senators, and two thousand knights were proscribed, their property seized, and themselves hunted to death by human blood hounds. Italy was filled with outrage and horror. Cicero refused to continue his flight. "Let me die," he ejaculated, "in my fatherland, which I have so often saved." When the pursuing murderers overtook him, with eyes steadfastly fixed upon them, he offered his throat to the sword. "Many covered their faces with their hands, and their agitated leader drew his blade thrice across it ere he could sever the head from the body. The bloody trophy was carried to Rome, and set up by Antonius in front of the rostra. He openly exulted in the spectacle, and rewarded the assassins with profuse liberality. Fulvia, it is said, pierced the tongue with her needle, in revenge for the sarcasms it had uttered against both her husbands." (*Merivale's General History of Rome*, p. 391.)

Fulvia, wife of Antony, was one of the most gifted, masculine, and intractable of Roman matrons. Her "ambition"—Plutarch remarks in his *Life of Antony*—"was to govern those that governed, and to command the leaders of armies. It was to Fulvia, therefore, that Cleopatra was obliged for teaching Antony due submission to female authority. He had gone through such a course of discipline as made him perfectly tractable when he came into her hands." Antony himself was a coarse, licentious, ribald soldier of fortune; addicted to buffoonery and dissipation; indolent and inefficient as a ruler in time of peace, but a brave, skillful, and energetic commander in time of war. Indeed, of the science and art of warfare he was a distinguished, if not an absolute master. But the man who aspired to rule the Roman world was himself the slave of sensual appetites and depraving passions. His ultimate downfall was less the work of his great competitor than of his own ignoble vices.

The combined forces of Octavian and Antony at length came in contact with those of Brutus and Cassius at Philippi, Macedonia, in November, B. C. 42. Brutus was in some measure prepared for the result of the conflict by a terrible figure which, the legend says, stood silent before him in his tent at night. When questioned, the phantom replied, "I am thy evil demon; thou shalt see me again at Philippi." The moody Stoic, who placed the highest good in the highest virtue, related his vision at daybreak to the Epicurean Cassius, who placed the highest good in the enjoyment of pleasure, and who demonstrated to Brutus, on scientific principles, the vanity of apparitions. The Triumvirs had over 130,000 men; the "Liberators" nearly the same number. Octavius, who was opposed to Brutus, was defeated. Antony, who confronted Cassius, defeated him. Cassius threw himself on the sword of a freedman, and Brutus—within the course of a few days—was driven to the commission of suicide. *The Roman Republic was buried on the field of Philippi.* A few of its vestments remained above ground, to grace the authority of the sole masters, who thereafter in quick succession, ruled the world by the grace of the soldiery, and the force of their own genius.

A fresh division of the Roman world was now made. Antony took the east, Octavian the west, while to Lepidus was assigned the Roman "Africa." Octavian returned to Rome to direct affairs from the seat of government, and Antony abandoned himself to oppression and licentiousness. At Tarsus, in Cilicia, he cast away the empire of the world to play the despot and the lover with Cleopatra, whom he had summoned from Egypt to explain her conduct. A keen observer of the course of human events, who knew what little things are often the pivots on which the destinies of nations turn, remarked that had Cleopatra's nose been an inch shorter, the whole face of the earth might have been

changed. The fascinating queen soon captivated the sensual conqueror. In the summer of B. C. 41, "she came sailing up the Cydnus in a galley with purple sails, rowed by silver oars that kept time to entrancing music. On a couch spread upon the gilded poop, beneath an awning spangled with golden stars, the queen reclined in the attire of Venus, attended by the Graces and fanned by Cupids, with Nereids disporting around, while both banks of the river were fragrant with the perfumes burnt upon the deck. Antony received her as the goddess she personated, supped on board her galley, and became the slave of her caprices, and the minister of her revenge upon her enemies."

Meanwhile, Fulvia was stirring up opposition to Octavian in Italy in the interests of her husband, but was foiled, and was obliged to seek refuge at Athens, where she met Antony, in B. C. 40, and received such harsh treatment from him as broke her spirit and hastened her death. Soon afterward Octavian and Antony were reconciled, and their friendship cemented by the marriage of Antony to Octavia, the half-sister of Octavian. For the time, the combined charms of a wisdom and virtue equal to those of the famous mother of the Gracchi, with a beauty superior to that of the Egyptian wanton, had apparently rescued Antony from his fatal infatuation. The fondest hopes were entertained of future peace and prosperity. The Fourth Eclogue of Virgil is at once the expression of "the groaning and travelling together of humanity," and of the expectation of a golden age of innocence and justice. Many have applied it to the Messiah. Its sentiments, and even its language, seem to have been suggested by the prophecies of Isaiah, and other inspired seers, of the coming and reign of the Lord Jesus Christ.

Sextus Pompeius, son of Pompey, who then held the mastery of the seas, was also added to their alliance. That piratical chieftain feasted the triumvirs on his own vessel, which was moored in the harbor of Misenum. While the banquet was in progress his admiral called him aside and asked:—"Shall I cut the moorings, and make you master of the Roman world?" "Would that Menodorus could do this without my order," was the dubious answer; "such treachery might well befit him, but not a Pompey."

The hollow friends parted. Octavian offended Pompey by repudiating his wife Scribonia, a relative of Sextus; and by espousing Livia, the wife of Tiberius Nero, whom he forced to yield her to him. Antony returned to his adored Cleopatra, and the breach between the three yawned wider than before. Pompey, after various fortunes, was conquered by Octavian; and Lepidus, who ventured to oppose him, was stripped of all power, and contemptuously banished to Circeii. The victor returned to Rome, was crowned with flowers, and received the honor of a golden statue, inscribed "To Cæsar, the restorer of peace by sea and land." Mæcenas, one of his prime ministers, and a great friend of art, science, and literature, did much to consolidate Cæsar's authority by wise and politic administration.

While Octavian was thus in the ascendant, Antony was on the wane. His Parthian expedition proved to be a disgraceful failure. He sacrificed the lives of many legionaries in his haste to return to his enticing paramour. His behavior toward his noble wife, Octavia, was scandalous. She abandoned him to his fate, and the reckless profligate once more plunged into excess of riot with Cleopatra at Alexandria. Octavian, on the contrary, subdued Pannonia and Illyricum, and annexed them to the empire. He metamorphosed Rome, which he boasted that he had found of brick, and left of marble. All kinds of public improvements were effected at Rome with lavish cost; largesses of money and unlimited oil and salt were distributed to the people, public libraries and museums of art were opened, and the services of the barbers were made free to all. This profuse magnificence was intended to strengthen him for the inevitable

struggle with Antony, between whom and himself mutual recriminations soon changed into relentless hostilities. The latter had really ceased to be a Roman. His will was wrested from the custody of the Vestal Virgins, and was found to have acknowledged Cæsarion as the legitimate heir of Julius Cæsar; to have ratified his own drunken donations of crowns and provinces to his bastards by Cleopatra; and to have directed his body to be entombed, together with that of the "beautiful mischief," in the mausoleum of the Ptolemies. War was declared against Egypt, but really against Antony, B. C. 31. He clung to his mistress, divorced Octavia, and broke the last legal tie that bound him to his country.

Preparations for decisive conflict were now pushed forward on a scale commensurate with the prize at stake. The combatants were about to fight for the empire of the world. The vast armies of the East and the West were arrayed against each other on the shores of the Gulf of Ambracia, with a narrow channel, occupied by the fleet of Antony, between them. Desertions from Antony to Octavian were numerous, and he would have transferred the theatre of war to the plains of Thessaly, had not Cleopatra, who feared capture, dissuaded him. The wanton was the bane of his life, and ruined his cause. In the heat of an indecisive naval engagement, the well-known purple sails were spread over the galley of Cleopatra, and the whole Egyptian fleet fled from the scene of battle. It was the execution of a deliberate plan, and Antony no sooner saw the signal than he leaped into a light galley, was received on board her vessel, and joined in Cleopatra's flight. Historians state that he was overcome with shame and remorse, but the Egyptian Delilah had none the less effectually shorn the Roman Samson of his locks. His fleet was captured, his army surrendered, and from the day of Actium, September 2d, B. C. 31, *Octavian was sole master of the Roman world.*

The conqueror reduced the provinces of Greece and Asia to order, spent the winter at Samos, and completed his arrangements at Brundisium for the invasion of Egypt. The year of respite thus granted to the wretched pair was spent in debauchery, in vows to die together, and in experimenting on the poisons by which they might find the easiest death. When Octavian at length besieged Alexandria, Cleopatra—in hope of her life and liberty—treacherously bribed the sailors of Antony's fleet to carry over his ships to the enemy. Then, fearing his resentment, she retired to a mausoleum, where her treasures were stored, and spread the report of her voluntary death. On hearing the news, Antony stabbed himself, as having nothing more to live for. The wound was not fatal, and when he heard that his paramour still lived, he caused himself to be carried to her asylum. The queen and her women drew up the dying man's litter with cords into the upper chamber, where he expired amidst her caresses. She, herself, was soon afterwards arrested, and, when she learned that she was to be compelled to walk in Octavian's triumph at Rome, applied an asp to her bosom and another to her arm. Octavian's messengers found Cleopatra dead upon her golden couch, Isis, one of her women, dying at her feet, and Charmian, the other attendant, feebly replacing the diadem which had fallen from her head. "Charmian, was this well done?" angrily said the messenger. "Perfectly well," said she, "and worthy a descendant of the kings of Egypt"—and she too fell down dead. Thus died, in her fortieth year, one of the most wonderful women of all history. Cæsarion was put to death. Octavia, with magnanimity and kindness far ahead of the age, took the rest of Antony and Cleopatra's children, and educated them as her own.

Rome was now triumphant over Hellenism and Oriental despotism. Daniel's vision (c. 2.) had been partly realized. "As iron breaketh in pieces and subdueth all things," so the

Roman had broken in pieces and bruised the *gold*, the *silver*, and the *brass* of the ancient monarchies. But now "the God of heaven" was about to set up a kingdom, which shall "never be destroyed," and which "shall stand forever." (Daniel 2:44). Egypt was made a province of the Roman empire, directly subject to the *Imperator*. Herod was confirmed in the sovereignty of Judea. Octavian's arbitration was solicited by rival claimants of the Parthian throne. His name was added to the Senate and People of Rome in the public prayers for the State. All powers and honors concentrated in his hands. The restoration of universal peace was solemnly inaugurated by closing the temple of Janus in the Forum. Twice only before this epoch had its doors been shut: once in the peaceful reign of Numa, and again at the end of the First Punic War. Thus was the way prepared for the advent of the Lord Jesus Christ, whose right it is to reign, and "of the increase" of whose "government and peace there shall be no end."

SYNCHRONOLOGY, B. C. 44-29.

ROME.	JUDEA.	EGYPT.	PARTHIA.
Second Triumvirate, composed of Octavian, Antony and Lepidus. Murder of Cicero, 43.	Cassius demands 700 talents—\$1,050,000, 43.	Cleopatra poisons her brother, and declares for the Roman Triumvirs, 43.	Parthians conquer Judea, and place Artabanus on the throne, 40.
Battle of Philippi, 42.	Antagonus vanquished by Herod, 42.	Obtains Phœnicia, Cyprus, and Cyrene from Antony, 36.	Defeated by Ventidius, who slays Pacorus, their general 39.
Sextus Pompey beaten in Sicily, 36.	Jerusalem captured by Herod, a proselyted Edomite, 37.	Is crowned, together with all her children, 33.	Golden age of Roman literature, 39.
War between Antony and Octavian, 32.	Herod confirmed in his kingdom by Octavian, 30.	Flies from the battle of Actium, 31.	First standing army. Silk and linen manufactures in the Roman Empire, 39.
Battle of Actium, 31.	Octavian magnificently entertained by Herod in Palestine, 29.	Antony dies in her arms—she kills herself, 30.	
Temple of Janus closed, 29.			
Rome contains 4,102,017 citizens, 29.			

CHAPTER XLVI.

THE ROMANS: FROM THE FOUNDATION OF THE ROMAN EMPIRE TO THE ESTABLISHMENT OF THE KINGDOM OF CHRIST,

B. C. 29—A. D. 33.

After the decisive battle of Actium, Octavian gathered all legislative and administrative powers into his own hands. He kept his troops enrolled, was made Imperator and Censor for life, was invested with the power of raising plebeians to patrician rank, and was named the "Chief of the Senate," the PRINCEPS, or the first man of the State, and the leader of its entire policy and action. The Senate also bestowed the further title of AUGUSTUS—a title as unique as its recipient. He retained the family name of Cæsar, from which comes the modern title of *Kaiser*, borne by the Emperor of Germany, and also the title of *Czar*, which is worn by the Autocrat of all the Russias.

Despotic power was now firmly established under republican forms, and wielded the energies of the 4,164,000 Roman citizens between the ages of 16 and 60; and drew upon the resources of the seventeen millions of both sexes whom they represented, as well as upon the wealth of the millions in subject provinces. In B. C. 23 Augustus received perpetual proconsular authority over all the provinces. This "gave him throughout the domains of the Republic the control of the revenues, the disposal of the armies, the execution of the laws, the administration of internal reforms, and the adjustment of foreign relations." The Senate still appointed officers over the settled provinces, but these officers were accountable for every public act to Augustus himself. The powers and privileges of the plebeian tribunes were next surrendered to him, thus making him the acknowledged chief of the people, as well as of the Senate and army, and also

clothing his person with sacred inviolability. The powers of the consulship were added in B. C. 19, and in B. C. 12 he succeeded Lepidus in the chief pontificate; thus acquiring the last of the supreme honors of the State. Practically his will was law, and his judicial decisions grew into a body of laws, under the name of the *Imperial Constitutions*.

In the exercise of his authority, Augustus reformed the Senate, fixed its number at six hundred, and raised the property qualification of each member to \$50,000. In the Emperor's absence from Rome, the Prefect of the City represented him, and held absolute command of the city, and also of the country to a distance of 100 miles around it. "Boards were formed for the care of the public buildings, the roads, aqueducts, and sewers, the navigation of the Tiber, the distribution of corn, and other municipal functions." He endeavored to reconcile the people to the loss of liberty by the gift of material prosperity and continual amusements. A standing army of 340,000 men was imposed upon the empire. At Rome a permanent military force, called the *Prætorian Guards*, was stationed. All of them were Italians, received double pay, and served twelve years. Each received a gratuity of 20,000 sesterces, (\$850.80) and ranked as a gentleman. This famous body of troops afterwards became the irresponsible masters of the government. A naval force of from 600 to 1,000 vessels guarded the shores and rivers of the empire, and, in common with the army and civil service, was maintained by an onerous system of land and poll taxes, tithes and double-tithes of produce, customs, duties, tolls, rates, imposts, succession duties, and rents of state property.

If unbounded power and flattery could have made Augustus happy, he certainly would have been so. But he was not. His domestic relations were notoriously infelicitous. In vain did Horace celebrate his praises in the *Carmen Seculare*, the noblest work of the poet's lyric muse. His daughter Julia, was an accomplished and fascinating, but dissolute woman. He was wont to say that he had two troublesome daughters—Julia and the Republic. Julia's daughter inherited the vices as well as the name of her mother, and added another cloud to her grandfather's declining years. His two grandsons died soon after their mother's disgrace. He was almost crazed by grief over the loss of his legions in Germany. (CHAP. V. P. 9). Soured and morose, he bitterly desponded of the future of his subjects. "He foresaw the evils that would issue from the character of his chosen successor, TIBERIUS. "Alas for my people," he exclaimed, "to be ground between jaws that move so slowly and relentlessly!" In his old age he compiled a record of his long career of fifty-eight years, and had it engraved on bronze tablets, and laid up in the Roman archives. After perusing the recital of all his acts, the reader feels with the historian Merivale, (*Vol. IV. pp. 374-5*) that "no deed of his life became him so well as the preparation he made for quitting it." In his final illness he asked his friends, "if he had played his part well in the comedy of life, and added a quotation from the epilogue of a Greek play:—

'If all is well, withhold not your applause,
But all with cheerful pleasure clap your hands' "

He died on the 19th of August, A. D. 14. His remains were burnt to ashes, in harmony with Roman usage, "and a Senator declared that he had seen the soul of the deified Augustus ascend to heaven from the funeral pyre."

Tiberius, the successor of Augustus, was fifty-six years old when he assumed the empire of the civilized world. A skillful general and an experienced administrator, he was also one of the most mistrustful and suspicious of men. Pliny called him "the saddest of mankind." Hypocritical and ambitious, he held that the one body of the empire should be governed by one mind, and abolished the last remnant of popular election. His campaigns against the Germans,

though led by his brilliant relative, Germanicus, were failures. Arminius remained the liberator of Germany. In Africa the Romans were more successful, and suppressed the rebellion of the Numidian Tacfarinas, the Abd-el-Kader of his day, A. D. 17. Tiberius punished with death all unfriendly criticism of his character or government, and let loose a host of infamous spies and informers upon the noblest citizens of Rome. The people believed him to be guilty of the murder of Germanicus. His distrust of them was often expressed in the emphatic saying:—"I am holding a wolf by the ears." Sejanus—a man whose pride and meanness were equal, whose lust of power and lucre was insatiable, and who seduced two noble matrons of the imperial family, and then conspired with them to murder their husbands—was his prime favorite. He might also have been the destroyer of Tiberius, had not the emperor treacherously caused his destruction.

To get beyond the reach of the Roman wolf, Tiberius retired to the island of Ca'-pre-æ, (*Capri*, pronounced *Kah'-pree*), on the coast of Naples. There he enjoyed the delicious climate, revelled in the exquisite beauties of nature, watched the victims of his tyranny as they were hurled headlong from the rocks, and gratified his hideous and abominable lusts. The imperial wretch was utterly miserable. "Not in vain," wrote Tacitus, "was the wisest of philosophers wont to maintain that, could the hearts of tyrants be opened to our gaze, we should behold there the direst wounds and ulcers; for the mind is torn with cruelty, lust, and evil inclinations, not less truly than the body by blows." Superstitious, addicted to divination, and corroded by every vice, Tiberius yet lived to be upwards of seventy-seven years of age, when Macro, the new prætorian prefect, ordered him to be smothered by heaping on coverlets, as if for warmth, and to be left alone to die.

During the reign of the first two Roman emperors, events had occurred in the province of Judea, that were of infinite and eternal importance to the entire human race. While the imperial rulers were trying the experiment of political union on worldly principles, it was apparent to deep-thinking men that their system could not endure, because it was not founded in the feelings, wishes, and needs of their various subjects. But the kingdom of a UNIVERSAL RULER was about to be established in the mind and heart of humanity—a kingdom that increases as the ages pass—a kingdom whose monarch, as Napoleon so forcibly expressed it in a conversation at St. Helena, has firmer hold on the love and service of men to-day than in any previous century of its history. In B. C. 4, according to the best chronologists, the King of Kings, CHRIST THE LORD, was born in a stable at Bethlehem. The time was probably near the Passover.

The dying monster Herod, of whom Augustus had said—"It is better to be Herod's pig than to be his son," because of his murderous propensities, sought to include the infant monarch in the "slaughter of the innocents," but failed. The life of the Lord Jesus Christ, until the beginning of his public ministry, was passed in Galilee, under the government of Herod Antipas, a cruel, sensual, superstitious prince, whose cunning was stamped by the Saviour himself with the epithet of "that fox." He shared with Pontius Pilate in the shameful crime of the Redeemer's condemnation, and was banished for the rest of his life to Lyon, by Caligula, in A. D. 39.

Jew and Gentile, Sanhedrin and Governor, were the responsible but unwitting instruments of one of the blackest and most enormous crimes known to history—the crucifixion of Christ. The Sanhedrin, or great council of seventy-one members—priests, Levites, and elders—condemned Him to death, but the sentence had to be confirmed and executed by the procurator. Therefore it was that He was subjected to the servile scourge, and to the ignominious and accursed

Ten days after His elevation to the right hand of the Majesty on high, came the outpouring of the Holy Spirit upon His disciples, the preaching of salvation from sin and its sequences through faith in Him, and the formal constitution of the CHURCH OF CHRIST. This was one of the world's "red-letter" days—the Day of Pentecost, May 26th, A. D. 30.

JUDEA.

Herod puts his wife, Mari-
 riame, to death, B. C. 29.
 Rebuilds Samaria, and
 calls it Sebaste, 25.
 Relieves the Jews in fam-
 ine, 25.
 Builds Cæsarea Stratonis,
 22.
 Rebuilds the temple at Je-
 rusalem, 19.
 The census or register of
 estates and families in Ju-
 dea made, 5.
 Birth of our Lord Jesus
 Christ at the close of the
 4,000th year of the world, 4.
 Death of Herod the
 Great, 2.
 Philo Judeus, disciple of
 Plato, teaches in Alexan-
 dria, A. D. 30.
 Death and resurrection of
 our LORD JESUS CHRIST, 33.
 Conversion of Saul of
 Tarsus, 35.

ROME.

Octavian named Augustus Jan. 13th, B. C. 37.
AUGUSTAN OR GOLDEN AGE OF LITERATURE Horace, Virgil, Ovid, Tibullus, and Propertius, the poets; Livy, the historian; Mæcenas, the minister of Augustus, and patron of letters; Strabo, the geographer; Agrippa, patron of the arts, and many eminent scientists, flourish.

Augustus assumes the title of Pontifex Maximus, 13.
Cæcilius Isidorus left 4,116 slaves to his heirs, 12.
[Lep. Year corrected, A. D. 4.]
Celsus, the physician, 9.
Augustus dies at Nola, 14.

GERMANY.

Germans defeat Lollius, B. C. 16.
 Bad government of Q. Varus, in lower Germany, A. D. 6.
 Varus defeated and slain by Arminius, 10.
 The Marcomanni conquered by Drusus, 19.
 Arminius or Herman slain, 21.
 The Druids in Germany, 26.
 —————
 Germanicus poisoned by Piso, at Antioch, 19.
 Retreat of Tiberius to Capreae, 26.
 Seneca, the moral philosopher, 30.
 Sejanus put to death, 31.
 Conquest of Mauritania, 33.
 Valerius Maximus, the historian, 33.
 Death of Tiberius, 34.

This is a historical map of the Eastern Hemisphere, likely from a 17th-century atlas. The map is oriented with North at the top. It shows the continents of Asia and Australia, along with the Pacific Ocean. The map is divided into a grid of latitude and longitude lines. Major landmasses are labeled in Latin: 'ASIA' (Asia), 'AUSTRALIA' (Australia), and 'PACIFICUS OCEANUS' (Pacific Ocean). The map includes numerous smaller labels for geographical features, rivers, and cities. The map is framed by a double-line border.

ETHNOGRAPHIC INDEX.—1. Gomer. 2. Aschkenaz. 3. Riphath. 4. Togamah. 5. Magog. 6. Madai. 7. Ja-
 8. Elisah. 9. Tarshish. 10. Kittim. 11. Dodanim. 12. Tubal. 13. Meshech. 14. Tiras. 15. Cush.
 16. Havilah. 17. Sabtah. 18. Raamah. 19. Sabtecha. 20. Mizraim. 21. Phut. 22. Canaan. 23. Heth.
 24. Elam. 25. Asshur. 26. Arphaxad. 27. Lud. 28. Aram.

PRONOUNCING VOCABULARY OF SCRIPTURE PROPER NAMES.

NOTE.—*eez* in parenthesis after a final *s*, denotes that *es* should be pronounced *eez*. An italic letter *G*, thus, (*G*) or (*g*) denotes that *g* has the sound of *j*.

<p>A</p> <p>A'-bel A'e-cad A'-cha'-ia (A'-cha'-ya) A-dram'-me-lech A-grip'-pa A-has'-u-e'-rus A'-haz Am'-mon-ite Am'-o-rite A'-nak An'-a-kim An'-a-mim An'-ti-och An'-ti-o-chus A-ra'-bi-a A'-ram A'-ram — Na'-ha- ra'-im A'-ram—Zo'-bah Ar'-a-rat Ar'-ca Ark'-ite Ar-phax'-ad Ar'-sa-ces Ar'-tax-erx'-es (Ar'-tag-zerk'-zeez) Ar'-vad Ar'-vad-ite A'-sa Ash'-che-naz Ash'-dod Ash'-ke-lon Ash'-to-reth As'-shur (Ash'-ur) As'-shur-ba'-ni- pal As'-shur-na'-sir- pal As-syr'-i-a As-syr'-i-an A'-vim</p>	<p>Beth'-le'-hem Beth'-she'-an</p> <p>C</p> <p>Cain Cal'-neh Caph'-tor Caph'-to-rim Cār'-che-mish (Kar'-ke-mish) Ca'-ri-a Car-ma'-ni-ans Cār'-mel Cas'-lu-him Ched'-or-la'-o- mer (Ked'-or-la'-o-mer) Cher'-eth-ites Chit'-tim Co-lo-s'-si-ans (Ko-losh'-i-anz)</p> <p>D</p> <p>Deb'-o-rah De'-dan Ded'-a-nim Del'-i-lah Dod'-a-nim</p> <p>E</p> <p>E'-ber E'-dom E'-dom-ite E'-gypt E-gyp'-tian Ek'-ron E'-lam E'-lam-ites E'-lath E'-le-a'-zar E li'-jah E-li'-shah El'-la-sar E'-lon E'-mims E'-noch E-piph'-a-n-es (eez) E'-rech E'-sar-had'-don E'-sau Eth'-ba-al E'-vil-me-ro'- dach Ex'-o-dus E-ze'-ki-el Ez'-ra</p>	<p>G</p> <p>Gath Ga'-za Ge'-bal Ge'-rar Ger'-ge-sites Ger'-i-zim Ge'-shur Ge'-ther Ge'-zer Gib'-lites Go-li'-ath Go-mer Gor'-gi-as Go'-shen Go'-zan Gre'-ci-a (Gre'-shi-a) Gre'-cian</p> <p>H</p> <p>Hab'-ak-kuk, or Ha-bak'-kuk Ha'-bor Had'-ad-e'-zer Ha'-lah Ha'-man Ha'-math Ha'-math — Zo'- bah Ha'-ran Hav'-i-lah Haz'-a-el He'-bron Her'-mon Her'-od Hi'-ram Hol'-o-fer'-nes (eez) Ho'-rims Ho-she'-a</p> <p>I</p> <p>I'-saac (I'-zak) I-sa'-iah (I'-za-ya) Ish'-ma-el-ite Is'-ra-el Is'-ra-el-ite</p> <p>J</p> <p>Ja'-bal Jad-du'-a Ja'-ir Ja'-pheth Ja'-van Jeb'-u-site Je-hoi'-a-kim</p>	<p>Jeph'-thah Je-phun'-neh Jez'-e'-bel Jok-tan'-ids Jo-si'-ah Jo'-tham Ju'-bal</p> <p>K</p> <p>Kad'-moni-tes Kah'-tan Ke'-dar Ken'-ite Ken'-niz-zites Ke-tu'-rah Kit'-tim Ku'-dur—La-ga'- mer</p> <p>L</p> <p>La'-ban La'-mech La-od'-i-ee'-a Leb'-a-non Le'-ha-bim Le'-vi Lu'-bim Ly'-ei-a (Lish'-i-a) Lyd'-i-a</p> <p>M</p> <p>Mac'-ca-bees(eez) Mac'-ca-be-us Mad'-ai Ma'-gog Mal'-a-chi Ma-re'-shah Me-gid'-do Mel-chis'-e-dec Me-ro'-da-ch— bal'-a-dan Me'-rom Me'-shech Me-thu'-se-lah Mid'-i-an-ite Min'-ni Miz'-ra-im Mo'-ab Mo'-ab-ite Mo'-loch Mor'-de-cai Mo-ri'-ah Mo'-ses</p> <p>N</p> <p>Na'-ha-ra'-im Na'-hor Na'-hum</p>	<p>Naph'-tu-him Ne'-bo Neb'-u-chad-nez'- zar Ne'-chos Ne'-he-mi'-ah Neph'-i-lim Ner'-gal Nie'-o-de'-mus Nim'-rod Nin'-e-veh No'-ah</p> <p>O</p> <p>O-ni'-as</p> <p>P</p> <p>Pa'-dan-a'-ram Path-ru'-sim Pe'-leg Pe'-leth-ites Pha'-ra-oh-hoph'- ra (Fa'-ro, or Fa'-ra-o) Pha'-ra-oh—Ne'- chah Phar'-i-see Phil'-ip Phi-lip'-pi Phi-lis'-ti-a Phi-lis'-tine Phdt Pi'-thom</p> <p>R</p> <p>Ra'-a-mah Re'-ho-bo'-am Reph'-a-im Re'-zon Ri'-phath Rod'-a-nim</p> <p>S</p> <p>Sa-be'-ans Sab'-tah Sab'-te-cha Sab'-te-chah Sad'-du-ceeds Sa'-lah Sal'-a-mis Sa-ma'-ri-a (Classical pronuncia- tion Sam'-a-ri'-a) Sa-mar'-i-tan Sam'-son Sam'-u-el San-be'-drim Sa'-rah Sa'-rai</p>	<p>Sar'-des Sar'-gon Se'-ba Se-leu'-cus Sen-nach'-e-rib, or Sen'-na- che'-rib Se'-phar Seph'-ar-va'-im Shal'-ma-ne'-ser Sha-re'-zer She'-chem Shem Sheph'-e-lah Shi'-nar Shi'-shak Shu'-shan Si'-hon Si'-mon-Bar—Gi- o'-ras Si'-nai Sin'-ite Smyr'-na (Smir'-na) Sol'-o-mon Spar'-ta Sto'-ics Suk'-ki-ims</p> <p>T</p> <p>Ta'-nis Tar'-gum Tar'-shish Tar'-sus Te'-rah Tig'-lath — pi-le'- ser Ti'-gris Tir'-ha-kah To-gar'-mah To'-la Tu'-bal—Cain</p> <p>U</p> <p>Uz</p> <p>V</p> <p>Vash'-ti</p> <p>Z</p> <p>Zam-zum'-mims Zed'-e-ki'-ah Zem'-a-rite Ze'-phath Zeph'-a-ni'-ah Ze'-rah Ze-rub'-ba-bel Zo'-an Zo'-bah</p>
<p>B</p> <p>Ba'-al-ha'-mon Ba'-bel Bab'-y-lon Bab'-y-lo'-ni-ans Ba-go'-as Ba'-la-am (Ba'-lam) Ba'-rak Bar'-na-bas Bar-thol'-o-mew Ba'-shan Ben'-ha'-dad Ben'-ja-min</p>					

Pronouncing Vocabulary of Greek and Latin and other Proper Names.

<p>A</p> <p>A-ah'-mes A-ber'-i-on Ab'-i-ba'-al Ab'-o-rig'-i-n-es (eez) A-by'-dos Ac'-a-de'-mi-a Ac'-a-de'-mus A-chæ'-us A-cha'-i-a (Pronounced A-ka'- ya) A-chil'-les Ach-tho'-ës Ac'-ti-um A'-di-a-be'-ne</p>	<p>Ad'-yr-mach'-i- die Æ-di'-les (eez) Æ-di'-lis Æ-gæ-an Æ-gi'-na Æ-gis Æ'-gos — Pot'-a- mi or Pot'-a- mos Æ-mil'-i-us Æ-na'-ri-a Æ-ne'-as Æ-o'-li-a Æ'-o-lus Æs'-chi-nes Æs'-chy-lus Æ'-sop</p>	<p>Æ-to'-li-a Ag'-a-mem'-non Ag'-a-thyr'-si Ag-bat'-a-na A-ges'-i-la'-us A'-gis A-grip'-pa Al'-o-man'-ni A-la'-ni Al'-ba—Lon'-ga Al'-bi-on Al'-ci-bi'-a-des Alc-mæ'-on Al'-ex-an'-der Al'-ex-an-dri'-a Al'-li-a Al'-ly-at'-tes A-ma'-sis</p>	<p>A-ma'-zon Am'-a-zo'-ni-an Am-bra'-ci-a Am'-e-ne'-man Am'-e-no'-phis A-men'-ho-tep' A'-mo-sis Am-phi'-ty-on- ic Am-phil'-o-lis Am-phis'-sa A-mu'-li-us A-mun' A-myn'-tas Am'-yr-tæ-us Am'-y-tis A-nab-a-sis A-na'-cre-on</p>	<p>A-na-x'-i-man'- der An'-cus A-nic'-i-us A-ni-o An-tal'-ci-das Ant-ar'-a-dus Ant-tig'-o-nus An-tip'-a-ter A-pel'-les A'-pe-pi Aph'-o-phis A'-pi-a A-myn'-pi-us Ap'-ol-lo'-ni-a Ap'-pi-us A'-pri-es (eez) A-pu'-li-a</p>	<p>Ap-u'-ru Ar'-a-dus Ar'-a-me'-an A-ra'-tus A-rax'-es Ar-be'-la Ar'-be-la or Ar'- he-le Ar-cho-n'-tes A'-re-op'-a-gus Ar'-gi-nu'-sæ Ar'-go-lis Ar'-go-nau'-tie Ar'-gos A'-ri-o-ra'-thæa (eez) A'-ri-o-bar-za'- nes</p>
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A'-ri-o-vis'-tus
A-ris'-te-as
Ar'-is-ti'-des
A-ris'-to-bu'-lus
A-ris'-to-de'-mus
Ar'-is-tot'-e-les
Ar-me'-ni-a
Ar-min'-i-us
Ar'-ses (eez)
Ar-sin'-o-ē
Ar'-ta-ba'-nus
Ar'-ta-pher'-nes
(eez)
Ar-taph'-re-n-es
(eez)
Ar'-ta-vas'-des
Ar-tax'-i-as
Ar-tax'-a-ta
Ar-ta-x-er-x'-es
(eez)
Ar'-te-mis
Ar'-te-mis'-i-a
Ar'-te-mis'-i-um
A'-ry-an
As-bys'-tæ
As'-ca-lon
As-ca'-ni-us
As-mo-na'-an
As-tab'-o-ras
As'-ta-ca'-na
As'-tau-ni'-tis
As-ty'-a-ges (eez)
A-te'-i-us
(A-te'-yus)

A-the'-na
A-the'-næ
Ath-o'-this
A-til'-la
At-lan'-tis
A-tos'-sa
At'-ro-pa-te'-ne
At'-ta-lus
At'-til-la
A'-tys
Au'-gur
Au-gus'-tus
A'-quæ
Au-le'-tes (eez)
Au-re'-li-us
Aus-chi'-sæ
Aus'-cans
Au-toch'-tho-n-es
(eez)
Au-tom'-o-li
A-zo'-tus

B

Bab'-y-lon
Bab'-y-lo'-ni-a
Bac'-chus
(Bak'-us)
Ba-gō'-as
Bag'-ra-ti'-des
(eez)
Bar'-ca
Bas'-i-li-us
Be'-lus
Ben'-e-ven'-tum
Ber'-y-tus
Bi-thyn'-i-a
Boc'-chus
Boc'-cho-ris
Boc'-o-ti-a
Bo'-i-i
Bo-no'-ni-a
Brun-du'-si-um
Bru'-tus
Bu-bas'-tis
Bu-ceph'-a-la
Bu-ceph'-a-lus
Bu'-tos
Byb'-lus
By-zan'-ti-um

C

Cad-me'-ans
Cad'-mus
Ca-du'-si-an

Cæ'-re
Cæ-sa'-ri-on
Ca'-i-us
(Ka-yus)
Ca-lig'-u-la
Cal-lim'-a-chus
Cal-lin'-i-cus
Cal-pur'-ni-a
Ca-mil'-lus
Cam-pa'-ni-a
Ca-na'-ri-i
Can-dau'-les (eez)
Can'-næ
Cap'-pa-dō'-ci-a
Cap'-u-a
Ca'-ri-a
Car-ma'-ni-a
Car-ne'-a-des (eez)
Car'-rhæ
Car'-thage
Car'-tha-gin'-i-an
Cas'-ca
Ca'-si-us
Cas-san'-der
Cat'-i-li'-na
Ca'to
Ca-tul'-lus
Cat'-u-lus
Cau'-ca-sus
Cau-co'-nes (eez)
Ce'-crops
Cel'-ti-be-ri
Ceph'-al-le'-ni-a
Ce-phre'-nes (eez)
Ce-rau'-nus
Chær'-o-ne'-a
(Ch=k)

Chal-ce'-don
(Kal-se'-don)
Chal-cid'-i-ce
Chal-dæ'-a
Chal'-y-bes (eez)
Cha'-res
Char'-mi-an
Chas'-dim
Che'-ops
(Ke'-ops)
Cher-so-ne'-sus
Cher-so'-ci
Chi'-os
Cho-re'-ne
Chry-sa'-o-reus or
Chrys'-a-o'-re-us
Cic'-e-ro
(Sis'-e-ro)

Ci-lie'-i-a
Cim'-ber
Cim'-bri
Cim-me'-ri-an
Ci-mo'-lus
Ci'-mon
Cin'-cin-na'-tus
Cin'-na
Cin'-y-ras
Cir-ce'-i-i
(Sir-se-yi)
Cis'-al-pi'-na
Cis'-si-a
Cit'-i-æ'-i
Cit'-i-um
Clau'-di-us
Cle-an'-thes (eez)
Cle-o-m'e'-nes
(eez)
Cle-on
Cle'-o-pa'-tra
Clep'-sy-dra
Clo-a'-ca—Ma-x'-i-ma
Clo'-di-us
Clo'-li-a
Clu'-si-um
Cne'-us, or Cnæ'-us
Cni'-dus
Co'-eles (eez)
Cod'-o-man'-nus
Co'-drus

Col'-chis
Col'-la-ti'-nus
Co-mit'-i-a
Con-fu'-ci-us
Cop'-tos
Cor-cy'-ra
Co'-ri-o-la'-nus
Cor-ne'-li-a
Cor'-o-ne'-a
Cor'-si-ca
Cor-to'-na
Cor'-u-pe'-di-on
Cor'-vus
Cos-sæ'-i
Cras'-sus
Croë'-sus
Cro-to'-na
Cryp-tei'-a
Ctes'-i-phon
Cu'-mæ
Cu-nax'-a
Cu'-ri-a
Cu'-ri-a'-ti-i
Cur'-sor
Cy-ax'-a-res (eez)
Cyc'-la-des (eez)
Cy-clo'-pes (eez)
Cy'-don
Cyd'-nus
Cy'-no
Cyn'-o-ceph'-a-læ
Cy'-prus
Cyr'-e-na'-i-ca
Cy'-rus
Cy-the'-ra

D

Da'-ci
Dæd'-a-lus
Da-mas'-cus
Dar'-da-ni
Dar'-da-nus
Da-ri'-us
Da'-tis
Dau'-ni-ans
Dau'-ri-ses (eez)
Dec'-i-mus
De'-ci-us
De-i'-o-ces (eez)
Dej'-o-ces (eez)
De-ma'-des (eez)
De-me'-tri-us
De-mos'-the-n-es
(eez)
De-od'-a-tus
Decu-ca'-li-on
Di'-do
Di'-o-do'-rus
Di-og'-e-n-es
(Di-ō'-e-neez)
Di-o-nys'-i-us
Di'-o-ny'-sus
Do'-lon
Do'-rus
Dra'-co
Dru'-sus
Du-il'-li-us

E

Ec-bat'-a-na
E'-le-a
El'-eu-sin-i-a
E-leu'-sis
E'-lis
El'-y-ma'-is
E-ni'-ne
E-pam'-i-n-o-n'-das
Eph'-e-sus
Eph'-i-al'-tes (eez)
Eph'-or
Ep'-i-cu'-rus
Ep'-i-cu'-re-an
Ep'-i-dam'-nus
Ep'-i-pha-ni'-a
E-piph'-a-n-es (eez)
E-pi'-rus

Er'-a-tos'-the-n-es
(eez)
E-re'-tri-a
E-tru'-ri-a
E-trus'-can
Eu-bœ'-a
Euc'-lid
Eu-cra-t'-i-des
(eez)
Eu-er-ge'-tes (eez)
Eu-me-n-es (eez)
Eu-mol'-pus
Eu-on'-y-mi'-tæ
Eu'-pa-tor
Eu'-pa-trid
Eu-phra'-tes
Eu-ro'-tas
Eu-ry'-bi'-a-des
(eez)
Eu-se'-bi-us
Eux-i'-nus—Pon-tus
E-vag'-o-ras
E-van'-der

F

Fa'-bi-us
Faus'-tu-lus
Fe-ti-a'-le
Fi-de'-næ
Fim'-bri-a
Fla'-men
Fla-min'-i-us
Fre-gel-læ
Ful'-vi-a

G

Ga'-bi-i
Ga-bin'-i-an
Gæ'-tu-li
(Je'-tu-li)
Gæ-tu'-li-a
(Je-tu'-li-a)
Ga-la'-ti-a
Gal'-li-a
Gan'-y-me'-de
Gar'-a-man'-tes
Gau'-zan-i'-tis
(eez)
Gau'-ga-me'-la
Ge-dro'-si-a
Ge'-la
Gen-ti-us
Ger-ma'-ni
Ger-man'-i-cus
Ger-ma'-ni-i
Ges'-si-us — Flo'-rus
Ge'-tæ
Ge-tu'-li-a
Glad'-i-a'-tor
Glauf'-ci-a
Go-bry'-as
Gor'-di-um
Go-ma'-tes
Gen-ser'-ic
Grae'-chus
Gra'-i-an
(Gra'-yan)

Gra-ni'-eus
Gy'-ges
(Jy'-jees)

H

Ha'-dri-an
Hal'-i-car-nas'-sus
Ha'-lys
Ha-mil'-car
Ham'-a-mat'
Han'-ni-bal
Han'-no
Har'-pa-lus
Ha-rus'-pex
Has'-dru'-bal
Hec'-tor
He'-li-o-do'-rus

He'-li-op'-o-lis
Hel'-le
Hel'-les-pon'-tus
He'-lots
Her'-a-cli'-a
Her'-a-cli-dæ
Her'-cu-les (eez)
Her-cyn'-i-a
Her'-mes (eez)
Her-mi'-o-n-es
(eez)
Her-ni-ci
Her'-od
He-rod'-o-tus
He'-si-od
He-si'-o-ne
Hi'-e-ro
Him'-e-ra
Hip'-po
Hip-pod'-a-mus
Hip'-po-drome
Hir'-ti-us
His-pa'-ni-a
Ho'-mer
Ho'-rus
Ho-ra'-ti-us
Ho-ra'-ti-i
Hor-ten'-si-an
Hor-ten'-si-us
Hos-til'-i-us
Hy-dar'-nes (eez)
Hy-das'-pes (eez)
Hyr-ca'-ni-a
Hyr-ca'-nus
Hys-tas'-pes (eez)

I

I-a'-o-n-es (eez)
I-be'-res (eez)
I-be'-ri-a
Id'-u-me'-a
Il'-i-um
Il-lyr'-i-a
Il-lyr'-i-cum
I'-lus
Im-per-a'-tor
In'-a-chus
In'-a-rus
In'-dus
In-di-a
In'-gæ-v-o-n-es
(eez)
I'-on
I-phi'-e-ra'-tes
(eez)
I'-ras
Ir'-e-næ'-us
Is'-i-do'-rus
I'-sis
Is'-sus
Is-tæv'-o-n-es (eez)

J

Jan-næ'-us
Ja-ni'-e-u-lum
Ja'-nus
Jap'-e-tus
Jer'-ome
Jo-se'-phus
Ju'-ba
Ju-dæ'-a
Ju-gur'-tha
Ju'-li-a
Ju'-li-us
Ju'-dich
Ju'-pi-ter

L

Lab'-y-rinth
La'-ce-dæ'-mon
Lac'-e-dæ'-m-o'-i-ans
(Las'-e-de-mo'-ni-ans)
La-co'-ni-a
La'-di-ce
La-om'-e-don
Lap'-i-thæ

Lath'-y-rus
La-ti'-næ
La-ti'-nus
La'-ti-um
Lel'-e'-ges (eez)
Lem'-nos
Le-on'-i-das
Lep'-i-dus
Lep'-tis
Leu-cop'-e-tra
Leuc'-tra
Li-bur'-ni
Li-cin'-i-us
Lig'-u-res (eez)
Li-gu'-ri-a
Liv'-i-a
Lo'-eri
Lo'-eris
Lu-ca'-nia
Lu'-ce-res (eez)
Lu-ce'-ri-a
Lu'-ci-us
Lu-ere'-ti-a
Lu-cre'-ti-us
Lu-cul'-lus
Lu'-cu-mo'-nes
(eez)
Lu'-per-ca'-li-a
Ly'-ce-um
Ly-cur'-gus
Ly-san'-der
Lys'-i-as
Ly-sim'-a-chus
Ly-sip'-pus

M

Mac'-e-do'-ni-a
Ma'-cra
Ma-cri'-nus
Mac'-ca-be'-us
Mach'-y-lans
Mæ-ce'-nas
Mæ-o'-ni-a
Mod'-yes (eez)
Mæ-o'-tis—Pa'-lus
Mag-ne'-si-a
Ma'-go
Mal'-va
Ma'-nes (eez)
Man'-e-tho
Man'-li-us
Man'-ti-ne'-a
Mar'-a-can'-da
Mar'-a-thon
Mar'-ca
Mar-cel'-lus
Mar-do'-ni-us
Mar-re'-o'-tis
Mar'-gi-a'-na
Ma'-ri-us
Mar'-ti-us
Mas'-i-nis'-sa
Mas'-sæ-syl'-i-i
Mas-sag'-e-tæ
Mas-sil'-i-a
Mas-sy'-li-or Mas-syl'-i-i

Maut
Mau'-ri-ta'-ni-a
Mau'-so-le'-um
Mau-s'-ylus
Max'-yans
Me'-di-a
Me'-di-o-la'-num
Meg'-a-by'-zus
Meg'-a-ris
Mel'-a-no—Gæ-tu'-li-ans
Mel'-carth
Mem'-non
Mem'-phis
Me-nan'-der
Men'-des (eez)
Men'-e-la'-us
Me'-nes (eez)
Men'-o-do'-rus
Mer'-cu-ry
Mer'-o-e

Mes'-o-po-ta'-mi- a	O-pim'-i-us Or-chom'-e-nus Or'-o-bar'-zus O-ro'-des O-ron'-tes (eez) O-si'-ris Os'-ti-a Ox'-us	Phrix'-us Phryg'-i-an Phtha Phthi'-o'-tis Phys'-con Pi'-ce'-num Pin'-dar Pi-ræ'-e-us Pis'-is-trat'-i-dæ Pi-sis'-tra-tus Pla-tæ'-a Pla'-to Plin'-i-us	Rem'-e-nen Re'-mus Rhe'-gi-um Rhe'-nus Rhe'-sus Rhi-phæ'-ans Rho'-di-an Ro'-ma Rom'-u-lus Rox'-a'-na Ru'-bi-con Ru-pil'-i-us Rut'-a-men	Sil'-vi-a Si-mon'-i-des (eez) Sim'-y-ra Si'-non Si-no'-pe Siph'-nus Si-sam'-nes (eez) Sis'-y-phus Si-tal'-ces (eez) Soc'-ra-tes (eez) Sog'-di-a'-na Sog'-di-ans Sog'-di-a'-nus So'-læ Soph'-o-cles Soph'-o-nis'-ba So'-ter Spar'-ta-cus Spin'-tha-rus Sta-ti'-ra Stra'-bo Strat'-o-ni'-ce Sue'-vi Sue'-la Sul-pic'-i-an Su'-sa Su'-si-a'-na Syb'-a-ris Sy'-e-ne Sy'-phax Sy-pho'-as Syr'-a-cu'se Syr'-tis	Thu-cyd'-i-des (eez) Tib'a-re'-ni Tib-e-ri'-nus Ti-be'-ri-us Ti-ci'-nus Ti-gra'-nes (eez) Ti-gran'-o-cer'-ta Ti'-gris Tir'-i-da-tes (eez) Ti'-tan Ti'-tus Tom'-y-ris Tra'-jan Trans'-al-pi'-na Tra-pe'-zus Tras'-i-me'-nus Tre'-bi-a Trip'-o-lis Tris'-me-gis'-tus Tsa'-bæ-ism Tri-um'-vi-rate Trog'-lo-dy'-tes (eez) Tul'-li-a'-num Tul'-lus Tul'-li-us Tu'-nis Tyr-rhe'-nus Tyr-tæ'-us
Mes-sa'-pi-a Mes-se'-ni-a Met'-a-pon'-tum Me-tho'-ne Mi-cip'-sa Mi'-das Mi-le'-tus Mil-ti'-a-des (eez) Mi-ner'-va Mi'-nos Min-tur'-næ Min'-y-æ Mi-se'-num Mith'-ras Mith'-ri-da'-tes Mne'-mon Mœ'-ris Mœ'-si-a Mo'-lo-chath Month Mop'-u-es'-ti-a Mos'-chi Mum'-mi-us Mun'-da Mu'-ti-na Mu'-ti-us Myc'-a-le Myc'-e-ri'-nus My'-læ Mys'-i-a Myt'-i-le'-ne	P Pac'-o-rus Pa-co'-rus Pal'-es-tine Pal-la'-di-um Pal-my'-ra Pa-lu'-di-Ni'-li Pa-næ-nus Pan-di'-on Pan-do'-ra Pa-ni-o'-ni-um Pan-no'-ni-a Pa-nor'-mus Pan'-sa Pan-ti-ca-pæ'- um Pa-pæ'-us Paph'-la-g'o'-ni- an Pa'-pi-as Pa-pir'-i-us Pa'-ris Par-me'-ni-o Par-the'-ni-i Par'-the-non Par'-thi-a Pa-rys'-a-tis Pa-sar'-ga-dæ Pasht Pau'-lus Pau-sa'-ni-as Pe-las'-gi Pe'-li-um Pe-lop'-i-das Pel-o'-pon-ne'-sus Pe-lu'-si-um Per-dic'-cas Per'-ga-mus Per-tol'-e-mæ'-is (eez) Per-sep'-o-lis Per'-si-an Pe-tre'-i-us (yus)	[Plin'-y] Pleis-tar'-chus Plo'-ti-a Plu-tar'-chus [Plu'-tarch] Po'-li-or-ce'-tes (eez) Po-lyb'-i-us Pol'-y-cle'-tus Po-ly'-ra-tes (eez) Pol'-yg-no'-tus Pol'-y-hi'-tor Pol'-y-sperch'-on Pom-pe'-i-us [Pom'-pey] Pon-ti'-us Por'-ci-a Por-sen'-na Po'-rus Pos'-i-do'-ni-us Præ'-tor Prex-as'-pes (eez) Pri'-am Pris'-cus Pro-co'-pi-us Prom'-a-chus Pro-me'-the-us Pro-pon'-tis Pru'-si-as Psam-men'-i-tus Psam-met'-i-chus Psam-men'-u- this Psyl'-li Ptol'-e-mæ'-is [Tol'-e-my] Ptol-e-mæ'-us Pub'-li-us Pu'-nic Pu-te'-o-li Pyd'-na Pyg-ma'-li-on Py'-læ Py-re'-ne Pyr'-rhus Py-thag'-o-ras Pyth'-as Pyth'-i-as	S Sa-ba'-co Sa-gun'-tum Sä'-ite (Sah'-ite) Sal'-a-mis Sal'-lust Sam'-nite Sam'-ni-um Sa'-mos San'-cho-ni-a'- thon Sau-dœ'-nis Sans'-crit Sar'-a-cens Sar'-a-cus Sar'-da-na-pa'-lus Sar-din'-i-a Sar-ma'-ti-ans Sas'-san Sas-san'-i-dæ Sat-ta-gyd'-i-an Sat'-urn Sat'-ur-ni'-nus Sau-rom'-a-tæ Scæv'-o-la Scip'-i-o Sco'-pas Seri-bo'-ni-a Scyth'-i-a Sey-thop'-o-lis Se-ba'-co Seb-en-ny'-tus Seg'-i-mer Sel-eu'-ci-a Sel-eu'-ci-dæ Sel-eu'-cids Sel-la'-si-a Se-lym'-bri-a Se-mir'-a-mis Sem-pro'-ni-us Sen'-o-nes (eez) Sen-ti'-num Sep-tim'-i-us Sep-tu-a-gint Se-ra'-pis Ser'-gi-us Ser-to'-ri-us Ser'-vi-us Se-sos'-tris Ses'-ti-us Ses'-tos Se-ve'-rus Sex'-ti-a Sex-ti'-lis Sex-til'-i-us Sex'-tus She'-shonk Sic'-u-lus Sic'-y-on (Sish'-i-on) Si-de'-tes (eez) Si-do'-ni-ans Si-gæ'-um	T Tac'-i-tus Ta-ges (eez) Ta'-nis Tar'-chun (Tar'-koon) Ta-ren'-tum Tar-quin'-i-i Tar-quin'-i-us Tar-tes'-sus Tau'-rus Tem-en-bar Ten'-e-dos Ten'-nes (eez) Te-ren'-ti-us Ter'-ence Teu'-cer Teu'-eri Teu'-ta Teu-tæ'-us Teu'-tons Tha'-les (eez) Tha-les'-tris Thap'-sa-cus Thap'-sus Tha'-sos Tha'-las-so e'-ra- cy The-mis'-to-cles (eez) The-oc'-ri-tus The'-ra Ther-mo'-don Ther-mop'-y-læ The'-se-us Thes'-pis Thes-sa'-li-a Thin-a'-us Thoth Thoth'-mes (eez) Thra'-ce Thra'-ci-an	U U-lys'-ses Um'-bri-an U'-ra-nus U'-ti-ca V Vad'-i-mo'-ni-an Va-le'-ri-us Ve'-i-i (Ve'-yi) Ven'-e-ti Ven-tid'-i-us Ve'-nus — U'-ra- ni-a Ve-ro'-na Ves-pa'-si-an Ve-su'-vi-us Vik'-ra-ma-dit'- ya Vip-sa'-ni-us Vir-gin'-i-a Vul'-can X Xan-thip'-pus Xen'-o-pho-n Xerx'-es (Zerk'-zeez) Xu'-thus Z Za-cyn'-thus Zad'-ra-car'-ta Za-leu'-cus Zat'-i-a'-dras Zar'-zis Ze-i'-las Ze'-no Ze-ux'-is Zop'-y-rus Zo-ro-as'-ter Zend — A-ves'-tæ
O O'-chus Oc-ta'-vi-a Oc-ta-vi-a'-nus Oc-ta-vi-us O-des'-sus Od-rys'-i-an OEd'-i-pus O-no'-tri-ans O-no'-tri-a O-no'-trus O-lym'-pi-ads O-lym'-pi-as O-lym'-pic O-ma'-nes (eez)	Phid'-i-as Phil'-a-del'-phus Phi'-læ Phil'-e-tæ'-rus Phi-lip'-pi Phi'-lip Phil'-o-me'-tor Phi-lup'-a-tor Phil'-o-pœ'-men Phi-lo'-tas Pho-cæ'-an Pho-ci'-an Pho-ci-on Phœ-nic'-i-an Phra-or'-tes (eez)	Q Quæ-s-to'-res (eez) Quinc-til'-is Quin-ti'-lis Quin-til'-i-us Qui-ri'-nus Qui-ri'-tes (eez) R Ra-am'-ses Ram'-a-se'-um Ras'-e-næ Rau'-dine Reg'-ma Reg'-u-lus			

PRONOUNCING VOCABULARY OF MODERN GEOGRAPHICAL NAMES.

A'-bu-ry	Cor'-inth	Lux'-or
Ad'-ri-at'-ic	Cre'te, The modern Can'-di-a	Ma'-gra (<i>Mah'-gra</i>)
Af'-ghan'-is-tan' (<i>Ahf'-gahn'-is-tah'n</i>)	Cum'-ber-land	Mal'-a-bar
Ah'-ri-man	Cym'-ry (<i>Kim'-ry</i>)	Ma-lay'
Aix (<i>Akes</i>)	Cyp'-ri-an (<i>Sip'-re-an</i>)	Man-din'-go
Ak'-ker-kuf (<i>Ak'-ker-koof</i>)	Dam'-i-et'-ta	Mar'-mo-ra
Al-ge-zi'-ras (<i>Al-je-zee'-ras</i>)	Dan'-ube	Mar-seilles' (<i>Mar-saylz</i>)
Al-giers' (<i>Al-jeerz</i>)	Dar'-da-nelles' (<i>Dar'-da-nelz</i>)	Me-di'-net-el—Fayoom' (<i>Me-dee'-net-el-</i> <i>ly-oom'</i>)
Al-sace' (<i>Ahl'-sahss'</i>)	Den'-mark	Me-di'-net—Abou (<i>Me-dee'-net—A-booo'</i>)
A-mu' (<i>A-moo</i>)	Det'-mold (<i>German, Det'-molt</i>)	Med'-i-ter-ra'-ne-an
An'-da-lu'-si-a (<i>Ahn'-dah-lu'-shi-a</i>)	Drave	Me'-tra-hen'-ny
An'-gle-sea	Du-raz'-zo (<i>Doo-rah't'-so</i>)	Min-gre'-li-ans
Ap'-en-nines	E'-bro (<i>Spanish, Ay'-bro</i>)	Mod-e-na
Ar'-a-rat	El-boorz'	Mo-ham'-med-an
A'-sen	El-e-phan'-tine	Mo-roc'-co
As-sam'	Eu-phra'-tes (<i>Yoo-fray'-teez</i>)	No-va'-ra (<i>No-vah'-rah</i>)
Ath'-ens	Eux'-ine (<i>Yoox'-in</i>)	Ny-an'-za—Al'-bert
Aus-tra'-li-an	Fez or Fas	Ny-an'-za—Vic-to'-ri-a
Ax'-um (<i>Ahk'-soom'</i>)	Fou-lah (<i>Foo'-lah</i>)	Nu'-bi-a
Az'-of, or Az'-ov	Fy-oum'	Ooz'-bek' or Uz'-bek'
Bag-dad' (<i>Bagh-dahd'</i>)	Ga-lie'-i-a (<i>Ga-lish'-e-a</i>)	Or-muzd'
Ba-gra-te-on' (<i>Bah-grah-te-on'</i>)	Gua-dal-qui-vir' (<i>Hwah-dahl-ke-veer'</i>)	Pat'-a-go'-ni-a
Bah-rein' (<i>Bah-rane'</i>)	Geor'-gi-ans	Pro'-vence (<i>Pro'-vonss'</i>)
Bahr-el—Yus'-suf (<i>Bahr-el—Yooos'-soof</i>)	Gi-bral'-ter (<i>Spanish, He-brahl-tar'</i>)	Quim-per (<i>Kan'-per'</i>)
Ba'-ken-phtha'	Guth'-ons	Re'-no
Balkh (<i>Bahlk</i>)	Had-ra-maut'	Ro-set'-ta
Bar'-ba-ry	Hel'-les-pont	Rus-si-a (<i>Rush'-e-a</i>)
Bar-sip'-pa	Her-at (<i>Her-ah't'</i>)	Sa-ha'-ra (<i>Sa-hah'-ra</i>)
Ba-va'-ri-a	Hin'-doo—Koosh	Sai'-da (<i>Sy'-dah</i>)
Bed'-ou-in (<i>Bed'-o-ween</i>)	Hin-do-stan' (<i>Hin-do-stahn'</i>)	Sam'-ar-cand'
Be-his'-tun (<i>Be-his'-toon</i>)	Hin'-du (<i>Hin'-doo</i>)	Sar-te'-na (<i>Sar-tay'-nah</i>)
Bey'-root (<i>Bi'-root or Bay'-root</i>)	Ho'-ma	Scan'-din-a'-vi-a
Bil-ed-ul-ger-id (<i>Bil'-ed-ool-ger-ee'd'</i>)	Hos-sein'	Seine (<i>Sayne</i>)
Bo-he'-mi-a	Hu Ca-darn'	Se'-is-tan' (<i>Say'-is-tahn'</i>)
Bo-kha'-ra (<i>Bo-kah'-rah</i>)	Hu'-leh	Sen'-na'-ar (<i>Sen'-nar'</i>)
Bo-log'-na (<i>Bo-lone'-yah</i>)	Hun'-ga-ry (<i>Hung'-ga-ri</i>)	Se-vas'-to-pol or Se-bas'-to-pol
Bo-lor'	Ib-ra-him' (<i>Ib-rah-heem'</i>)	Shen'-dy
Bos'-po-rus or Bos'-pho-rus	I-rak A-ra-bi (<i>E-rahk' Ahr'-a-bee</i>)	Si-am' (<i>Se'-am'</i>)
Bos'-jes-man	I-ran' (<i>E-rah'n'</i>)	Sic'-i-ly
Bres'-ci-a (<i>Bresh'-e-a'</i>)	Is'-chi-a (<i>Is'-ke-a</i>)	Sou'-dan' (<i>Soo'-dahn'</i>)
Bad-akh-shan' (<i>Bad'-ak-shahn'</i>)	Is'-kus	Stone-henge'
Bul-ga'-ri-a (<i>Bool-ga'-ri-a</i>)	Kar'-nac or Car'-nac	Sua'-bi-a (<i>Swa'-bi-a</i>)
Bur-gun'-di-an	Kar'-nak (<i>Kahr'-nahk</i>)	Sut'-lej
Bur-gun-dy	Kur'-neh (<i>Koor'-neh</i>)	Ta-caz'-ze (<i>Tah-kaht'-sa</i>)
Bur'-mah	Kaut'-sir	Ta'-ran-to (<i>Tah'-rahn-to</i>)
Ca-bul' (<i>Ca-bool'</i>)	Ka-di'-sha (<i>Ka-dee'-shah</i>)	Ter'-radi O-tran'-to (<i>Ter'-radec O'-tran'-</i> <i>to</i>)
Ca'-diz (<i>Cay'-diz</i>)	Kes'-wick	Thebes (<i>Thcebz</i>)
Cag-li-a-ri (<i>Kahl'-yah-re</i>)	Kha-bur (<i>Kah-boor'</i>)	Thib'-et, or Tib'et
Cam'-brai (<i>Kahm'-bray'</i>)	Khar-toum' (<i>Kar-toom'</i>)	Ti'-gris
Cam'-bri-a	Khu-sis-tan' (<i>Koo-zis-tahn'</i>)	Tor'-re a Ma're (<i>Tor'-ra ah Mah'-ra</i>)
Can-da-har'	Kirg'-hiz (<i>Kir'-heez</i>)	Treb'-i-zond'
Ca-rin'-thi-a (<i>German, Kern'-ten</i>)	Kiz'-il Ir'-mak (<i>Turkish, Kiz'-il Eer-</i> <i>makh'</i>)	Tu-is'-co
Car-pa'-thi-an	Kla'-gen-furth (<i>German, Klah'-gen-</i> <i>foort</i>)	Tur'-co-mans (<i>Toor'-ko-mans</i>)
Car'-ta-ge'-na (<i>Kar-ta-jee'-na</i>)	Koon-dooz'	Tyre
Ceph'-a lo'-ni-a (<i>Greek, Kef-ah-lo-nee'-</i> <i>ah</i>)	Kur (<i>Koor</i>)	U'-kra-ine (<i>Yoo'-krane</i>)
Ce-pra'-no (<i>Chay-prah'-no</i>)	Kur-dis-tan' (<i>Koor-dis-tahn'</i>)	Var'-na
Charle-magne (<i>Sharl-ma'in</i>)	Kor-do-fan (<i>Kor-do-fahn'</i>)	Vos-ges (<i>Vohzh</i>)
Cir-cas'-si-a (<i>Ser-kash'-e-a</i>)	La-ca'-sa Lesg'-hi'-ans	Wal-la'-chi-a (<i>Wol-lay'-ki-a</i>)
Chi-nese'	Li-vo'-ni-a (<i>German, Leef'-lahnt</i>)	War'-ka
Co-im'-bra (<i>Ko-eem'-brah</i>)	Lom'-bar-dy	Yen'-i-se'-e (<i>Yen'-e-say'-e</i>)
Con-stan-ti'-na (<i>Kon-stahn-tee'-nah</i>)	Lor-raine' (<i>Lor-rane'</i>)	Zea'-land (<i>Zee'-land</i>)
Con-stan-ti-no'-ple	Lu-sa'-ti-a (<i>Lu-sa-she-a</i>)	
Cor-fu' (<i>Kor-foo'</i>)		

THE SKYLARK'S SONG.

Winged voice to tell the skies of earth,
 Dear earth-born lark, sing on, sing clear,
 Sing into heaven that she may hear;
 Sing what thou wilt so she but know
 Thine ecstacy of summer mirth,
 And think, "'Tis from the world below."

Instant old wont returns fresh brought,
 And her desire goes seeking me,
 For whom her whole world used to be
 And all my world for sake of her;
 She cannot think an earth-ward thought
 That shall not seem my messenger

She will be glad for love, and smile,
 Saying, "Thank God for joy like ours,"
 Saying, "There comes the kind home hours:
 His work day will be sped ere long,
 That keeps him hence this little while."
 Sing, lark, until she know thy song.

Sing of the earth, but sing no care,
 Sing thine own measureless content;
 She will remember what it meant;
 Grievs are too base, but, carolling thus,
 Thou with thy joy may'st reach her there,
 And she joy too remembering us.

THE SPECTATOR.

This name belongs in literary history to a series of essays published on Saturdays in London, and constituting thus a sort of periodical. Addison was the chief writer, though Sir Richard Steele was an almost equally important contributor, and there were besides these a considerable number of coadjutors of less fame. Steele is really entitled to a large share of the credit of the undertaking. He had previously published the "Tatler" out of which the greater "Spectator" grew. Steele, too, originally sketched the figure of Sir Roger de Coverley, of which Addison afterwards took possession by the right of the stronger, and made so much. There is a very good selection in a single volume from the "Spectator" edited by Mr. Thomas Arnold, and issued by the famous "Clarendon Press." The whole number of papers included in the series as originally published was 555. They make a publication of considerable bulk.

We represent Steele's part in the "Spectator" by that paper wherein he sketches the various members of the imaginary club in which one gentleman was supposed to be a chiefly silent *spectator*, whence the name of the series. Sir Roger de Coverley we further introduce to our readers by giving them Addison's account of the "Spectator's" visit in Sir Roger's company to Vauxhall Gardens. Addison again shall furnish "The Vision of Mirzah," an old acquaintance this, no doubt, to some adult readers, but not the less welcome for that. The two others are also from the hand of Addison.

No. 2. *The Club*;—Sir Roger de Coverley, the Templar, Sir Andrew Freeport, Captain Sentry, Will Honeycomb, the Clergyman, the Spectator.

Ast alii sex
Et plures uno conclamant ore . . .
Juv. Sat. vii. 167.

Six more at least join their consenting voice.

The first of our society is a gentleman of Worcestershire, of ancient descent, a baronet, his name Sir Roger de Coverley. His great grandfather was inventor of that famous country-dance which is called after him. All who know that shire are very well acquainted with the parts and merits of Sir Roger. He is a gentleman that is very singular in his behavior, but his singularities proceed from his good sense, and are contradictions to the manners of the world, only as he thinks the world is in the wrong. However, this humor creates him no enemies, for he does nothing with sourness or obstinacy; and his being unconfined to modes and forms, makes him but the readier and more capable to please and oblige all who know him. When he is in town, he lives in Soho Square. It is said, he keeps himself a bachelor, by reason he was crossed in love by a perverse beautiful widow of the next county to him. Before this disappointment, Sir Roger was what you call a fine gentleman, had often supped with my Lord Rochester and Sir George Etherege, fought a duel upon his first coming to town, and kicked Bully Dawson in a public coffeehouse, for calling him youngster. But, being ill used by the above mentioned widow, he was very serious for a year and a half; and though, his temper being naturally jovial, he at last got over it, he grew careless of himself, and never dressed afterwards. He continues to wear a coat and doublet of the same cut, that were in fashion at the time of his repulse, which, in his merry humors, he tells us, has been in and out twelve times since he first wore it. He is now in his fifty-sixth year, cheerful, gay, and hearty; keeps a good house both in town and country; a great lover of mankind; but there is such a mirthful cast in his behavior, that he is rather beloved than esteemed. His tenants grow rich, his servants look satisfied, all the young women pro-

fess love to him, and the young men are glad of his company; when he comes into a house, he calls the servants by their names, and talks all the way up stairs to a visit. I must not omit, that Sir Roger is a justice, of the *quorum*; that he fills the chair at a quarter-session with great abilities, and three months ago, gained universal applause, by explaining a passage in the game-act.

The gentleman next in esteem and authority among us, is another bachelor, who is a member of the Inner Temple; a man of great probity, wit, and understanding; but he has chosen his place of residence rather to obey the direction of an old humorous father, than in pursuit of his own inclinations. He was placed there to study the laws of the land, and is the most learned of any of the house in those of the stage. Aristotle and Longinus are much better understood by him than Littleton or Coke. The father sends up, every post, questions relating to marriage-articles, leases, and tenures, in the neighborhood; all which questions he agrees with an attorney to answer and take care of in the lump. He is studying the passions themselves, when he should be inquiring into the debates among men which arise from them. He knows the argument of each of the orations of Demosthenes and Tully; but not one case in the reports of our own courts. No one ever took him for a fool, but none, except his intimate friends, know he has a great deal of wit. This turn makes him at once both disinterested and agreeable; as few of his thoughts are drawn from business, they are most of them fit for conversation. His taste of books is a little too just for the age he lives in; he has read all, but approves of very few. His familiarity with the customs, manners, actions, and writings of the ancients, makes him a very delicate observer of what occurs to him in the present world. He is an excellent critic, and the time of the play is his hour of business; exactly at five he passes through New Inn, crosses through Russell Court, and takes a turn at Wills', till the play begins; he has his shoes rubbed, and his periwig powdered at the barber's as you go into the Rose. It is for the good of the audience when he is at a play; for the actors have an ambition to please him.

The person of next consideration is Sir Andrew Freeport, a merchant of great eminence in the city of London. A person of indefatigable industry, strong reason, and great experience. His notions of trade are noble and generous, and (as every rich man has usually some sly way of jesting, which would make no great figure were he not a rich man) he calls the sea the British Common. He is acquainted with commerce in all its parts, and will tell you that it is a stupid and barbarous way to extend dominion by arms, for true power is to be got by arts and industry. He will often argue, that if this part of our trade were well cultivated, we should gain from one nation,—and if another, from another. I have heard him prove, that diligence makes more lasting acquisitions than valor, and that sloth has ruined more nations than the sword. He abounds in several frugal maxims, amongst which the greatest favorite is, 'A penny saved is a penny got.' A general trader of good sense is pleasanter company than a general scholar; and Sir Andrew having a natural unaffected eloquence, the perspicuity of his discourse gives the same pleasure that wit would in another man. He has made his fortunes himself; and says that England may be richer than other kingdoms, by as plain methods as he himself is richer than other men; though at the same time I can say this of him, that there is not a point in the compass but blows home a ship in which he is an owner.

Next to Sir Andrew in the club-room sits Captain Sentry, a gentleman of great courage, good understanding, but invincible modesty. He is one of those that deserve very well, but are very awkward at putting their talents within the observation of such as should take notice of them. He was some

years a captain, and behaved himself with great gallantry in several engagements, and at several sieges; but having a small estate of his own, and being next heir to Sir Roger, he has quitted a way of life, in which no man can rise suitably to his merit, who is not something of a courtier as well as a soldier. I have heard him often lament, that in a profession where merit is placed in so conspicuous a view, impudence should get the better of modesty. When he has talked to this purpose, I never heard him make a sour expression, but frankly confess that he left the world, because he was not fit for it. A strict honesty and an even regular behavior are in themselves obstacles to him that must press through crowds, who endeavor at the same end with himself, the favor of a commander. He will, however, in his way of talk, excuse generals for not disposing according to men's desert, or inquiring into it: for, says he, that great man who has a mind to help me, has as many to break through to come at me, as I have to come at him: therefore, he will conclude, that the man who would make a figure, especially in a military way, must get over all false modesty, and assist his patron against the importunity of other pretenders, by a proper assurance in his own vindication. He says, it is a civil cowardice to be backward in asserting what you ought to expect, as it is a military fear to be slow in attacking when it is your duty. With this candor does the gentleman speak of himself and others. The same frankness runs through all his conversation. The military part of his life has furnished him with many adventures, in the relation of which he is very agreeable to the company; for he is never over-bearing, though accustomed to command men in the utmost degree below him; nor ever too obsequious, from an habit of obeying men highly above him.

But that our society may not appear a set of humorists, unacquainted with the gallantries and pleasures of the age, we have among us the gallant Will Honeycomb, a gentleman who, according to his years, should be in the decline of his life, but, having ever been very careful of his person, and always had a very easy fortune, time has made but a very little impression, either by wrinkles on his forehead, or traces in his brain. His person is well turned, of a good height. He is very ready at that sort of discourse with which men usually entertain women. He has all his life dressed very well, and remembers habits as others do men. He can smile when one speaks to him, and laughs easily. He knows the history of every mode, and can inform you from what Frenchwoman our wives and daughters had this manner of curling their hair, that way of placing their hoods; and whose vanity to shew her foot made that part of the dress so short in such a year. In a word, all his conversation and knowledge have been in the female world: as other men of his age will take notice to you what such a minister said on such and such an occasion, he will tell you, when the Duke of Monmouth danced at court, such a woman was then smitten, another was taken with him at the head of his troop in the Park. For all these important relations, he has ever about the same time received a kind glance or a blow of a fan from some celebrated beauty, mother of the present Lord Such-a-one.

This way of talking of his very much enlivens the conversation, among us of a more sedate turn; and I find there is not one of the company, but myself, who rarely speak at all, but speaks of him as of that sort of man who is usually called a well-bred fine gentleman. To conclude his character, where women are not concerned, he is an honest worthy man.

I cannot tell whether I am to account him whom I am next to speak of, as one of our company; for he visits us but seldom, but when he does, it adds to every man else a new enjoyment of himself. He is a clergyman, a very philosophic man, of general learning, great sanctity of life, and

the most exact good breeding. He has the misfortune to be of a very weak constitution; and consequently cannot accept of such cares and business as preferments in his function would oblige him to; he is therefore among divines what a chamber councillor is among lawyers. The probity of his mind, and the integrity of his life, create him followers, as being eloquent or loud advances others. He seldom introduces the subject he speaks upon; but we are so far gone in years that he observes, when he is among us, an earnestness to have him fall on some divine topic, which he always treats with much authority, as one who has no interests in this world, as one who is hastening to the object of all his wishes, and conceives hope from his decays and infirmities. These are my ordinary companions.—R.

No. 383. *Sir Roger and the Spectator go by water to Vauxhall Gardens.*

Criminibus debent hortos.

Juv. Sat. i. 75.

As I was sitting in my chamber, and thinking on a subject for my next *Spectator*, I heard two or three irregular bounces at my landlady's door, and upon the opening of it, a loud cheerful voice inquiring whether the philosopher was at home. The child who went to the door answered very innocently, that he did not lodge there. I immediately recollected that it was my good friend Sir Roger's voice; and that I had promised to go with him on the water to Spring-garden, in case it proved a good evening. The knight put me in mind of my promise from the bottom of the staircase, but told me that if I was speculating, he would stay below till I had done. Upon my coming down, I found all the children of the family got about my old friend, and my landlady herself, who is a notable prating gossip, engaged in a conference with him: being mightily pleased with his stroking her little boy upon the head, and bidding him be a good child and mind his book.

We were no sooner come to the Temple-stairs, but we were surrounded with a crowd of water-men, offering us their respective services. Sir Roger, after having looked about him very attentively, spied one with a wooden leg, and immediately gave him orders to get his boat ready. As we were walking towards it, 'You must know,' says Sir Roger, 'I never make use of anybody to row me, that has not either lost a leg or an arm. I would rather bate him a few strokes of his oar than not employ an honest man that has been wounded in the Queen's service. If I was a lord or a bishop, and kept a barge, I would not put a fellow in my livery that had not a wooden leg.'

My old friend, after having seated himself and trimmed the boat with his coachman, who, being a very sober man, always serves for ballast on these occasions, we made the best of our way for Vauxhall. Sir Roger obliged the waterman to give us the history of his right leg, and hearing that he had left it at La Hogue, with many particulars which passed in that glorious action, the knight, in the triumph of his heart, made several reflexions on the greatness of the British nation; as, that one Englishman could beat three Frenchmen; that we could never be in danger of popery so long as we took care of our fleet; that the Thames was the noblest river in Europe; that London bridge was a greater piece of work than any of the seven wonders of the world; with many other honest prejudices which naturally cleave to the heart of a true Englishman.

After some short pause, the old knight, turning about his head twice or thrice, to take a survey of this great metropolis, bid me observe how thick the city was set with churches, and that there was scarce a single steeple on this side Temple-bar. 'A most heathenish sight!' says Sir Roger: 'There is no religion at this end of the town. The fifty new churches will very much mend the prospect: but church-work is slow, church-work is slow.'

I do not remember I have anywhere mentioned, in Sir Roger's character, his custom of saluting everybody that passes by him with a good-morrow or a good-night. This the old man does out of the overflowings of his humanity, though at the same time it renders him so popular among all his country neighbors, that it is thought to have gone a good way in making him once or twice knight of the shire. He cannot forbear this exercise of benevolence even in town when he meets with any one in his morning or evening walk. It broke from him to several boats that passed by upon the water; but to the knight's great surprise, as he gave the good-night to two or three young fellows a little before our landing, one of them, instead of returning the civility, asked us, what queer old put we had in the boat, and whether he was not ashamed to go a wenching at his years? with a great deal of the like Thames ribaldry. Sir Roger seemed a little shocked at first, but at length assuming a face of magistracy, told us, *That if he were a Middlesex justice, he would make such vagrants know that her Majesty's subjects were no more to be abused by water than by land.*

We were now arrived at Spring-garden, which is exquisitely pleasant at this time of the year. When I considered the fragrant of the walks and bowers, with the choirs of birds that sung upon the trees, and the loose tribe of people that walked under the shades, I could not but look upon the place as a kind of Mahometan paradise. Sir Roger told me it put him in mind of a little coppice by his house in the country, which his chaplain used to call an aviary of nightingales. 'You must understand,' says the knight, 'there is nothing in the world that pleases a man in love so much as your nightingale!' Ah, Mr. Spectator! the many moonlight nights that I have walked by myself and thought on the widow by the music of the nightingale? He here fetched a deep sigh, and was falling into a fit of musing, when a mask, who came behind him, gave him a gentle tap upon the shoulder, and asked him if he would drink a bottle of mead with her? But the knight being startled at so unexpected a familiarity, and displeased to be interrupted in his thoughts of the widow, told her, *She was a wanton baggage*, and bid her go about her business.

We concluded our walk with a glass of Burton ale, and a slice of hung beef. When we had done eating ourselves, the knight called a waiter to him, and bid him carry the remainder to the waterman that had but one leg. I perceived the fellow stared upon him at the oddness of the message, and was going to be saucy; upon which I ratified the knight's commands with a peremptory look.

As we were going out of the garden, my old friend thinking himself obliged, as a member of the *quorum*, to animadvert upon the morals of the place, told the mistress of the house, who sat at the bar, that he should be a better customer to her garden, if there were more nightingales, and fewer improper persons.—L.

[As year followed year, Addison seems to have felt the maintenance of the *Spectator*, unexampled as had been its success, an increasing burden, and to have cast about for the means of handsomely bringing it to a close. One obvious expedient was to kill off, or otherwise dispose of, the members of the Club. We find mention made accordingly, in No. 513, of the Clergyman as lying on his death-bed, and four numbers later the incomparable Sir Roger himself is made to succumb to fate. On the whole, Addison's management of the character had been little interfered with by the other contributors. In a paper (No. 174), probably written by Steele, the knight holds an entertaining argument with Sir Andrew Freeport on the merits of trade; and in one by Budgell (No. 359), he is made to discourse on *beards* in a style neither edifying nor witty. A slight mention of him occurs in No. 359. But about a month after the appearance of Addison's paper, just printed, describing Sir Roger's visit to Vauxhall, Steele introduced him (No. 410) as the hero of a questionable and unseemly adventure, in which the reader is presented with the disa-

greeable alternative of considering the poor old knight either as a knave or a fool. He is described as falling in with a girl called Sukeey in the Temple cloisters, with whose appearance and manners he is so much taken that he gives her a dinner at a tavern, invites her to come to his lodgings, and promises that if she comes down into the country she shall be encouraged. This made Addison very angry; he is said to have had a sharp altercation with Steele, and he resolved to send the darling of his imagination to the land where the "wicked cease from troubling," and no rude hand could mar the sweet image of simplicity and goodness which he desired should be the final result, in the minds of thousands of readers, of the contemplation of Sir Roger's character.



No. 159. *The Vision of Mirzah.*

Omnem, quæ nunc obducta tuenti
Mortales hebetat visus tibi, et humida circum
Caligat, nubem eripiam.—VIRG. *Æn.* 2. 64.

When I was at Grand Cairo, I picked up several oriental manuscripts, which I have still by me. Among others I met with one entitled *The Visions of Mirzah*, which I have read over with great pleasure. I intend to give it to the public when I have no other entertainment for them, and shall begin with the first vision, which I have translated word for word as follows:

'On the fifth day of the moon, which, according to the custom of my forefathers, I always kept holy, after having washed myself, and offered up my morning devotions, I ascended the high hills of Bagdat, in order to pass the rest of the day in meditation and prayer. As I was here airing myself on the tops of the mountains, I fell into a profound contemplation on the vanity of human life; and passing from one thought to another, 'Surely,' said I, 'man is but a shadow, and life a dream.' Whilst I was thus musing, I cast my eyes towards the summit of a rock that was not far from me, where I discovered one in the habit of a shepherd, with a little musical instrument in his hand. As I looked upon him, he applied it to his lips, and began to play upon it. The sound of it was exceeding sweet, and wrought into a variety of tunes that were inexpressibly melodious, and altogether different from anything I had ever heard: they put me in mind of those heavenly airs that are played to the departed souls of good men upon their first arrival in Paradise, to wear out the impressions of the last agonies, and qualify them for the pleasures of that happy place. My heart melted away in secret raptures.

'I had been often told that the rock before me was the haunt of a genius, and that several had been entertained with music who had passed by it, but never heard that the musician had before made himself visible. When he had raised my thoughts by those transporting airs which he played, to taste the pleasures of his conversation, as I looked upon him like one astonished, he beckoned to me, and by the waving of his hand directed me to approach the place where he sat. I drew near with that reverence which is due to a superior nature; and as my heart was entirely subdued by the captivating strains I had heard, I fell down at his feet and wept. The genius smiled upon me with a look of compassion and affability that familiarized him to my imagination, and at once dispelled all the fears and apprehensions with which I approached him. He lifted me from the ground, and taking me by the hand, 'Mirzah,' said he, 'I have heard thee in thy soliloquies; follow me.'

'He then led me to the highest pinnacle of the rock, and placing me on the top of it, 'Cast thy eyes eastward,' said he 'and tell me what thou seest.' 'I see,' said I, 'a huge valley, and a prodigious tide of water rolling through it.' 'The valley that thou seest,' said he, 'is the vale of misery, and the tide of water that thou seest is part of the great tide of eternity.' 'What is the reason,' said I, 'that the tide I see rises out of a thick mist at one end, and again loses itself in a

thick mist at the other?' 'What thou seest,' said he, 'is that portion of eternity which is called time, measured out by the sun, and reaching from the beginning of the world to its consummation.' Examine now,' said he, 'this sea that is thus bounded with darkness at both ends, and tell me what thou discoverest in it.' 'I see a bridge,' said I, 'standing in the midst of the tide.' 'That bridge thou seest,' said he, 'is human life: consider it attentively.' Upon a more leisurely survey of it, I found that it consisted of threescore and ten entire arches, with several broken arches, which, added to those that were entire, made up the number about an hundred. As I was counting the arches, the genius told me that this bridge consisted at first of a thousand arches; but that a great flood swept away the rest, and left the bridge in the ruinous condition I now beheld it. 'But tell me further,' said he, 'what thou discoverest on it.' 'I see multitudes of people passing over it,' said I, 'and a black cloud hanging on each end of it.' As I looked more attentively, I saw several of the passengers dropping through the bridge, into the great tide that flowed underneath it; and upon farther examination, perceived there were innumerable trap-doors that lay concealed in the bridge, which the passengers no sooner trod upon, but they fell through into the tide, and immediately disappeared. These hidden pit-falls were set very thick at the entrance of the bridge, so that throngs of people no sooner broke through the cloud, but many of them fell into them. They grew thinner towards the middle, but multiplied and lay closer together towards the end of the arches that were entire.

'There were indeed some persons, but their number was very small, that continued a kind of hobbling march on the broken arches, but fell through one after another, being quite tired and spent with so long a walk.

'I passed some time in the contemplation of this wonderful structure, and the great variety of objects which it presented. My heart was filled with a deep melancholy to see several dropping unexpectedly in the midst of mirth and jollity, and catching at every thing that stood by them to save themselves. Some were looking up towards the heavens in a thoughtful posture, and in the midst of a speculation stumbled and fell out of sight. Multitudes were very busy in the pursuit of bubbles that glittered in their eyes and danced before them, but often, when they thought themselves within the reach of them, their footing failed, and down they sunk. In this confusion of objects, I observed some with scimitars in their hands, and others with pill-boxes, who ran to and fro upon the bridge, thrusting several persons on trap-doors which did not seem to lie in their way, and which they might have escaped had they not been thus forced upon them.

'The genius, seeing me indulge myself in this melancholy prospect, told me I had dwelt long enough upon it; 'Take thine eyes off the bridge,' said he, 'and tell me if thou yet seest anything thou dost not comprehend.' Upon looking up, 'What mean,' said I 'those great flights of birds that are perpetually hovering about the bridge, and settling upon it from time to time? I see vultures, harpies, ravens, cormorants, and among many other feathered creatures several little winged boys, that perch in great numbers upon the middle arches.' 'These,' said the genius, 'are envy, avarice, superstition, despair, love, with the like cares and passions that infest human life.'

'I here fetched a deep sigh; 'Alas,' said I, 'man was made in vain! how is he given away to misery and mortality! tortured in life, and swallowed up in death!' The genius, being moved with compassion towards me, bid me quit so uncomfortable a prospect. 'Look no more,' said he, 'on man in the first stage of his existence, in his setting out for eternity; but cast thine eye on that thick mist into which the tide bears the several generations of mortals that fall

into it.' I directed my sight as I was ordered, and (whether or no the good genius strengthened it with a supernatural force, or dissipated part of the mist that was before too thick for the eye to penetrate) I saw the valley opening at the further end, and spreading forth into an immense ocean, that had a huge rock of adamant running through the midst of it, and dividing it into two equal parts. The clouds still rested on one half of it, insomuch that I could discover nothing in it: but the other appeared to me a vast ocean planted with innumerable islands, that were covered with fruits and flowers, and interwoven with a thousand little shinning seas that ran among them. I could see persons dressed in glorious habits, with garlands upon their heads, passing among the trees, lying down by the sides of the fountains, or resting on beds of flowers; and could hear a confused harmony of singing birds, falling waters, human voices, and musical instruments. Gladness grew in me upon the discovery of so delightful a scene. I wished for the wings of an eagle, that I might fly away to those happy seats; but the genius told me that there was no passage to them, except through the gates of death that I saw opening every moment upon the bridge. 'The islands,' said he, 'that lie so fresh and green before thee, and with which the whole face of the ocean appears spotted as far as thou canst see, are more in number than the sands on the sea-shore; there are myriads of islands behind those which thou here discoverest, reaching further than thine eye or even thine imagination can extend itself. These are the mansions of good men after death, who, according to the degree and kinds of virtue in which they excelled, are distributed among these several islands, which abound with pleasures of different kinds and degrees, suitable to the relishes and perfections of those who are settled in them; every island is a paradise accommodated to its respective inhabitants. Are not these, O Mirzah, habitations worth contending for? Does life appear miserable, that gives thee opportunities of earning such a reward? is death to be feared, that will convey thee to so happy an existence? Think not man was made in vain, who has such an eternity reserved for him.' I gazed with inexpressible pleasure on these happy islands. At length, said I, 'Shew me now, I beseech thee, the secrets that lie hid under those dark clouds which cover the ocean on the other side of the rock of adamant.' The genius making me no answer, I turned about to address him a second time, but I found that he had left me; I then turned again to the vision which I had been so long contemplating; but instead of the rolling tide, the arched bridge, and the happy islands, I saw nothing but the long hollow valley of Bagdat, with oxen, sheep, and camels grazing upon the sides of it.'—C.

[The end of the first vision of Mirzah.]

No. 120. *On Instinct; adaptations between animal structure and natural arrangements; affection of animals for their young; reason and instinct contrasted; case of the hen.*

Equidem credo, quia sit divinitus illis Ingenium.

VIRG. Georg. i. 451.

I think their breasts with heav'nly souls inspir'd.

DRYDEN.

My friend Sir Roger is very often merry with me upon my passing so much of my time among his poultry. He has caught me twice or thrice looking after a bird's nest, and several times sitting an hour or two together near an hen and chickens. He tells me he believes I am personally acquainted with every fowl about his house; calls such a particular cock my favorite; and frequently complains that his ducks and geese have more of my company than himself.

I must confess I am infinitely delighted with those speculations of nature which are to be made in a country

life; and as my reading has very much lain among books of natural history, I cannot forbear recollecting upon this occasion the several remarks which I have met with in authors, and comparing them with what falls under my own observation: the arguments for providence drawn from the natural history of animals being in my opinion demonstrative.

The make of every kind of animal is different from that of every other kind; and yet there is not the least turn in the muscles or twist in the fibres of any one, which does not render them more proper for that particular animal's way of life than any other cast or texture of them would have been.

The most violent appetites in all creatures are *lust* and *hunger*: the first is a perpetual call upon them to propagate their kind; the latter to preserve themselves.

It is astonishing to consider the different degrees of care that descend from the parent to the young, so far as is absolutely necessary for the leaving a posterity. Some creatures cast their eggs as chance directs them, and think of them no farther; as insects and several kinds of fish: others, of a nicer frame, find out proper beds to deposit them in, and there leave them; as the serpent, the crocodile, and ostrich: others hatch their eggs and tend the birth, till it is able to shift for itself.

What can we call the principle which directs every different kind of bird to observe a particular plan in the structure of its nest, and directs all the same species to work after the same model? It cannot be *imitation*; for though you hatch a crow under a hen, and never let it see any of the works of its own kind, the nest it makes shall be the same, to the laying of a stick, with all the other nests of the same species. It cannot be *reason*; for were animals endued with it to as great a degree as man, their buildings would be as different as ours, according to the different conveniences that they would propose to themselves.

Is it not remarkable, that the same temper of weather, which raises this genial warmth in animals, should cover the trees with leaves, and the fields with grass, for their security and concealment, and produce such infinite swarms of insects for the support and sustenance of their respective broods?

Is it not wonderful, that the love of the parent should be so violent while it lasts, and that it should last no longer than is necessary for the preservation of the young?

The violence of this natural love is exemplified by a very barbarous experiment: which I shall quote at length, as I find it in an excellent author, and hope my readers will pardon my mentioning such an instance of cruelty, because there is nothing can so effectually shew the strength of that principle in animals of which I am here speaking. 'A person who was well skilled in dissections opened a bitch, and as she lay in the most exquisite tortures, offered her one of her young puppies, which she immediately fell a licking, and for the time seemed insensible of her own pain: on the removal, she kept her eye fixed on it, and began a wailing sort of cry, which seemed rather to proceed from the loss of her young one, than the sense of her own torments.'

But notwithstanding this natural love in brutes is much more violent and intense than in rational creatures, Providence has taken care that it should be no longer troublesome to the parent than it is useful to the young; for so soon as the wants of the latter cease, the mother withdraws her fondness, and leaves them to provide for themselves; and, what is a very remarkable circumstance in this part of instinct, we find that the love of the parent may be lengthened out beyond its usual time, if the preservation of the species requires it; as we may see in birds that drive away their young as soon as they are able to get their livelihood, but continue to feed them if they are tied to the nest, or con-

fined within a cage, or by any other means appear to be out of a condition of supplying their own necessities.

This natural love is not observed in animals to ascend from the young to the parent, which is not at all necessary for the continuance of the species: nor indeed in reasonable creatures does it rise in any proportion, as it spreads itself downwards; for, in all family affection, we find protection granted and favors bestowed are greater motives to love and tenderness, than safety, benefits, or life received.

One would wonder to hear sceptical men disputing for the reason of animals, and telling us it is only our pride and prejudices that will not allow them the use of that faculty.

Reason shews itself in all occurrences of life; whereas the brute makes no discovery of such a talent but in what immediately regards his own preservation, or the continuance of his species. Animals in their generation are wiser than the sons of men; but their wisdom is confined to a few particulars, and lies in a very narrow compass. Take a brute out of his instinct, and you find him wholly deprived of understanding. To use an instance that comes often under observation:

With what caution does the hen provide herself a nest in places unfrequented, and free from noise and disturbance? When she has laid her eggs in such a manner that she can cover them, what care does she take in turning them frequently, that all parts may partake of the vital warmth? When she leaves them to provide for her necessary sustenance, how punctually does she return before they have time to cool, and become incapable of producing an animal? In the summer you see her giving herself greater freedoms, and quitting her care for above two hours together: but in winter, when the rigor of the season would chill the principles of life, and destroy the young one, she grows more assiduous in her attendance, and strays away but half the time. When the birth approaches, with how much nicety and attention does she help the chick to break its prison? Not to take notice of her covering it from the injuries of the weather, providing it proper nourishment, and teaching it to help itself; nor to mention her forsaking the nest, if after the usual time of reckoning the young one does not make its appearance. A chymical operation could not be followed with greater art or diligence, than is seen in the hatching of a chick; though there are many other birds that shew an infinitely greater sagacity in all the forementioned particulars.

But at the same time, the hen, that has all this seeming ingenuity (which is indeed absolutely necessary for the propagation of the species), considered in other respects, is without the least glimmerings of thought or common sense. She mistakes a piece of chalk for an egg, and sits upon it in the same manner: she is insensible of any increase or diminution in the number of those she lays: she does not distinguish between her own and those of another species, when the birth appears of never so different a bird, will cherish it for her own. In all these circumstances, which do not carry an immediate regard to the subsistence of herself or her species, she is a very idiot.

There is not, in my opinion, anything more mysterious in nature than this instinct in animals, which thus rises above reason, and falls infinitely short of it. It cannot be accounted for by any properties in matter, and at the same time works after so odd a manner, that one cannot think it the faculty of an intellectual being. For my own part I look upon it as upon the principle of gravitation in bodies, which is not to be explained by any known qualities inherent in the bodies themselves, nor from any laws of mechanism, but, according to the best notions of the greatest philosophers, is an immediate impression from the first Mover, and the divine energy acting in the creatures.—L

No. 565. *Sun-set; the starry heavens; meditation on the infinity of Created Nature; human limitation; the omnipresence and omniscience of God.*

Deum namque ire per omnes
Terrasque, tractusque maris, cœlumque profundum.
VIRG. Georg. iv. 221.

I was yesterday about sun-set walking in the open fields, till the night insensibly fell upon me. I at first amused myself with all the richness and variety of colors, which appeared in the western parts of heaven: in proportion as they faded away and went out, several stars and planets appeared one after another, till the whole firmament was in a glow. The blueness of the æther was exceedingly heightened and enlivened by the season of the year, and by the rays of all those luminaries that passed through it. The galaxy appeared in its most beautiful white. To complete the scene, the full moon rose at length in that clouded majesty which Milton takes notice of, and opened to the eye a new picture of nature, which was more finely shaded, and disposed among softer lights, than that which the sun had before discovered to us.

As I was surveying the moon walking in her brightness, and taking her progress among the constellations, a thought rose in me which I believe very often perplexes and disturbs men of serious and contemplative natures. David himself fell into it in that reflexion, *When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou art mindful of him? and the son of man that thou regardest him?* In the same manner, when I considered that infinite host of stars, or, to speak more philosophically, of suns, which were then shining upon me, with those innumerable sets of planets or worlds, which were moving round their respective suns; when I still enlarged the idea, and supposed another heaven of suns and worlds rising still above this which we discovered, and these still enlightened by a superior firmament of luminaries, which are planted at so great a distance that they may appear to the inhabitants of the former as the stars to us; in short, whilst I pursued this thought, I could not but reflect on that little insignificant figure which I myself bore amidst the immensity of God's works.

Were the sun, which enlightens this part of the creation, with all the host of planetary worlds that move about him, utterly extinguished and annihilated, they would not be missed, more than a grain of sand upon the sea-shore. The space they possess is so exceedingly little in comparison of the whole, that it would scarce make a blank in the creation. The chasm would be imperceptible to an eye, that could take in the whole compass of nature, and pass from one end of the creation to the other; as it is possible there may be such a sense in ourselves hereafter, or in creatures which are at present more exalted than ourselves. We see many stars by the help of glasses, which we do not discover with our naked eyes; and the finer our telescopes are, the more still are our discoveries. Huygenius carries this thought so far, that he does not think it impossible there may be stars whose light is not yet travelled down to us, since their first creation. There is no question but the universe has certain bounds set to it; but when we consider that it is the work of infinite power, prompted by infinite goodness, with an infinite space to exert itself in, how can our imagination set any bounds to it?

To return therefore to my first thought, I could not but look upon myself with secret horror, as a being that was not worth the smallest regard of one who had so great a work under his care and superintendency. I was afraid of being overlooked amidst the immensity of nature, and lost among that infinite variety of creatures, which in all probability swarm through all these immeasurable regions of matter.

In order to recover myself from this mortifying thought, I considered that it took its rise from those narrow conceptions, which we are apt to entertain of the divine nature. We ourselves cannot attend to many different objects at the same time. If we are careful to inspect some things, we must of course neglect others. This imperfection which we observe in ourselves, is an imperfection that cleaves in some degree to creatures of the highest capacities, as they are creatures, that is, beings of finite and limited natures. The presence of every created being is confined to a certain measure of space, and consequently his observation is stinted to a certain number of objects. The sphere in which we move and act and understand, is of a wider circumference to one creature than another, according as we rise one above another in the scale of existence. But the widest of these our spheres has its circumference. When therefore we reflect on the divine nature, we are so used and accustomed to this imperfection in ourselves, that we cannot forbear in some measure ascribing it to Him in whom there is no shadow of imperfection. Our reason indeed assures us that his attributes are infinite, but the pooriness of our conceptions is such that it cannot forbear setting bounds to everything it contemplates, till our reason comes again to our succour, and throws down all those little prejudices which rise in us unawares, and are natural to the mind of man.

If we consider Him in his omnipresence: His being passes through, actuates, and supports the whole frame of nature. His creation, and every part of it, is full of him. There is nothing he has made, that is either so distant, so little, or so inconsiderable, which he does not essentially inhabit. His substance is within the substance of every being, whether material or immaterial, and as intimately present to it, as that being is to itself. It would be an imperfection in him, were he able to remove out of one place into another, or to withdraw himself from anything he has created, or from any part of that space which is diffused and spread abroad to infinity. In short, to speak of him in the language of the old philosopher, he is a being whose centre is every where, and his circumference no where.

In the second place, he is omniscient as well as omnipresent. His omniscience indeed necessarily and naturally flows from his omnipresence. He cannot but be conscious of every motion that arises in the whole material world, which he thus essentially pervades; and of every thought that is stirring in the intellectual world, to every part of which he is thus intimately united. Several moralists have considered the creation as the temple of God, which he has built with his own hands, and which is filled with his presence. Others have considered infinite space as the receptacle or rather the habitation of the Almighty: but the noblest and most exalted way of considering this infinite space is that of Sir Isaac Newton, who calls it the *sensorium* of the Godhead. Brutes and men have their *sensoriola*, or little *sensoriums*, by which they apprehend the presence, and perceive the actions, of a few objects that lie contiguous to them. Their knowledge and observation turns within a very narrow circle. But as God Almighty cannot but perceive and know every thing in which he resides, infinite space gives room to infinite knowledge, and is, as it were, an organ to omniscience.

Were the soul separate from the body, and with one glance of thought should start beyond the bounds of the creation, should it for millions of years continue its progress through infinite space with the same activity, it would still find itself within the embrace of its Creator, and encompassed round with the immensity of the Godhead. Whilst we are in the body he is not less present with us, because he is concealed from us. 'O that I knew where I might find him!' says Job. 'Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand

where he does work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him.' In short, reason as well as revelation assures us, that he cannot be absent from us, notwithstanding he is undiscovered by us.

In this consideration of God Almighty's omnipresence and omniscience every uncomfortable thought vanishes. He cannot but regard everything that has being, especially such of his creatures who fear they are not regarded by him. He is privy to all their thoughts, and to that anxiety of heart in particular, which is apt to trouble them on this occasion: for as it is impossible he should overlook any of his creatures, so we may be confident that he regards with an eye of mercy those who endeavor to recommend themselves to his notice, and in an unfeigned humility of heart think themselves unworthy that he should be mindful of them.

BURNS.

With many misgivings as to whether we are selecting wisely, we decide to give our readers, for their trial of Burns's quality as poet, his famous poem of "Tam O'Shanter." This is upon the whole, among his longer pieces, the one most truly characteristic of Burns's genius and character. We might have chosen "The Cotter's Saturday Night" instead. This is certainly a far purer and far loftier poem, but, precisely in being such, it is less racy of the author's real self. It is conventional, rather than individual. Taken as a sample of Burns, it would lead readers to expect a different poet from the poet that they would find in Burns, if they should read him indiscriminately or altogether. He has produced some exquisitely pure, tender, beautiful poetry, but it almost seems as if it were always an even chance with him, whether what he began to write would prove chaste and sweet, or the reverse. To use his own language,

"Perhaps it may turn out a sang,
Perhaps turn out a sermon."

He died at thirty-six, still, as in a biography and criticism of him, quite sympathetic and eulogistic enough, Carlyle justly says, essentially a "youth," not yet fairly a man, and, alas, sadly full of the faults of youth, the victim of passions he had never learned to bridle. Poor Burns! By the way, let our readers buy for three cents the American Book Exchange's edition of Carlyle's monograph, and have at the same time a specimen of Carlyle at his best, and a wholesome and generous estimate of Burns. Carlyle wrote his "Burns" before he ceased writing the English language and took to writing Carlylese. It ought to be added that Burns is one of the most distinctly and intensely national of poets. Scotch is he of the Scotch, scarcely to be read by an Englishman or an American without the help of a glossary. We provide a glossary herewith for "Tam O'Shanter." If our readers think that this piece has improprieties in it, let them understand that those improprieties represent Burns, and further that they are mild improprieties compared with others that the random eye would be sure to light upon in the turning of Burns's mingled pages.

TAM O'SHANTER.

A TALE.

Of Brownie and of Bogilie full in this Buke.

GAWIN DOUGLAS.

When chapman billies leave the street,
And drouthy neebors, neebors meet,
As market-days are wearing late,
An' folk begin to tak the gate;
While we sit bousing at the nappy,
An' getting fou and unco happy,
We think na on the lang Scots miles,
The mosses, waters, slaps, and styles,
That lie between us and our hame,
Where sits our sulky sullen dame,
Gathering her brows like gathering storm,
Nursing her wrath to keep it warm.

This truth fand honest Tam o' Shanter,
As he frae Ayr ae night did canter,
(Auld Ayr, wham ne'er a town surpasses,
For honest men and bonie lasses).

O Tam! hadst thou but been sae wise,
As ta'en thy ain wife Kate's advice!
She tauld thee weel thou wast a skellum,

A blethering, blustering, drunken blellum;
That frae November till October,
Ae market-day thou was na sober;
That ilka melder, wi' the miller,
Thou sat as lang as thou had siller;
That ev'ry naig was ca'd a shoe on,
The smith and thee gat roaring fou on;
That at the Lord's house, ev'n on Sunday,
Thou drank wi' Kirton Jean till Monday.
She prophesy'd that, late or soon,
Thou would be found deep drown'd in Doon;
Or catch'd wi' warlocks in the mirk,
By Alloway's auld haunted kirk.

Ah, gentle dames! it gars me greet,
To think how monie counsels sweet,
How mony lengthen'd, sage advices,
The husband frae the wife despises!

But to our tale: Ae market night,
Tam had got plantit unco right;
Fast by an ingle, bleezing finely,
Wi' reaming swats, that drank divinely;
And at his elbow, Souter Johnny,
His ancient, trusty, drouthy crony;
Tam lo'ed him like a vera brither;
They had been fou for weeks tegither.
The night drave on wi' sangs and clatter;
And ay the ale was growing better:
The landlady and Tam grew gracious,
Wi' favours, secret, sweet, and precious:
The souter tauld his queerest stories;
The landlord's laugh was ready chorus:
The storm without might rair and rustle,
Tam did na mind the storm a whistle.

Care, mad to see a man sae happy,
E'en drown'd himsel amang the nappy:
As bees flee hame wi' lades o' treasure,
The minutes wing'd their way wi' pleasure;
Kings may be blest, but Tam was glorious,
O'er a' the ills o' life victorious!

But pleasures are like poppies spread,
You seize the flow'r, its bloom is shed;
Or like the snow-falls in the river,
A moment white—then melts for ever;
Or like the borealis race,
That flit ere you can point their place;
Or like the rainbow's lovely form
Evanishing amid the storm.—
Nae man can tether time or tide;—
The hour approaches Tam maun ride;
That hour, o' night's black arch the key-stane,
That dreary hour he mounts his beast in;
And sic a night he taks the road in,
As ne'er poor sinner was abroad in.

The wind blew as 'twad blawn its last;
The rattling show'rs rose on the blast;
The speedy gleams the darkness swallow'd;
Loud, deep, and lang, the thunder bellow'd:
That night, a child might understand,
The Deil had business on his hand.

Weel mounted on his gray mare, Meg,
A better never lifted leg,
Tam skelpit on thro' dub and mire,
Despising wind, and rain, and fire;
Whiles holding fast his gude blue bonnet;
Whiles crooning o'er some auld Scots sonnet;
Whiles glow'ring round wi' prudent cares,
Lest bogles catch him unawares;
Kirk-Alloway was drawing nigh,
Where ghaists and houlets nightly cry.—

By this time he was cross the ford,
Where in the snaw, the chapman smoor'd;
And past the birks and meikle stane,
Where drunken Charlie brak's neck-bane;
And thro' the whins, and by the cairn,
Where hunters fand the murder'd bairn;
And near the thorn, aboon the well,
Where Mungo's mither hang'd hersel.—
Before him Doon pours all his floods;
The doubling storm roars thro' the woods;
The lightnings flash from pole to pole;
Near and more near the thunders roll:
When, glimmering thro' the groaning trees,
Kirk-Alloway seem'd in a breeze;
Thro' ilka bore the beams were glancing;
And loud resounded mirth and dancing.—

Inspiring bold John Barleycorn!
What dangers thou canst make us scorn!
Wi' tippeny, we fear nae evil;

Wi' usquebae, we'll face the devil!—
 The swats sae ream'd in Tammie's noddle,
 Fair play, he car'd na deils a boddle.
 But Maggie stood right sair astonish'd,
 Till, by the heel and hand admonish'd,
 She ventur'd forward on the light;
 And, vow! Tam saw an unco sight!
 Warlocks and witches in a dance;
 Nae cotillon brent new frae France,
 But hornpipes, jigs, strathspeys, and reels,
 Put life and mettle in their heels.
 A winnock-bunker in the east,
 There sat auld Nick, in shape o' beast;
 A towzie tyke, black, grim, and large,
 To gie them music was his charge:
 He screw'd the pipes and gart them skirl,
 Till roof and rafters a' did dirl.—
 Coffins stood round like open presses,
 That shaw'd the dead in their last dresses;
 And by some devilish cantrip slight
 Each in its cauld hand held a light,—
 By which heroic Tam was able
 To note upon the haly table,
 A murderer's banes in gibbet airns;
 Twa span-lang, wee, unchristen'd bairns;
 A thief, new-cutted frae the rape,
 Wi' his last gasp his gab did gape;
 Five tomahawks, wi' blude red rusted;
 Five scymitars, wi' murder crusted;
 A garter, which a babe had strangled;
 A knife, a father's throat had mangled,
 Whom his ain son o' life bereft,
 The grey hairs yet stack to the heft;
 Wi' mair o' horrible and awfu',
 Which ev'n to name wad be unlawfu'.

As Tammie glowr'd, amaz'd, and curious,
 The mirth and fun grew fast and furious:
 The piper loud and louder blew;
 The dancers quick and quicker flew;
 They reel'd, they set, they cross'd, they cleekit,
 Till ilka carlin swat and reekit,
 And coost her duddies to the wark,
 And linket at it in her sark!

Now Tam, O Tam! had thae been queans,
 A' plump and strapping in their teens;
 Their sarks, instead o' creeshie flannen,
 Been snaw-white seventeen hunder linnen!
 Thir breeks o' mine, my only pair,
 That ance were plush, o' gude blue hair,
 I wad hae gi'en them off my hurdies,
 For ae blink o' the bonie burdies!

But wither'd beldams, auld and droll,
 Rigwooddie hags wad spean a foal,
 Lowping and flinging on a crummock,
 I wonder didna turn thy stomach.

But Tam kend what was what fu' brawlie,
 There was ae winsome wench and walie,
 That night enlisted in the core,
 (Lang after kend on Carrick shore;
 For mony a beast to dead she shot,
 And perish'd mony a bonie boat,
 And shook baith meikle corn and bear,
 And kept the country-side in fear)
 Her cutty sark, o' Paisley harn,
 That while a lassie she had worn,
 In longitude tho' sorely scanty,
 It was her best, and she was vauntie.—

Ah! little kend thy reverend grannie,
 That sark she coft for her wee Nannie,
 Wi' twa pund Scots ('twas a' her riches),
 Wad ever grac'd a dance of witches!

But here my muse her wing maun cour;
 Sic flights are far beyond her pow'r;
 To sing how Nannie lap and flang,
 (A souple jade she was, and strang),
 And how Tam stood, like ane bewitch'd,
 And thought his very een enrich'd;
 Even Satan glowr'd, and fidg'd fu' fain,
 And hotch'd and blew wi' might and main:
 Till first ae caper, syne anither,
 Tam tint his reason a' thegither,
 An roars out, "Weel done, Cutty-sark!"
 And in an instant all was dark:
 And scarcely had he Maggie rallied,
 When out the hellish legion sallied.

As bees bizz out wi' angry fyke,
 When plundering herds assail their byke;
 As open pussie's mortal foes,

When, pop! she starts before their nose;
 As eager runs the market-crowd,
 When, "Catch the thief!" resounds aloud;
 So Maggie runs, the witches follow,
 Wi' monie an eldritch skreech and hollow.
 Ah, Tam! ah, Tam! thou'll get thy fairin!
 In hell they'll roast thee like a herrin!
 In vain thy Kate awaits thy comin!
 Kate soon will be a woefu' woman!
 Now, do thy speedy utmost, Meg,
 And win the key-stane of the brig;
 There at them thou thy tail may toss,
 A running stream they darena cross.
 But ere the key-stane she could make,
 The fiend a tail she had to shake!
 For Nannie, far before the rest,
 Hard upon noble Maggie prest,
 And flew at Tam wi' furious ettle;
 But little wist she Maggie's mettle—
 Ae spring brought off her master hale,
 But left behind her ain gray tail:
 The carlin claut her by the rump,
 And left poor Maggie scarce a stump.
 Now, wha this tale o' truth shall read,
 Ilk man and mother's son, tak heed;
 Whene'er to drink you are inclin'd,
 Or cutty-sarks run in your mind,
 Think, ye may buy the joys o'er dear,
 Remember Tam o' Shanter's mare.

GLOSSARY TO TAM O'SHANTER.

A	H
Ae, One.	Hame, Home.
Ain, Own.	Harn, Very coarse linen.
Airn, Iron.	Hotch'd, Turned topsy-turvy.
Auld, Old.	Howlet, An owl.
B	Hurdies, The loins.
Bane, Bone.	I
Billie, A brother, a youth.	Ilka, Each, every.
Birg, A bridge.	Ingle, Fire, fire-place.
Bizz, To buzz.	M
Blellum, Idle, talking fellow.	Maun, Must.
Blether, To talk idly, non-sense.	Meikle, Much.
Blink, A smiling look.	Melder, Corn, grain.
Boddle, A small coin.	Mirk, Dark.
Bonie, Handsome, beautiful.	N
Bousing, Drinking.	Naig, A horse.
Brawlei, Very well, finely, heartily.	Nappy, Brisk ale, to be tipsy.
Brent, Smooth.	O
Bunker, A window-seat,	Owlet, An owl.
Byke, A bee-hive.	P
C	Pund, Pound.
Ca'd, Called, driven.	R
Cairn, A loose heap of stones.	Rair, Roar.
Cantrip, A charm, a spell.	Ream, To cream, to mantle.
Carlin, A stout old woman.	Reaming, Brimfull, frothing.
Cleeket, Caught.	Rigwooddie, A rope made of ridge willows.
Coft, Bought.	S
Coost, Cast.	Sae, So.
Crummock, A cow with a crooked horn.	Sark, Shirt,
D	Siller, Silver, money.
Dirl, To tremble.	Skelp, To walk with a tripping step.
Drouthy, Thirsty.	Skellum, A worthless fellow.
E	Skirl, To shriek, to cry.
Een, Eye.	Slap, A breach in a fence.
Eldritch, Ghastly, frightful.	Smoor, To smother.
Ettle, Attempt.	Swat, Did sweat.
F	Swats, Drink, good ale.
Faint, A fiend.	Syne, Since, ago, then.
Fairin, A fairing, a present.	T
Fand, Did find.	Ta'en, Taken.
Fidg't, Fidgeted.	Thegither, Together.
Fou, Full, drunk.	Tint, Lost.
Frae, From.	Towzie, Rough, shaggy.
Fyke, Trifling cares.	Twad, It would.
G	Tyke, A dog.
Gab, Mouth, to speak boldly, pertly.	U
Gar, To make, to force to.	Unco, Very.
Garb, Forced.	W
Glow'ring, Staring, looking.	Walie, Ample, large, jolly.
Greet, To weep.	Warlock, A wizard.
	Whins, Underbush, sheep pasture.
	Whiles, Sometimes.
	Winnock, A window.

TENNYSON.

Alfred Tennyson, (Poet-laureate, that is, court-poet of England, appointed to his office by the crown, and having it for his duty to celebrate important events in the history of the nation, or of the reigning family, with odes and lyrics,) has already fulfilled a long and fruitful career in literature. It is now almost half a century since he first began to publish, and his muse is active and industrious still. He has confined his production strictly to verse. Scarcely a line of prose from his hand has found its way into print. Perhaps no poet has during his life-time enjoyed a larger measure of fame and of wealth resulting from his work, and it may justly be added, few have better deserved their reward. Tennyson, whether properly and evangelically a Christian or not, has always written purely and conscientiously. His poetry is all of it friendly and helpful to virtue.

As a specimen of his work we present to our readers his "Guinevere." This is one of the series of "Idylls of the King" so-called, the king being the legendary British king Arthur, whom the poet makes his ideal of all princely and manly and Christian virtue. (The word idyll, properly a "little picture," is used by Tennyson to designate modestly a story separated from the general tenor of events, and told, as it were, by itself. The name, adopted when perhaps the poet had no design of producing so extensive a work, has been retained since the various pieces have been gathered into a cycle composing something like an epic.) This ideal king Arthur marries a princess known in legend as Queen Guinevere. Guinevere, glorious in beauty, but weak in virtue and in will, proves false to Arthur, and gives herself in love to one of Arthur's knights, Sir Lancelot. Their guilty relation to each other is detected at length, and, just before the imminent ruin of Arthur's kingdom, Queen Guinevere flees, half in fear, half in penitence, to a convent in Almesbury. Here the king visits her, and now the story explains itself. We are much inclined to think that if all the poetry in the world were ransacked in the search, nothing surpassing this poem of Guinevere in pathos and in moral sublimity, would be found. It is easy for the devout Christian reader to put a spiritual interpretation upon the text, and imagine at points that it is the Bridegroom of souls that is talking to a backslidden heart seeking return.

GUINEVERE.

Queen Guinevere had fled the court, and sat
There in the holy house at Almesbury
Weeping, none with her save a little maid,
A novice: one low light betwixt them burn'd
Blurr'd by the creeping mist, for all abroad,
Beneath a moon unseen albeit at full,
The white mist, like a face-cloth to the face,
Clung to the dead earth, and the land was still.

For hither had she fled, her cause of flight
Sir Modred; he that like a subtle beast
Lay couchant with his eyes upon the throne,
Ready to spring, waiting a chance: for this,
He chill'd the popular praises of the King
With silent smiles of slow disparagement;
And tamper'd with the Lords of the White Horse,
Heathen, the brood by Hengist left; and sought
To make disruption in the Table Round
Of Arthur and to splinter it into feuds
Serving his traitorous end; and all his aims
Were sharpen'd by strong hate for Lancelot.

For thus it chanced one morn when all the court,
Green-suited, but with plumes that mock'd the may,
Had been, their wont, a-maying and return'd,

That Modred still in green, all ear and eye,
Climb'd to the high top of the garden wall
To spy some secret scandal if he might,
And saw the Queen who sat betwixt her best
Enid, and lissome Vivien, of her court
The williest and the worst; and more than this
He saw not, for Sir Lancelot passing by
Spied where he couch'd, and as the gardener's hand
Picks from the colewort a green caterpillar,
So from the high wall and the flowering grove
Of grasses Lancelot pluck'd him by the heel,
And cast him as a worm upon the way;
'But when he knew the Prince tho' marr'd with dust,
He, reverencing king's blood in a bad man,
Made such excuses as he might, and these
Full knightly without scorn; for in those days
No knight of Arthur's noblest dealt in scorn;
But, if a man were halt or hunch'd, in him
By those whom God had made full-limb'd and tall,
Scorn was allow'd as part of his defect,
And he was answer'd softly by the King
And all his Table. So Sir Lancelot help
To raise the Prince, who rising twice or thrice
Full sharply smote his knees, and smiled, and went:
But, ever after, the small violence done
Rankled in him and ruffled all his heart,
As the sharp wind that ruffles all day long
A little bitter pool about a stone
On the bare coast.

But when Sir Lancelot told
This matter to the Queen, at first she laugh'd
Lightly, to think of Modred's dusty fall,
Then shudder'd, as the village wife who cries
"I shudder, some one steps across my grave;"
Then laugh'd again, but faintlier, for indeed
She half-foresaw that he, the subtle beast,
Would track her guilt until he found, and hers
Would be for evermore a name of scorn.
Henceforward rarely could she front in Hall,
Or elsewhere, Modred's narrow foxy face,
Heart-hiding smile, and gray persistent eye:
Henceforward too, the Powers that tend the soul,
To help it from the death that cannot die,
And save it even in extremes, began
To vex and plague her. Many a time for hours,
Beside the placid breathings of the King,
In the dead night, grim faces came and went
Before her, or a vague spiritual fear—
Like to some doubtful noise of creaking doors;
Heard by the watcher in a haunted house,
That keeps the rust of murder on the walls—
Held her awake: or if she slept, she dream'd
An awful dream; for then she seem'd to stand
On some vast plain before a setting sun,
And from the sun there swiftly made at her
A ghastly something, and its shadow flew
Before it, till it touch'd her, and she turn'd—
When lo! her own, that broadening from her feet,
And blackening, swallow'd all the land, and in it
Far cities burnt, and with a cry she woke.
And all this trouble did not pass but grew;
Till ev'n the clear face of the guileless King,
And trustful courtesies of household life,
Became her bane; and at the last she said,
"O Lancelot, get thee hence to thine own land,
For if thou tarry we shall meet again,
And if we meet again, some evil chance
Will make the smouldering scandal break and blaze
Before the people, and our lord the King."

And Lancelot ever promised, but remain'd,
 And still they met and met. Again she said,
 "O Lancelot, if thou love me get thee hence."
 And then they were agreed upon a night
 (When the good King should not be there) to meet
 And part for ever. Passion-pale they met
 And greeted: hands in hands, and eye to eye,
 Low on the border of her couch they sat
 Stammering and staring: it was their last hour,
 A madness of farewells. And Modred brought
 His creatures to the basement of the tower
 For testimony; and crying with full voice
 "Traitor, come out, ye are trap at last," aroused
 Lancelot, who rushing outward lion-like
 Leapt on him, and hurl'd him headlong, and he fell
 Stunn'd, and his creatures took and bare him off
 And all was still: then she, "the end is come
 And I am shamed for ever;" and he said
 "Mine be the shame; mine was the sin: but rise,
 And fly to my strong castle overseas:
 There will I hide thee, till my life shall end,
 There hold thee with my life against the world."
 She answer'd "Lancelot, wilt thou hold me so?
 Nay friend, for we have taken our farewells.
 Would God, that thou couldst hide me from myself!
 Mine is the shame, for I was wife, and thou
 Unwedded; yet rise now, and let us fly,
 For I will draw me into sanctuary,
 And bide my doom." So Lancelot got her horse,
 Set her thereon, and mounted on his own,
 And then they rode to the divided way,
 There kiss'd, and parted weeping: for he past,
 Love-loyal to the least wish of the Queen,
 Back to his land; but she to Almesbury
 Fled all night long by glimmering waste and weald,
 And heard the Spirits of the waste and weald
 Moan as she fled, or thought she heard them moan:
 And in herself she moaned "too late, too late!"
 Till in the cold wind that foreruns the morn,
 A blot in heaven, the Raven, flying high,
 Croak'd, and she thought "he spies a field of death;
 For now the Heathen of the Northern Sea,
 Lured by the crimes and frailties of the court,
 Begin to slay the folk, and spoil the land."

And when she came to Almesbury she spake
 There to the nuns, and said, "mine enemies
 Pursue me, but, O peaceful Sisterhood,
 Receive, and yield me sanctuary, nor ask
 Her name, to whom ye yield it, till her time
 To tell you:" and her beauty, grace and power
 Wrought as a charm upon them, and they spared
 To ask it.

So the stately Queen abode
 For many a week, unknown, among the nuns;
 Nor with them mix'd, nor told her name, nor sought,
 Wrapt in her grief, for housel or for shrift,
 But communed only with the little maid,
 Who pleased her with a babbling heedlessness
 Which often lured her from herself; but now,
 This night, a rumor wildly blown about
 Came, that Sir Modred had usurped the realm,
 And leagued him with the heathen, while the King
 Was waging war on Lancelot: then she thought,
 "With what a hate the people and the King
 Must hate me," and bow'd down upon her hands
 Silent, until the little maid, who brook'd
 No silence, brake it, uttering "late! so late!
 What hour, I wonder, now?" and when she drew
 No answer, by and by began to hum

An air the nuns had taught her; "late, so late!"
 Which when she heard, the Queen look'd up, and said,
 "O maiden, if indeed ye list to sing,
 Sing, and unbind my heart that I may weep."
 Whereat full willingly sang the little maid.

"Late, late, so late! and dark the night and chill!
 Late, late, so late! but we can enter still.
 Too late, too late! ye cannot enter now.

"No light had we: for that we do repent;
 And learning this, the bridegroom will relent.
 Toolate, too late! ye cannot enter now.

"No light: so late: and dark and chill the night!
 O let us in, that we may find the light!
 Too late, too late: ye cannot enter now.

"Have we not heard the bridegroom is so sweet?
 O let us in, tho' late, to kiss his feet!
 No, no, too late! ye cannot enter now."

So sang the novice, while full passionately,
 Her head upon her hands, remembering
 Her thought when first she came, wept the sad Queen.
 Then said the little novice prattling to her.

"O pray you, noble lady, weep no more:
 But let my words, the words of one so small,
 Who knowing nothing knows but to obey,
 And if I do not there is penance given—
 Comfort your sorrows; for they do not flow
 From evil done; right sure am I of that,
 Who see your tender grace and stateliness.
 But weigh your sorrows with our lord the King's,
 And weighing find them less; for gone is he
 To wage grim war against Sir Lancelot there,
 Round that strong castle where he holds the Queen;
 And Modred whom he left in charge of all,
 The traitor—Ah sweet lady, the King's grief
 For his own self, and his own Queen, and realm,
 Must needs be thrice as great as any of ours.
 For me, I thank the saints, I am not great.
 For if there ever come a grief to me
 I cry my cry in silence, and have done:
 None knows it and my tears have brought me good:
 But even were the griefs of little ones
 As great as those of great ones, yet this grief
 Is added to the griefs the great must bear,
 That howsoever much they may desire
 Silence, they cannot weep behind a cloud:
 As even here they talk at Almesbury
 About the good King and his wicked Queen,
 And were I such a King with such a Queen,
 Well might I wish to veil her wickedness,
 But were I such a King, it could not be."

Then to her own sad heart mutter'd the Queen.
 "Will the child kill me with her innocent talk?"
 But openly she answer'd "must not I,
 If this false traitor have displaced his lord,
 Grieve with the common grief of all the realm?"

"Yea," said the maid, "this is all woman's grief,
 That *she* is woman, whose disloyal life
 Hath wrought confusion in the Table Round
 Which good King Arthur founded, years ago,
 With signs and miracles and wonders, there
 At Camelot ere the coming of the Queen."

Then thought the Queen within herself again;
 "Will the child kill me with her foolish prate?"
 But openly she spake and said to her;
 "O little maid, shut in by nunnery walls,

What canst thou know of Kings and Tables Round,
Or what of signs and wonders, but the signs
And simple miracles of thy nunnery?"

To whom the little novice garrulously,
"Yea, but I know: the land was full of signs
And wonders ere the coming of the Queen,
So said my father, and himself was knight
Of the great Table—at the founding of it;
And rode thereto from Lyonesse, and he said
That as he rode, an hour or maybe twain
After the sunset, down the coast, he heard
Strange music, and he paused and turning—there,
All down the lonely coast of Lyonesse,
Each with a beacon-star upon his head,
And with a wild sea-light about his feet,
He saw them—headland after headland flame
Far on into the rich heart of the west;
And in the light the white mermaiden swam,
And strong man-breasted things stood from the sea,
And sent a deep sea-voice thro' all the land,
To which the little elves of chasm and cleft
Made answer, sounding like a distant horn.
So said my father—yea, and furthermore,
Next morning, while he past the dim-lit woods,
Himself beheld three spirits mad with joy
Come dashing down on a tall wayside flower,
That shook beneath them, as the thistle shakes
When three gray linnets wrangle for the seed:
And still at evenings on before his horse
The flickering fairy-circle wheel'd and broke
Flying, and link'd again, and wheel'd and broke
Flying, for all the land was full of life.
And when at last he came to Camelot,
A wreath of airy dancers hand-in-hand
Swung round the lighted lantern of the hall;
And in the hall itself was such a feast
As never man had dream'd; for every knight
Had whatsoever meat he long'd for served
By hands unseen; and even as he said
Down in the cellars merry bloated things
Shoulder'd the spigot, straddling on the butts
While the wine ran: so glad were spirits and men
Before the coming of the sinful Queen."

Then spake the Queen and somewhat bitterly.
"Were they so glad? ill prophets were they all,
Spirits and men: could none of them foresee,
Not even thy wise father with his signs
And wonders, what has fall'n upon the realm?"

To whom the novice garrulously again.
"Yea, one, a bard; of whom my father said,
Full many a noble war-song had he sung,
E'en in the presence of an enemy's fleet,
Between the steep cliff and the coming wave;
And many a mystic lay of life and death
Had chanted on the smoky mountain-tops,
When round him bent the spirits of the hills
With all their dewy hair blown back like flame.
So said my father—and that night the bard
Sang Arthur's glorious wars, and sang the King
As wellnigh more than man, and rail'd at those
Who call'd him the false son of Gorlois:
For there was no man knew from whence he came;
But after tempest, when the long wave broke
All down the thundering shores of Bude and Bos,
There came a day as still as heaven, and then
They found a naked child upon the sands
Of dark Tintagil by the Cornish sea;
And that was Arthur; and they foster'd him

Till he by miracle was approven king:
And that his grave should be a mystery
From all men, like his birth; and could he find
A woman in her womanhood as great
As he was in his manhood, then, he sang,
The twain together well might change the world.
But even in the middle of his song
He falter'd, and his hand fell from the harp,
And pale he turn'd, and reel'd, and would have fall'n,
But that they stay'd him up; nor would he tell
His vision; but what doubt that he foresaw
This evil work of Lancelot and the Queen?"

Then thought the Queen "lo! they have set her on,
Our simple-seeming Abbess and her nuns,
To play upon me," and bow'd her head nor spake.
Whereat the novice crying, with clasp'd hands,
Shame on her own garrulity garrulously,
Said the good nuns would check her gadding tongue
Full often, "and, sweet lady, if I seem
To vex an ear too sad to listen to me,
Unmannerly, with prattling and the tales
Which my good father told, check me too:
Nor let me shame my father's memory, one
Of noblest manners, tho' himself would say
Sir Lancelot had the noblest; and he died,
Kill'd in a tilt, come next, five summers back,
And left me; but of others who remain,
And of the two first-famed for courtesy—
And pray you check me if I ask amiss—
But pray you, which had noblest, while you moved
Among them, Lancelot or our lord the King?"

Then the pale Queen look'd up and answer'd her:
"Sir Lancelot, as became a noble knight,
Was gracious to all ladies, and the same
In open battle or the tilting-field
Forbore his own advantage, and the King
In open battle or the tilting-field
Forbore his own advantage, and these two
Were the most nobly-mannered men of all;
For manners are not idle, but the fruit
Of loyal nature, and of noble mind."

"Yea," said the maid, "be manners such fair fruit?
Then Lancelot's needs must be a thousand-fold
Less noble, being, as all rumor runs,
The most disloyal friend in all the world."

To which a mournful answer made the Queen.
"O closed about by narrowing nunnery-walls,
What knowest thou of the world, and all its lights
And shadows, all the wealth and all the woe?
If ever Lancelot, that most noble knight,
Were for one hour less noble than himself,
Pray for him that he scape the doom of fire,
And weep for her, who drew him to his doom."

"Yea," said the little novice, "I pray for both;
But I should all as soon believe that his,
Sir Lancelot's, were as noble as the King's,
As I could think, sweet lady, yours would be
Such as they are, were you the sinful Queen."

So she, like many another babbler, hurt
Whom she would soothe, and harm'd where she would
heal;
For here a sudden flush of wrathful heat
Fired all the pale face of the Queen, who cried,
"Such as thou art be never maiden more
For ever! thou their tool, set on to plague
And play upon, and harry me, petty spy
And traitress." When that storm of anger brake

From Guinevere, aghast the maiden rose,
 White as her veil, and stood before the Queen
 As tremulously as foam upon the beach
 Stands in a wind, ready to break and fly,
 And when the Queen had added "get thee hence"
 Fled frightened. Then that other left alone
 Sigh'd, and began to gather heart again,
 Saying in herself "the simple, fearful child
 Meant nothing, but my own too-fearful guilt
 Simpler than any child, betrays itself.
 But help me, heaven, for surely I repent.
 For what is true repentance but in thought—
 Not ev'n in inmost thought to think again
 The sins that make the past so pleasant to us:
 And I have sworn never to see him more,
 To see him more."

And ev'n in saying this,
 Her memory from old habits of the mind
 Went slipping back upon the golden days
 In which she saw him first, when Lancelot came,
 Reputed the best knight and goodliest man,
 Ambassador, to lead her to his lord
 Arthur, and led her forth, and far ahead
 Of his and her retinue moving, they,
 Rapt in sweet talk or lively, all on love
 And sport and tilts and pleasure, (for the time
 Was nitytime, and as yet no sin was dream'd,)
 Rode under groves that look'd a paradise
 Of blossom, over sheets of hyacinth
 That seem'd the heavens upbreking thro' the earth,
 And on from hill to hill, and every day
 Beheld at noon in some delicious dale
 The silk pavilions of King Arthur raised
 For brief repast or afternoon repose
 By couriers gone before; and on again,
 Till yet once more ere set of sun they saw
 The Dragon of the great Pendragonship,
 That crown'd the state pavilion of the King,
 Blaze by the rushing brook or silent well.

But when the Queen immersed in such a trance,
 And moving through the past unconsciously,
 Came to that point where first she saw the King
 Ride toward her from the city, sigh'd to find
 Her journey done, glanced at him, thought him cold,
 High, self-contain'd, and passionless, not like him,
 "Not like my Lancelot!"—while she brooded thus
 And grew half-guilty in her thoughts again,
 There rode an armed warrior to the doors.
 A murmuring whisper thro' the nunnery ran,
 Then on a sudden a cry, "the King." She sat
 Stiff-stricken, listening; but when armed feet
 Thro' the long gallery from the outer doors
 Rang coming, prone from off her seat she fell,
 And grovell'd with her face against the floor:
 There with her milkwhite arms and shadowy hair
 She made her face a darkness from the King:
 And in the darkness heard his armed feet
 Pause by her; then came silence, then a voice,
 Monotonous and hollow like a Ghost's
 Denouncing judgment, but tho' changed the King's.

"Liest thou here so low, the child of one
 I honor'd, happy, dead before thy shame?
 Well is it that no child is born of thee.
 The children born of thee are sword and fire,
 Red ruin, and the breaking up of laws,
 The craft of kindred and the Godless hosts
 Of heathen swarming o'er the Northern Sea.

Whom I, while yet Sir Lancelot, my right arm,
 The mightiest of my knights, abode with me,
 Have everywhere about this land of Christ
 In twelve great battles ruining overthrown.
 And knowest thou now from whence I come—from him,
 From waging bitter war with him: and he,
 That did not shun to smite me in worse way,
 Had yet that grace of courtesy in him left,
 He spared to lift his hand against the King
 Who made him knight: but many a knight was slain;
 And many more, and all his kith and kin
 Clave to him, and abode in his own land.
 And many more when Modred raised revolt,
 Forgetful of their troth and fealty, clave
 To Modred, and a remnant stays with me.
 And of this remnant will I leave a part,
 True men who love me still, for whom I live,
 To guard thee in the wild hour coming on,
 Lest but a hair of this low head be harm'd.
 Fear not: thou shalt be guarded till my death.
 Howbeit I know, if ancient prophecies
 Have err'd not, that I march to meet my doom.
 Thou hast not made my life so sweet to me,
 That I the King should greatly care to live;
 For thou hast spoilt the purpose of my life.
 Bear with me for the last time while I show,
 Ev'n for thy sake, the sin which thou hast sinn'd.
 For when the Roman left us, and their law
 Relax'd its hold upon us, and the ways
 Were fill'd with rapine, here and there a deed
 Of prowess done redress'd a random wrong.
 But I was first of all the kings who drew
 The knighthood-errant of this realm and all
 The realms together under me, their Head,
 In that fair order of my Table Round,
 A glorious company, the flower of men,
 To serve as model for the mighty world,
 And be the fair beginning of a time.
 I made them lay their hands in mine and swear
 To reverence the King, as if he were
 Their conscience, and their conscience as their King,
 To break the heathen and uphold the Christ,
 To ride abroad redressing human wrongs,
 To speak no slander, no, nor listen to it,
 To lead sweet lives in purest chastity,
 To love one maiden only, cleave to her,
 And worship her by years of noble deeds,
 Until they won her; for indeed I knew
 Of no more subtle master under heaven
 Than is the maiden passion for a maid,
 Not only to keep down the base in man,
 But teach high thought, and amiable words
 And courtliness, and the desire of fame,
 And love of truth, and all that makes a man.
 And all this throve until I wedded thee!
 Believing, 'lo mine helpmate, one to feel
 My purpose and rejoicing in my joy.'
 Then came thy shameful sin with Lancelot;
 Then came the sin of Tristram and Isolt;
 Then others, following these my mightiest knights,
 And drawing foul ensample from fair names,
 Sinn'd also, till the loathsome opposite
 Of all my heart had destined did obtain,
 And all thro' thee! so that this life of mine
 I guard as God's high gift from scathe and wrong,
 Not greatly care to lose; but rather think
 How sad it were for Arthur, should he live
 To sit once more within his lonely hall,
 And miss the wonted number of my knights,
 And miss to hear high talk of noble deeds

As in the golden days before thy sin.
 For which of us, who might be left, could speak
 Of the pure heart, nor seem to glance at thee?
 And in thy bowers of Camelot or of Usk
 Thy shadow still would glide from room to room,
 And I should evermore be vexed with thee
 In hanging robe or vacant ornament
 Or ghostly footfall echoing on the stair.
 For think not, tho' thou wouldst not love thy lord,
 Thy lord has wholly lost his love for thee.
 I am not made of so slight elements.
 Yet must I leave thee, woman, to thy shame.
 I hold that man the worst of public foes
 Who either for his own or children's sake,
 To save his blood from scandal, lets the wife
 Whom he knows false, abide and rule the house:
 For being thro' his cowardice allow'd
 Her station, taken everywhere for pure,
 She like a new disease, unknown to men,
 Creeps, no precaution used, among the crowd,
 Makes wicked lightnings of her eyes, and saps
 The fealty of our friends, and stirs the pulse
 With devil's leaps, and poisons half the young.
 Worst of the worst were that man he that reigns!
 Better the King's waste hearth and aching heart
 Than thou reseat in thy place of light,
 The mockery of my people, and their bane."

He paused, and in the pause she crept an inch
 Nearer, and laid her hands about his feet.
 Far off a solitary trumpet blew,
 Then waiting by the doors the war-horse neigh'd.
 As at a friend's voice, and he spake again.

"Yet think not that I came to urge thy crimes,
 I did not come to curse thee, Guinevere,
 I, whose vast pity almost makes me die
 To see thee, laying there thy golden head,
 My pride in happier summers, at my feet.
 The wrath which forced my thoughts on that fierce law,
 The doom of treason and the flaming death,
 (When first I learnt thee hidden here) is past.
 The pang—which while I weigh'd thy heart with one
 Too wholly true to dream untruth in thee,
 Made my tears burn—is also past, in part.
 And all is past, the sin is sinn'd, and I,
 Lo! I forgive thee, as Eternal God
 Forgives: do thou for thine own soul the rest.
 But how to take last leave of all I loved?
 O golden hair, with which I used to play
 Not knowing! O imperial-moulded form,
 And beauty such as never woman wore,
 Until it came a kingdom's curse with thee—
 I cannot touch thy lips, they are not mine,
 But Lancelot's: nay, they never were the King's.
 I cannot take thy hand; that too is flesh,
 And in the flesh thou hast sinn'd; and mine own flesh,
 Here looking down on thine polluted cries
 'I loathe thee:' yet not less, O Guinevere,
 For I was ever virgin save for thee,
 My love thro' flesh hath wrought into my life
 So far, that my doom is, I love thee still.
 Let no man dream but that I love thee still.
 Perchance, and so thou purify thy soul,
 And so thou lean on our fair father Christ,
 Hereafter in that world where all are pure
 We two may meet before high God, and thou
 Wilt spring to me, and claim me thine, and know
 I am thine husband—not a smaller soul,

Nor Lancelot, nor another. Leave me that,
 I charge thee, my last hope. Now must I hence.
 Thro' the thick night I hear the trumpet blow:
 They summon me their King to lead mine hosts
 Far down to that great battle in the west,
 Where I must strike against the man they call
 My sister's son—no kin of mine, who leagues
 With lords of the White Horse, heathen, and knights—
 Traitors—and strike him dead, and meet myself
 Death, or I know not what mysterious doom.
 And thou remaining here wilt learn the event;
 But hither shall I never come again,
 Never lie by thy side, see thee no more,
 Farewell!"

And while she grovelling at his feet,
 She felt the King's breath wander o'er her neck,
 And in the darkness o'er her fallen head,
 Perceived the waving of his hands that blest.

Then, listening till those armed steps were gone,
 Rose the pale Queen, and in her anguish found
 The casement: "peradventure" so she thought,
 "If I might see his face, and not be seen."
 And lo, he sat on horseback at the door!
 And near him the sad nuns with each a light
 Stood, and he gave them charge about the Queen,
 To guard and foster her for evermore.
 And while he spake to these his helm was lower'd,
 To which for crest the golden dragon clung
 Of Britain; so she did not see the face,
 Which then was as an angel's, but she saw,
 Wet with the mists and smitten by the lights,
 The Dragon of the great Pendragonship
 Blaze, making all the night a steam of fire.
 And even then he turn'd; and more and more
 The moony vapor rolling round the King,
 Who seem'd the phantom of a Giant in it,
 Enwound him fold by fold, and made him gray
 And grayer, till himself became as mist
 Before her, moving ghost-like to his doom.

Then she stretched out her arms and cried aloud
 "O Arthur!" there her voice brake suddenly,
 Then—as a stream that spouting from a cliff
 Falls in mid air, but gathering at the base
 Re-makes itself, and flashes down the vale—
 Went on in passionate utterance.

"Gone—my lord!
 Gone thro' my sin to slay and to be slain!
 And he forgave me, and I could not speak.
 Farewell? I should have answer'd his farewell.
 His mercy choked me. Gone, my lord the King,
 My own true lord! how dare I call him mine?
 The shadow of another cleaves to me,
 And makes me one pollution: he, the King,
 Call'd me polluted: shall I kill myself?
 What help in that? I cannot kill my sin,
 If soul be soul; nor can I kill my shame;
 No, nor by living can I live it down.
 The days will grow to weeks, the weeks to months,
 The months will add themselves and make the years,
 The years will roll into the centuries,
 And mine will ever be a name of scorn.
 I must not dwell on that defeat of fame.
 Let the world be; that is but of the world.
 What else? what hope? I think there was a hope,

CONVERSATIONS ON CREATION.

CHAPTER V.

When we met next evening, John read as follows:

"The Miltonic hypothesis contains assertions of a very definite character, relating to the succession of living forms. It is stated that plants, for example, made their appearance upon the third day, and not before. And you will understand that what the poet means by plants are such plants as now live, the ancestors, in the ordinary way of propagation of like by like, of the trees and shrubs which flourish in the present world. It must needs be so; for if they were different, either the existing plants have been the result of a separate origination since that described by Milton, of which we have no record, nor any ground for supposition that such an occurrence had taken place; or else they have arisen by a process of Evolution from the original stocks.

"In the second place, it is clear that there was no animal life before the fifth day, and that on the fifth day aquatic animals and birds appeared. And it is further clear that terrestrial living things, other than birds, made their appearance upon the sixth day, and not before. Hence it follows that if in the large mass of circumstantial evidence as to what really has happened in the past history of the globe, we find indications of the existence of terrestrial animals, other than birds, at a certain period, it is perfectly certain that all that has taken place since that time must be referred to the sixth day.

"In the great Carboniferous formation, whence America derives so vast a proportion of her actual and potential wealth in the beds of coal which have been formed from the vegetation of that period, we find abundant evidence of the existence of terrestrial animals. They have been described, not only by Europeans, but by your own naturalists. There are to be found numerous insects allied to our cockroaches. There are to be found spiders and scorpions of large size, the latter so similar to existing scorpions that it requires the practiced eye of the naturalist to distinguish them. Inasmuch as these animals can be proved to have been alive in the Carboniferous epoch, it is perfectly clear that if the Mil-tonic account is to be accepted, the huge mass of rocks extending from the middle of the Palaeozoic formation to the uppermost members of the series, must belong to the day which is termed by Milton the sixth. But further, it is expressly stated that aquatic animals took their origin upon the fifth day, and not before; hence all formations in which remains of aquatic animals can be proved to exist, and which, therefore, testify that such animals lived at the time when these formations were in course of deposition, must have been deposited during or since the period which Milton speaks of as the fifth day. But there is absolutely no fossiliferous formation in which the remains of aquatic animals are absent. The oldest fossils in the Silurian rocks are exuviae of marine animals, and if the view which is entertained by Principal Dawson and Dr. Carpenter respecting the nature of the *Eozoön* be well founded, aquatic animals existed at a period as far antecedent to the deposition of the coal, as the coal is from us; inasmuch as the *Eozoön* is met with in those Laurentian strata which lie at the bottom of the series of stratified rocks. Hence it follows, plainly enough, that the whole series of stratified rocks, if they are to be brought into harmony with Milton, must be referred to the fifth and sixth days; and that we cannot hope to find the slightest trace of the products of earlier days in the geological record. When we consider these simple facts, we see how absolutely futile are the attempts that have been made to draw a parallel between the story told by so much of the crust of the earth as is known to us, and the story which Milton tells. The whole series of fossiliferous stratified rocks must be referred to the last two days; and neither the carboniferous, nor any other formation can afford evidence of the work of the third day.

"Not only is there this objection to any attempt to establish a harmony between the Mil-tonic account and the facts recorded in the fossiliferous rocks, but there is a further difficulty. According to the Mil-tonic account the order in which animals should have made their appearance in the stratified rocks would be this. Fishes, including the great whales, and birds; after them, all varieties of terrestrial animals except birds. Nothing could be further from the facts as we find them; we know of not the slightest evidence of the existence of birds before the Jurassic, or perhaps the Triassic, formation, while terrestrial animals as we have just seen, occur in the carboniferous rocks. If there were any harmony between the Mil-tonic account and the circumstan-

Except he mock'd me when he spake of hope;
His hope he call'd it; but he never mocks,
For mockery is the fume of little hearts.
And blessed be the King, who hath forgiven
My wickedness to him, and left me hope
That in mine own heart I can live down sin
And be his mate hereafter in the heavens
Before high God. Ah great and gentle lord,
Who wast, as is the conscience of a saint
Among his warring senses, to thy knights—
To whom my false voluptuous pride, that took
Full easily all impressions from below,
Would not look up, or half-despised the height
To which I would not or I could not climb—
I thought I could not breathe in that fine air
That pure severity of perfect light—
I wanted warmth and color which I found
In Lancelot—now I see thee what thou art,
Thou art the highest and most human too,
Not Lancelot, nor another. Is there none
Will tell the King I love him tho' so late?
Now—ere he goes to the great Battle? none:
Myself must tell him in that purer life,
But now it were too daring. Ah my God,
What might I not have made of thy fair world,
Had I but loved thy highest creature here?
It was my duty to have loved the highest;
It surely was my profit had I known;
It would have been my pleasure had I seen.
We needs must love the highest when we see it,
Not Lancelot, nor another."

Here her hand

Grasp'd, made her veil her eyes: she look'd and saw
The novice, weeping, suppliant, and said to her
"Yea, little maid, for am I not forgiven?"
Then glancing up beheld the holy nuns
All round her, weeping; and her heart was loosed
Within her, and she wept with these and said.

"Ye know me then, that wicked one, who broke
The vast design and purpose of the King.
O shut me round with narrowing nunnery-walls,
Meek maidens, from the voices crying 'shame.'
I must not scorn myself: he loves me still.
Let no one dream but that he loves me still.
So let me, if you do not shudder at me
Nor shun to call me sister, dwell with you;
Wear black and white, and be a nun like you;
Fast with your fasts, not feasting with your feasts;
Grieve with your griefs, not grieving at your joys,
But not rejoicing; mingle with your rites;
Pray and be pray'd for; lie before your shrines;
Do each low office of your holy house;
Walk your dim cloister, and distribute dole
To poor sick people, richer in his eyes
Who ransom'd us, and haler too than I;
And treat their loathsome hurts and heal mine own;
And so wear out in almsdeed and in prayer
The sombre close of that voluptuous day,
Which wrought the ruin of my lord the King."

She said: they took her to themselves; and she
Still hoping, fearing "is it yet too late?"
Dwelt with them, till in time their Abbess died.
Then she, for her good deeds and her pure life,
And for the power of ministration in her,
And likewise for the high rank she had borne,
Was chosen Abbess, there, an Abbess, lived
For three brief years, and there, an Abbess, past
To where beyond these voices there is peace.

tial evidence, we ought to have abundant evidence of the existence of birds in the Carboniferous, the Devonian, and the Silurian rocks. I need hardly say that this is not the case, and that not a trace of birds makes its appearance until the far later period which I have mentioned.

"And again, if it be true that all varieties of fishes, and the great whales, and the like, made their appearance on the fifth day, we ought to find the remains of these animals in the older rocks—in those which were deposited before the carboniferous epoch: Fishes we do find in considerable number and variety; but the great whales are absent, and the fishes are not such as now live. Not one solitary species of fish now in existence is to be found in the Devonian or Silurian formations. Hence we are introduced afresh to the dilemma which I have already placed before you; either the animals which came into existence on the fifth day were not such as those which are found at present, are not the direct and immediate ancestors of those which now exist; in which case either fresh creations, of which nothing is said, or a process of Evolution, must have occurred; or else the whole story must be given up as not only devoid of any circumstantial evidence, but contrary to such evidence as now exists."

"You have read every word exactly as I expected, and I suppose you feel that this argument is really the substance of Professor Huxley's attack."

"Yes, it certainly appears to me to be very strong," replied John.

"It comes out still more clearly in the American edition which I have here, taken down *verbatim* by American reporters from his own lips. Here the opening paragraph reads as follows:—

'Whatever the flexibility of interpretation of Milton's views, it is quite impossible to deny that the kernel of the whole matter is a statement as to a certain order of succession of living forms.'

And for the simple word 'Evolution' further on as the only possible alternative, we read as spoken, 'that dreaded process of Evolution.' Well, we must examine this argument fairly. First of all, you will notice how we are to be tied down here 'to the plants which now live, the trees and shrubs which we now have,' or else to 'that dreaded process of Evolution' from an original stock. I hardly know what was the conclusion of your mind, but I tried to make it clear the other night that I do *not* dread the process of Evolution, provided it is not so defined as to shut out the idea of an intelligent Creator whose energy is necessary at every step of the process, and upon whom all depends."

"I quite go with you so far," replied John.

"I do not know that I should object to Evolution in that sense either," said Mr. Moreton.

"Very well. In that view of the matter it will be well to read one more sentence. It is a little further on, and I must again take the liberty of quoting from the *verbatim* report as giving more truly the real spirit of the argument."

"But none of these [changes] gives us any right to believe, no inspection of these changes gives us the slightest right to believe that there has been any discontinuity in natural processes. There is no trace of cataclysm, of great sweeping deluge, of sudden destruction of organic life. The appearances which were formerly interpreted in that way have all been shown to be delusive as our knowledge has increased, and as the blanks between the different formations have been filled up. It can now be shown that there is no absolute break between formation and formation, that there has been no sudden disappearance of all the forms of life at one time, and replacement by another, but that everything has gone on slowly and gradually, that one form has died out, and another has taken its place, and that thus by slow degrees one fauna has been replaced by another. So that within the whole of the immense period indicated by these stratified rocks, there is assuredly—leaving Evolution out of the question altogether—not the slightest trace of any break in the uniformity of nature's operations, not a shadow of indication that events have followed in other than their natural and orderly sequence."

"Now most of the people who heard this may have believed it. But I wish to ask, first, as your own study of geology partly led you into these difficulties, whether you con-

sider this a true and fair statement of the geologic facts? Its design is of course to show that there are no great steps which necessitate Divine power. But are such affirmations as 'no trace of cataclysm, of sudden destruction of organic life,' or, again, 'no absolute break between formation and formation;' or again, 'not the slightest trace of any break in the uniformity of Nature's operations'—are these things *true*? When it is said that 'everything has gone on slowly and gradually, that one form has died out and another has taken its place, and that thus by slow degrees one fauna has been replaced by another,' is this fairly correct in any scientific sense? Does it fairly represent the way in which the reptilian and mammalian fauna came upon the scene? Is it true of the boundaries between say the Azoic and Palaeozoic formations, or of the period called the Permian, or of the vast changes at other periods? Apart from my views, or from the Bible, does your own geologic reading endorse it?"

"No, it does not. It is strange I never seemed to notice this. It is *not* true; nay, it is most grossly contrary to fact. But why do you refer to it?"

"Partly to justify our idea of Evolution against that automatic one put before us here; but chiefly to show you again how foolish it is to rashly take *on trust* all that assailants of Genesis affirm, without examining every statement to see if it is warranted by the facts. We are agreed, then, that this objection, at least, has little force. If we find in the days a true order of succession, in the main broad outlines, we find all that we expect; and we do not object in any way to subsequent and present forms having arisen through the *not* dreaded 'process of Evolution.'"

"Certainly."

"I suppose, in the next place, you will share the opinion I have formed, that this long argument is chiefly directed against the interpretation of Hugh Miller. You know how he traced the third day, or, at least, the end of it, in the great Carboniferous period; and the fifth and sixth in the reptiles, and fishes, and birds, and mammals of the Secondary and Tertiary formations. Accordingly Professor Huxley is at pains to show that marine life existed long before the Carboniferous age; and even that what he calls 'terrestrial animals' also existed in that period."

"Yes. I always took that as an attack upon Hugh Miller's argument," said John; and Mr. Lightfoot also assented.

"I think there can be no reasonable doubt of it. Now I think that even Miller's interpretation is capable of defence. The conclusion we reached the other day was, that we should not expect in such a revelation as is here supposed, any more than the broad outlines, and most probably these as they would appear *in vision* to a spectator. Whether the narrative be first credited to Adam or Moses, that has been the view generally held. Now, it might very fairly be said that the pre-carboniferous marine life was under the water, or invisible; that if, therefore, Creation were shown in vision, there would be nothing to show or to see; and that the narrative would resume its course at the next conspicuous *visible* phenomena. It might further be urged for such a view, that there were possible reasons why the Divine Spirit should choose it to be thus, seeing the narrative was to be—as we have supposed—handed down orally, from father to son. This was to be done for centuries, among a people who never saw the sea, and knew nothing of even visible sea life, much less of invisible life under its surface; and it might be well urged that if these low types of life had been described, it was probable this portion of the story would have been distorted and misunderstood. We shall see by and bye that it is precisely the marine portion which actually has puzzled translators most, as it is. There would be much force in such arguments, and if they be accepted you will see that the correspondence is, even so, satisfactory enough."

"I did not think so much could be said for Hugh Miller's

view," said Lightfoot. "I confess it does not satisfy me thoroughly, but it is, at all events, better than the statement which so disgusted John, and myself too, just now. But your suggestion calls up another in my mind. It would not greatly distress me to suppose that the marine life *had* been mentioned in the original; but being not understood, for the reasons you gave, had gradually disappeared. Did that ever occur to you?"

"I don't like that," said Mr. Moreton. "You do not know where such a process might stop. Is it absolutely indisputable that marine life did come before the coal fields?"

"Absolutely, and for long ages before. But as for the terrestrial animals' life spoken of by Mr. Huxley, how would it have sounded and seemed to you if the writer had put in, in any place, a parenthesis to say that the creatures described were not *quite* the first forms of land life, as God had previously created some spiders, and scorpions, and cockroaches? What would you have thought of *that*; and would this kind of carping 'criticism' be considered fair attack in any one but—a philosopher?"

"No," said John, "it is not fair; and as to these cockroaches, something of the same sort struck me, though I see it more clearly now. But you did not reply to Mr. Lightfoot. Do you take his view, that something may have dropped out; for I gather that you do not yourself adopt Hugh Miller's interpretation."

"No, I do not. The other idea has occurred to me; but I do not think that is the truth either. You have observed Professor Huxley's virtual admission that, provided the whole series of geologic *strata* refer to the fifth and sixth days, there is no contradiction—at all events, no broad contradiction. Some small exceptions he takes we shall take up in the other days."

"Yes, I see that. But then you have to assume the creation of plants before the fossil period. Is that at all likely? And again, is there any evidence tending that way?"

"It seems to me, to take your questions separately, that it is most likely; and there is the very strongest evidence of it. To take the evidence first, you know how the very first and lowest form of life at present discovered is the *Eozoön*, found in the Laurentian formation, at the very bottom of the Palæozoic rocks. Now in the very same formation are found immense masses of the mineral called *graphite*; and you, at least, John, must know what that means."

"Yes, certainly."

"Pardon me, what *does* it mean?" said Mr. Lowther. "I like to be sure of my ground as I go on, and I have not the knowledge of a Workstone manufacturer."

"Graphite is simply carbon, in combination with a small portion of iron or other elements. In later formations it is known to have been formed from vegetable matter, and there is not the slightest reason to suppose it is otherwise here. Principal Dawson actually found in the same Laurentian deposits which contain the *Eozoön*, carbonaceous fibres and granules, which point to organic origin. Since that M. Sismonda has found in the earliest gneiss of the Alps, traces of a plant very analogous to one in the coal formation, and thus proves some vegetation, at least, coeval with the *Eozoön*. And Professor Nordenskjöld reports to the Swedish Academy an immense deposit of *bituminous* gneiss embedded in common gneiss and mica-slate, at Nullaberg in Sweden. All these things point to the existence of pre-Laurentian vegetable matter."

"But why is there not more of it?"

"That brings us to the extreme *likelihood* of the view, that the plants of this verse existed before the fossiliferous rocks. We must take the story as we find it; and it tells us that these plants followed the *first* land of our globe, before even the sun was fully formed. It was a very early period, and the occasional action of the earth's heat must still have been

intense. It was simply to be expected that all this growth should be broken up and swept away by after changes; and yet again, your chemical knowledge teaches you that as carbon readily burns, most of it when exposed to heat, would be thus disposed of, except such as entered into combination with other substances. I need not tell you that graphite is one of the most refractory substances known, and used for crucibles on that very account; and you also know perfectly well that some forms of it are occasionally found in connection with the later coal-beds of the Carboniferous period. You may not have remembered, however, that in nearly all these later cases, both coal and graphite are in contact with old volcanic rocks; showing again, that graphite instead of coal is the result of intense heat, combined with pressure and exclusion from the atmosphere. This is just the state of things that we must suppose here: we ought therefore to expect simply a moderate quantity of graphite or analogous substances, and such is precisely what we find. However, I have already said that if there be any difficulty, it is here."

"Really I must say there seems none; and you cannot tell how my mind is relieved," said John. "But have you any further reasons for preferring this view to Hugh Miller's?"

"Several, but it is no use going into every detail. I may, however, say that it seems to me better to agree with other physical aspects of the case, and especially with that strange statement in the second chapter which we spoke about the other night. As I said then, it is a little difficult to fit it in with exact certainty into its place here; but it seems meant to be said, that in the time of these plants there had been no rain, but a mist went up from the earth and watered them."

"That is the fair conclusion, I think," said Mr. Lowther.

"I have always read it that way."

"If it be so, then we have another strange coincidence. We know now that the sun, as a *centre* of light and heat, is the cause of nearly all meteorological phenomena, certainly of rain. Before he existed as a centre, it is difficult to see how there could have been any rain. It is impossible the ancients could have known this as we know it: yet here is an account which professes to describe things before the sun, and it is also said there was no rain. It was just what must have been, if the story is true; it is exactly consistent; but how came it to be known?"

"It is extraordinary," said Mr. Lightfoot. "I see now what you meant the other night. How is it no one has noticed these things?"

"I think they must have been noticed; but theologians have almost confined their scientific knowledge to a few books upon geology. I naturally turn to other points, and I hope at least to have convinced you that the subject is wider than geology alone can adequately deal with."

"I give up, at all events," said Mr. Moreton. "I will never speak against science again, or scientific men either, if I can help it; though it is hard to read such statements as those we have read to-night. I begin to see there may be a truth and meaning in this chapter such as I never dreamt of. But go on; or have you done?"

"Nearly. I wanted to remark, however, that the absence of rain would probably involve the absence of rivers; and if so, there would be no *sedimentary* rocks, and there *could* be no fossil remains, except those formed by heat, such as we have seen do exist. All our fossils, or nearly all, are formed by the action of water wearing down older soils, and depositing sediment over the remains we find. The absence of vegetable remains in any profusion in the earliest strata, is therefore simply a proof—not that there was no *creation* of plants before those strata—but that there was no great *destruction by water* of a plant world, such as occurred later on. We have seen that if our story be true, such action of water was impossible. Such destruction as occurred must have been by heat, which would burn up a large portion into

carbonic acid, and convert the rest into this graphite. The vapor or mist, going up from the earth, testifies in another way to the great internal heat, at a small distance under the surface of the ground. All the statements coincide and fit in the most marvellous way with one another, and with the early period in which all is placed."

"I quite see that," said John. "More, I must say frankly that the whole passage stands better authenticated than I ever thought it, or supposed it could be."

"This view of yours is very interesting," said Mr. Moreton, "and I confess it seems to be very well founded."

"It is not my view. Dana and Dawson, in America, are most identified with it, and even Professor Huxley would admit that Dana stands very high as a geological authority, in spite of his belief in Christianity. He supports it by many arguments I cannot repeat now, but I have never seen the physical argument I have built upon the early stage in the story, which seems to me the strongest of all."

"And so it is to me," said John. "In the very story, these plants are put the very first thing, before any animal life. Fairly, therefore, and on the face of it, we *ought* to look for them before that life, and very early indeed, since the sun comes after. The only fair question is, if there be fair evidence of a vegetation having then existed, and of this it seems there can be little doubt. The sole objection that occurs to me is, that in the carboniferous formations the plants are mainly ferns and mosses, and this verse plainly describes the main families, including the higher ones which bear seed and fruit."

"We have no evidence that it was not so," replied Marsden, "and commonly fall back upon analogy. First of all, the lower forms are mentioned first, proceeding to the higher—very singular by the way. And secondly, in both the reptilian and mammalian creations, higher types appeared at an early stage than existed later. So far as analogy goes, therefore, we might at least fairly expect it had been the same with the plants. Thirdly, we are quite willing to allow much for gradual Evolution. We have agreed that we do not 'dread' that process. At all events, the main fact stands good, that in the earlier graphites we have the *only geologic evidence we could have*, that vegetable creation preceded the earliest animal creation we know; and also we know that, however animals and plants approach each other in their lowest forms, the broad distinction between them is, that animals require pre-existing organic matter to feed on, while plants do not. My chief other reason for taking this view in preference to Hugh Miller's, is that the lower forms of life which geologists tell us came first, do not appear to me passed over in the original, but rather to be expressly indicated. If so, this makes it clear that Genesis intends to *say*, at all events, that the third day and its plants came before them. And there seem only two other remarks to make. The first is, that the story does not here use the word 'created,' but expressly implies that the Creator worked through secondary causes; it is, 'Let the earth bring forth.' The second chapter has been often said to contradict this, because it speaks of God creating each plant 'before it grew;' but on the contrary it is exactly consistent with it. It implies that the growth of the plant took place *after* its creation; or in other words, that the Divine energy, working upon the inorganic earth, formed the plants in their simplest stage leaving growth to come afterwards."

"What a reality of meaning you give to the story," said Mr. Lowther. "It is simple enough, and I ought to have seen at least all this before, but I never did."

"It is because people have been half *afraid* to examine into the matter," said Marsden. "Did I not say that if you would take it as a reality, and ponder its statements as each conveying some real meaning, half the difficulty would disappear? But there is one thing more. It is said, each was

made *after his kind*. The only possible meaning that I can see in this, is that each form, or species, or genus, whatever you call it, was given the power or property of propagating others *like itself*. And that this has been the law of nature ever since—offspring like parents—I need not stop to prove."

"But how does this agree with your acceptance of Evolution?" said Mr. Moreton.

"Perfectly. Of the transmutation of general forms by *insensible* degrees; or, as Huxley expresses it, 'without a single break,' there is not one solitary example from the oldest rock to the last. Of orderly transmutation by *steps*, demanding some extra power beyond mere outside circumstances, all the strata are full. Most of all are we bound to include some such power, when we consider the grand transitions upwards in the scale which mark the Creative Days. We may, however, finish for to-night, I think. Further difficulty we shall find none."

"I certainly feel none here," said John. "How much I am indebted to you, you cannot tell. My difficulties are practically gone, and I have my Bible again."

"If it is restored to you," said Marsden, gently, "see that in future it speaks to you—that its words have *life*. But other difficulties will arise, some of which you will never solve; be sure of that. Let your experience of these make you patient in judging other people; but for yourself remember to ask, whether it is reasonable to expect such evidence for a Revelation as would really *force* belief in it upon men. Here, also, you may take a lesson from science, and that great doctrine of the Survival of the Fittest, about which we hear so much. What if it be true here also? If the future life of man depend chiefly upon moral considerations, either in fact or in its circumstances, what moral testing power would there be in any revelation that did absolutely compel belief? Now it is at least strange, that this is the very account given of the matter in the New Testament. We are told of some who *judged themselves* unworthy of everlasting life; and the One whom we receive as a true witness is recorded to have said, 'Everyone *that is of the truth* heareth My voice.' What if it be so? and why should it not be so? May there not be in the very difficulties and the possibilities of disbelief offered to us—always supposing they are not actually Divine contradictions of truth or fact—the very best method for that Selection of the Fittest, in which we all believe?"

A hush fell on all round the table. Mr. Lightfoot, in particular, looked grave and thoughtful as Marsden spoke the last words. And the adieus were very quiet and subdued as the little party broke up.

CHAPTER VI.

"I do not think we need occupy much time with the fourth day," said Mr. Marsden; "We have practically discussed it already, and I am anxious to finish to-night if possible. According to the nebular theory, as it is commonly called, the sun would be the very last formed of all the bodies in the solar system; and of course until he was formed, so as to become a centre of vivid light, the moon could not appear, as she depends upon his light for hers."

"I understand that clearly," said John.

"If the stars are similar suns, they may probably enough have been formed during the same period; and whether the verse is meant to say so, or is only a parenthetical clause to state that God is also the Creator of the whole starry system, hardly matters, I only want you to notice again how past difficulties, and bad explanations, simply arose from the imperfection of knowledge. If you read any apologists till lately—Dr. Pye Smith, or Mr. Birks, or Dr. McCausland for instance—they interpret this as meaning that the sky was

only now finally cleared, and the sun and moon visible. Others put it that God now *appointed* them as lights in the heavens, though they had been there before. For such interpretations as this we ought not to wonder if scientific men express scorn; and I would rather, myself, frankly admit that in the course of ages some error may have crept in, as we know errors have in some names and numerals, than resort to such excuses. But you see it was people's science was in fault, not the Bible. I only want to notice besides, that it is very expressly said the sun and moon were appointed, literally, to 'be for signs and seasons, and for days and for years.' Which makes it absolutely certain that, by the story itself, *our* days now first came into existence—or at least gradually as the sun was defined. We need not spend more time over this, I think."

"No, I am quite satisfied," said John. "And I see again how there is progress from confusion to a clearing-up and revealing."

"We go on then to the fifth day. And here I must ask Mr. Lowther to read us another translation."

From the slip of paper handed him, the clergyman read as follows:—

"And Elohim said, Let the waters bring forth abundantly swarming creatures (*sheretzim*) having life, and let fowls fly on the face of the expanse of heaven. And Elohim *created* great reptiles, (*tanninim*), and every creature having the breath of life that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind. And Elohim saw that it was good. And Elohim blessed them, saying, Be fruitful, and multiply, and fill the waters of the seas, and let fowl multiply in the land. And the evening was and the morning was a fifth day."

"You remember what Professor Huxley says about this. 'The order in which animals should have made their appearance in the stratified rocks should be this: fishes, including the great whale, and birds; after that all varieties of terrestrial animals,' and he adds, 'Nothing can be further from the facts as we find them.' Still further on he cites it as inconsistent with the record, that birds only appear in the Jurassic and Triassic formations. Now I will ask Mr. Lowther to quote from parallel passages other cases which may show the meaning of this word *sheretz* or *sheretzim*."

"That is soon done. The noun itself is related to the verb in the very same verse, translated 'bring forth abundantly,' and there can be no doubt that swarming, or abundant multiplication, is the root meaning. In the eleventh of Leviticus, I find the word several times. Early in the chapter *sheretzim* is used for fishes and other marine creatures without scales. In the 20th verse, with the adjective, flying, it denotes insects, and especially (as afterwards defined) the locust and beetle kind. Further on it is used, with the qualification *sheretzim* (rendered creeping thing) 'of the earth,' for weasels, mice, tortoises, lizards, snails, &c., or at least for animals thus translated, and further on again it seems used for serpents and centipedes. There are other passages in plenty, but this chapter is convenient as giving the meanings together. The word is a general one, which *may* be used for almost all *minor* creatures, but especially such as either spawn or multiply rapidly, and reptiles. In Genesis, the context especially gives it that meaning as at least the predominant one."

"Very well; could there be any much more accurate statement of the case? Again, is it *true* that we ought to find fishes and great whales first? Here is a statement that the beginning of animal life was in the water, among swarming or spawning minor creatures. Is not this precisely accurate?"

"Yes."

"Milton himself translated the word,

'Reptile with spawn abundant,'

so that again Mr. Huxley is by no means fair, even to Milton. But again for the second word. This is another case in which a difficulty was made entirely by imperfect knowledge. The word evidently denotes an aquatic monster of some sort, and as the translators considered the whale the most remarkable, they stuck the whale in. There is much doubt if the Bible says anything about whales anywhere; what is certain is, that this word *tanninim* is in one place used for the crocodile, and again is translated, 'dragon.' In short, the evident meaning is a great aquatic monster, with probably special reference to reptiles. Proceeding upwards from the Palæozoic into the Secondary rocks, is not this identical type of great reptiles precisely the predominant characteristic of the period?"

"Certainly. I never found any difficulty here."

"I suppose not. But lastly, we have birds mentioned here last of all, in both clauses. The word seems to imply winged creatures generally, and may quite fairly be taken to denote the Pterodactyl family of flying reptiles as well. But any way, is not this again exactly correct? and, so far from it being a difficulty that birds are not found before the Triassic and Jurassic rocks, is not this precisely where they *ought* to be found according to our narrative?"

"You are perfectly right. But as I just now said, I never did see any difficulty here."

"But here is a point that is worth special notice. Do you think that classing birds along with reptiles, is a classification that would be at all likely to *occur* to anyone in Moses' time, doing his best to make up a cosmogony of his own according to the best knowledge of his age?"

"Really that never struck me," said Lightfoot. "I begin to suspect I have been a fool. It is a very unlikely thing to have occurred."

"Is it not then extraordinary that we should find these two great groups classed together here? I shall put before you by and bye what seems to me the force of these things. But one thing more. Would Moses again, or anyone else before or after him, of mere human knowledge, have been likely to speak of great aquatic reptiles, or at all events great aquatic monsters, as a peculiar feature of a Creation period?"

"No, you are right again, and I see what you are driving at. It is, however, remarkable how many nations have traces in their traditions of great serpents, or dragons, or such things."

"You must remember we are starting with the supposition of a primitive tradition, which may of course have been handed down with more or less truth or error amongst many other nations, as well as the one we are here concerned with. But all these traditions seem to regard such creatures as exceptional; the remarkable thing here is, that the story should equally lay stress on their size and their *abundance*. But we may, I think, leave the fifth day. We have seen already that the *Sheretzim* will include Professor Huxley's scorpions and cockroaches, and even if necessary some minor terrestrial animals. But there are, I believe, only a few marsupials in the Permian before the Tertiary series; and this Permian is so strangely distorted and broken up, that it is by no means easy to say for certain to which series it ought to belong. It is on the boundary line, as you know."

"Yes," replied John. "We have no difficulty there. In fact, I never did feel any about this part of the story."

"I only need add, then, as already mentioned, that with this animal life we again have, for the first time since the beginning, the word *created*, and we have repeated the formula *after his kind*. These creatures also were so formed as to reproduce their species. And lastly, the origin of this life was again *through* secondary causes, or Divine energy, acting upon matter—the waters 'brought it forth,' or the whole is in the strictest accord with *any* really Theistic theory of Evolution."

"Yes, I see all that clearly," said Mr. Moreton. "Conservative as I am, I frankly admit you have made out a good case for your view upon that point."

"We may go on, then, to the sixth day. I do not think we need read either the authorized version or any other translation of it. You all know that the words refer to terrestrial animals, and chiefly to mammalia. The word *Bhe-mah*, called here 'cattle,' is sometimes used for beasts in general, but is more especially employed in other places to distinguish the herbivorous animals. *Remes*, called 'creeping things,' probably denotes fresh types of *terrestrial* reptiles, including probably the serpents, and the word *hay'th-eretz*, called 'beast of the earth,' literally 'beast of the land,' obviously means carnivorous animals, and is often used elsewhere in that sense. You will see that the three terms are twice used, and in different order. The one may be the order of time, the other, order of rank; but the difference is chiefly interesting as showing that in each day's catalogue we must not be too precise on this point. The day's work is given us; but the story does not, according to these verses, profess to give us the exact order of every detail in the day."

"Yes," said John, "that is evident. And I do not think any of us will ever have found any difficulty in this day's work. I, at least, never did."

"Nor I," said Mr. Lightfoot.

"Another rather singular point is perhaps worth mention, however. You all remember how the word *behemoth* is applied to the hippopotamus; thus giving that immense animal a special prominence as a special representative of the *bhemah*. And you must have noticed how, as gigantic Saurians marked the Secondary period, so gigantic pachydermous animals were a very marked feature of the Tertiary."

"I never did notice it," said John.

"It seems at all events worth notice. It is also worth noticing how the geologic record plainly informs us, at least in regard to the two last days, that each type of animals reached a height and development in its special 'day' which was not afterwards maintained. The great reptiles were of a number, size, and perfection of organization which never afterwards appeared. The same is true of the number, size and variety of mammalia. It is obvious that the mammalia would have stood little chance in the world of immense Saurians; and it was equally necessary that the vast number of such powerful beasts should in some measure disappear to make way for man. We can see here order, plan, method, purpose, leading up to Man and preparing for him; but *not* mere blind Law, according to which we should have supposed the largest and most powerful would have survived. And it also shows the reasonableness of supposing that the early vegetation also may have reached a high type."

"Yes; all this is reasonable enough."

"Once more, it is still said 'after his kind,' or these animals reproduced their species. And the word created is *not* used. As regards the text, therefore, we are equally free to believe in a special Creation, or to believe, as I hinted before, that the omission is significant, and that Creative Energy operated upon the pre-existing forms of life, and *raised* from them the higher types. But here I repeat the remark, that to say geology shows us 'no break;' that everything has gone on 'slowly and gradually,' is not the truth, especially of the transition between the Secondary and Tertiary periods. It may be philosophy, but nothing could be more opposed to the evidence. I have already said, that I find no difficulty in accepting Evolution as a process, to *any* extent the facts may ever require; and I simply decline at present to believe in 'gradual transmutation' here, because I can find no sign of it. I do find it to a limited extent in nature, and wherever I find it I believe it. Nay, I am willing to allow largely for induction, and to suppose we may find much more than we now see. But according to present evidence

it is not true of, at least, the grand transitions between the main periods of geology. Granted that it is not one vast gap from reptile to mammal, it is still a succession of steps. And the steps are so great, and so sharply marked, as to require special power of a very decided kind to bridge over them."

"I see that," said Mr. Lightfoot. "But—believe me, I do not want to make difficulties, and you have brought me round almost entirely to your way of looking at the matter—have you allowed for the imperfection of the geologic record?"

Marsden smiled, and so did John Whiteley.

"I think even John could answer your question," said the former.

"I would rather you did," said he.

"Very well, then. The case is simply this. The geologic record is undoubtedly imperfect in many places, and that is the whole strength of this argument. But as we saw the other day (see chapter III,) when considering this very point, the utmost probable amount of imperfection is not only ludicrously inadequate to fill up these gaps, so that it is the purest assumption and begging of the whole question to account for the gaps in this way; but the gaps *occur in the wrong places*. We may, by great assumptions of this kind, account in some fashion, say for some transitions of mammalian species during the long ages of the Tertiary, or of reptiles in the Secondary; because during these periods on the one hand the transitions are not so great, and on the other we *have* the long ages for our 'natural causes' to work in. But when we come to the vast transition from the reptiles of the Secondary to the mammals of the Tertiary, we have an advance which, on the one hand, it is simply idle to say is really bridged over by the birds and marsupials; and on the other hand, this is just where we have *not* the long periods of time. The time may be long, no doubt, according to our absolute measures of time; but according to all the geologic signs it is quite short in comparison to the Secondary and Tertiary ages themselves. We find steps enough, to understand a Creator using them *as* steps; but we do *not* find steps enough, or time enough, for transmutation by purely natural causes such as we can see round us now. Stretch geologic time how you will, you still have *least* of it just where you want it most."

"I see clearly. Thank you very much. I wish you would some time discuss Darwinism itself more at length, with me, Marsden."

"Perhaps at some other time we may do so, but we must stick to our subject. All I can say now about the matter is to repeat, that Mr. Darwin's later utterances are far more explicit, both in admitting the insufficiency of his former suppositions, and in acknowledging Creative design, than his earlier ones. I could justify this by ample quotations; and the change is very significant, and much resented by some of his disciples. But we must go on to Man. He also is said to have been 'created,' the significance of which we have already noticed, as implying again a *new* element. We need not further discuss that; but there are some other points in what is said that are very remarkable."

"You seem to find remarkable points everywhere," said Mr. Whiteley.

"Ought we not to expect to do so in a narrative like this, if indeed, it have any authority at all? I certainly have pondered the story as one every word of which was worth weighing, and was meant to give its own meaning; and I do not think you will charge me with having given a strained or violent meaning anywhere."

"Certainly not. Mr. Whiteley did not mean that," said Mr. Moreton. "Please go on."

"Well, the first thing to notice is the place of man here. We might have thought he would have had a day to him-

self; but no. He is created after the warm-blooded animals, but in the same period, without a break. I need not remind you how this is in the strictest accordance with what we find in the strata. There once crept in a fashion of making a separate age for man, and calling it the Quarternary; but man is now carried back into the later Tertiary formations, with no geologic break between."

"That is clearly another point of agreement," said Mr. Lowther.

"The next thing—I do not say in the order of the narrative, but I want to leave another point to the last—is this, that man is given an express commission both to replenish the earth and to *subdue* it. Surely I have a right to claim this as Divine authority to inquire into, and to command, or to sum up in one word, to *master* all that science can teach me. Nay, it is my *duty* to do so; and as a reverent student of Nature, I have my direct commission from God. The Atheist may leave science alone if he likes; I cannot. And I may go further still, and say that God here hands over the world, as it were, to man; leaves the management of it henceforth, in a subordinate manner, to him; and gives him the power to mould, use, and control these Forces which are all around him. Such fulness of meaning could hardly have been present to the mind of the writer; but is not this also a remarkable coincidence with actual fact?"

No one replied, all were so intensely interested. Marsden therefore went on again:

"One point more, as regards the scientific aspect of the case. We are told that God *rested* after all this work, and it is conveyed all through the Bible that He is resting still. Though He still works in His providence, and by the natural laws which He ordained as fit for their purposes, He is represented as never *yet* having resumed those acts of special direction which we understand by creation. Now science tells us the very same. No geologist can tell us of anything new since man—of a single new species of plant or animal since man came upon the earth. The fact agrees with the Theistic view of Evolution, as the process, or order, or method of an intelligent Will, which from the first regarded Man as the crowning point of all; but it does not agree with Haeckel's and Huxley's. If Evolution, of itself and by itself, apart from a Superintendent, got so far, it ought to have since got further. But it never has; it has stopped at things as they were when man appeared."

"You got here, if I remember, a strong argument for your interpretation of the days," said Mr. Moreton.

"Yes. But lastly, whatever precise meaning we give to the words—and no one supposes actual words were uttered in heaven—the 26th verse distinctly conveys to us that in the creation of Man there was a pre-eminent degree, as it were, of deliberate purpose and design. We are bound to consider in what this lay. Doing so, I cannot help seeing that there was nothing new in a moral nature purely spiritual—angels existed already. The new thing was a moral, spiritual nature—a soul—in combination with *bodily* powers and faculties. I care very little what naturalists may ever find to say about the mere body of man; and I might have noted it as a further point, at least worth remark, that this is stated to have been created *first*, and the soul given afterwards. But there seems a purpose here—a purpose thwarted for a time, as it were, but never lost sight of, and finally carried out triumphantly in the Incarnation. This flesh of ours has its peculiar weaknesses and temptations; but, once victorious over them all, we can conceive of the human soul as being superior to *any* temptations. We know but too well that these passions of earth are *powers* within us; but once let them be turned evermore to good, and they have within them a world of promise. We see something of this idea in the Greek Hercules: what a *man*, and yet what a *hero* he was; and the Bible heroes are no namby-pamby creatures

any more than he. To rule oneself—who is sufficient for it? but if spirit, and soul, and body shall ever be subdued wholly and entirely to their rightful Lord, then it seems to me the ruler of himself will indeed be fit to rule *anything* else God shall see fit to put under him."

"I think you are right," said Mr. Moreton, thoughtfully, "you have put into words what I have often thought, but never quite been able to express. I am indebted to you for much—very much; and if I can't quite go with you in everything, you will excuse an old man. I am quite sorry we have come to the end."

"So am I," said Mr. Lowther. "In fact, we all are, and I wish we could hear more from you on some other points which have been great difficulties to most of us."

"I cannot solve all difficulties even for myself," said Marsden "and where I think I can see light, some of my solutions might not be so acceptable to you as my views on this chapter have been. It is sufficient if I have been able to make you feel in any degree that this Bible narrative as yet stands in no need whatever of apology. But before we separate, I want you to get a clear idea, if possible, of what all this implies—of the real strength of the case. You know what is meant by permutations and probabilities in mathematics?"

"I am afraid I do not," said Jean.

"I can soon explain it, if you will take a pencil and a piece of paper. The possible variations in order of any given number of events are got by simply multiplying together all the figures from one up to that number. For instance, take two. Multiply one and two, and you get only two; and so you see on trial that you can only get two events in two possible orders. They must either occur in the order 2, 1, or else, 1, 2. If you have three events, you multiply again by three, and get six; and so you find on trial that you can place three events in any one of the six following orders, reading downwards:—

1	1	2	2	3	3
2	3	1	3	2	1
3	2	3	1	1	2

"Do you understand this?"

"Perfectly."

"You can also see, by thinking a moment, that the probability against the three events happening in any one given order rather than any other, is five to one."

"Yes, I see that."

"Well, we have gone over *six* successive periods. If we reckon them as events, you can see in this way that they may happen in 720 different ways, and the probability against any one in particular is 719 to 1. Besides the six broad periods, however, we have found many most remarkable coincidences which almost deserve to be reckoned as items in the calculation; such as what is said of the rain, for instance. Passing over some of these, however, I have at least a right to reckon as parts of the actual *order* of events, the classing together in one age of animals so apparently different as reptiles and birds; and also the placing of man after, and yet not divided in period from, the mammalian animals. This gives us eight stages; of which the plants of the third day are the only stage which could even *possibly*, in our present state of knowledge, be objected to. I do not know whether you were satisfied about it, John?"

"Yes, quite. In a case like this science must *prove* a contrary case, and you have shown the very strongest probability, if not more, that the story is correct."

"Well, then: the mere 'chances' against these eight events having happened in any precise order, or what is the same thing, of a man having happened to guess their precise or-

¹ Some have said six to one; but this is owing to confusion of thought. It will be seen on reflection that there are but five *other* chances against any one, and that in any case the total chances against must be one less than the total possible orders of succession.

der, are more than *forty thousand to one!* Yet so far as our actual knowledge goes, this order of the story is precisely confirmed in almost every case, and there is a strong probability for the rest. Must we not ask, *How* did this marvellous coincidence come about? Remember, it was no Christian who gained acceptance for the nebular theory and the cosmic light, but the atheist Laplace; it was not theologians who clearly demonstrated light to be motion, but the French mathematicians. I do not want to exaggerate what I have put before you; and I do not say that what I have stated will be accepted by every scientific man; on the contrary, one of the things I wanted to show you was, that there is such a thing as a strong anti-Biblical bias amongst scientific men. One of the very surest signs of this, by the way, is their constant protestation that they are innocent of it; they 'protest too much.' But I have not found it necessary to contradict or even to question one single known scientific fact; and I have tried to show you how some difficulties have been cleared away, and a far more profound agreement between Science and Scripture than was once deemed possible, brought about solely by the growth of scientific knowledge. Years ago such agreement would not have been possible; but the fault was in the then state of science. As science grew difficulties grew, simply because the so-called science of earlier days had been in many points quite mistaken, and *put those mistakes into the Bible*. But now we are really beginning to know a little; now that we have some science worthy of the name, there comes from all quarters one confirmation after another of what we hold dear. From the depths of the earth; from the profoundest researches in physics; from the most beautiful demonstrations in mathematics; even on the star-beams, and in what they reveal to us through the student's prism—from all alike comes proof after proof of the essential truth of this strange old narrative, handed down as I believe for centuries by tradition, until at last committed to writing in the plains of Chaldea."

"It is true," said Mr. Lightfoot, "and I at least am your debtor for more than I can tell."

"I am glad to hear it," said Marsden. "Well; I am not anxious to define Inspiration, and I have myself never been able to see how any merely *verbal* theory in any way helps or adds to the certainty of revealed truth. But in the face of facts like these, I feel that there is *some* kind of inspiration here; and I cannot fling away even Genesis, either as a book containing only moral truth, or as a mere legend fit only for the 'Childhood of Humanity.' I cannot help seeing that, somehow, we have here a real history; *very* real, wonderfully true, and embodying far more than any merely human wisdom of the early ages could possibly have given us. Seeing this, I am willing to wait for some other points to be more cleared up, and to bear with some even insuperable difficulties. I do not know, and I do not care to know, precisely how it came about; but *something* there certainly is here more than I can fathom. I am, therefore, content to stand behind men like Newton, and Faraday, and Young, and Agassiz, and Dana, and Clerk Maxwell; and am neither ashamed to believe, nor to avow my belief, that a revelation which is proved to be so marvellously true in the Beginning, will prove in the main equally worthy of my trust to the end."

What followed is of no interest. With these words the "Conversations on Creation" came to a close.

Lord Houghton says of Lord Beaconsfield's new book "Endymion:" There will, no doubt, be some reproach that this is a political novel without political principles, and a picture of success in life without ethical considerations; but the author may well say that that is his affair. He chooses to depict political life as he has found it, and he leaves it to others to invest it with graver forms, and to draw from it more solemn conclusions. He is the artist, not the political philosopher.

INTRODUCTION to the SCIENCES.

I. NATURE AND SCIENCE.

1. Sensations and Things. All the time that we are awake we are learning by means of our *senses* something about the world in which we live and of which we form a part; we are constantly aware of feeling, or hearing, or smelling, and, unless we happen to be in the dark, of seeing; at intervals we taste. We call the information thus obtained *sensation*.

When we have any of these sensations we commonly say that we feel, or hear, or smell, or see, or taste, something. A certain scent makes us say we smell onions; a certain flavour, that we taste apples; a certain sound, that we hear a carriage; a certain appearance before our eyes, that we see a tree; and we call that which we thus perceive by the aid of our senses a *thing* or an *object*.

2. Causes and Effects. Moreover, we say of all these things, or objects, that they are the *causes* of the sensations in question, and that the sensations are the *effects* of these causes. For example, if we hear a certain sound, we say it is caused by a carriage going along the road, or that it is the effect, or the consequence, of a carriage passing along. If there is a strong smell of burning, we believe it to be the effect of something on fire, and look about anxiously for the cause of the smell. If we see a tree, we believe that there is a thing, or object, which is the cause of that appearance in our field of view.

3. The reason Why. Explanation. In the case of the smell of burning, when we find on looking about, that something actually is on fire, we say indifferently either that we have found out the cause of the smell, or that we know the *reason why* we perceive that smell; or that we have *explained* it. So that to know the reason why of anything, or to explain it, is to know the cause of it. But that which is the cause of one thing is the effect of another. Thus, suppose we find some smouldering straw to be the cause of the smell of burning, we immediately ask what set it on fire, or what is the cause of its burning? Perhaps we find that a lighted lucifer match has been thrown into the straw, and then we say that the lighted match was the cause of the fire. But a lucifer match would not be in that place unless some person had put it there. That is to say, the presence of the lucifer match is an effect produced by somebody as cause. So we ask why did any one put the match there? Was it done carelessly, or did the person who put it there intend to do so? And if so, what was his motive, or the cause which led him to do such a thing? And what was the reason for his having such a motive? It is plain that there is no end to the questions, one arising out of the other, that might be asked in this fashion.

Thus we believe that everything is the effect of something which preceded it as its cause, and that this cause is the effect of something else, and so on, through a chain of causes and effects which goes back as far as we choose to follow it. Anything is said to be explained as soon as we have discovered its cause, or the reason why it exists; the explanation is fuller, if we can find out the cause of that cause; and the further we can trace the chain of causes and effects, the more satisfactory is the explanation. But no explanation of anything can be complete, because human knowledge, at its best, goes but a very little way back towards the beginning of things.

4. Properties and Powers. When a thing is found always to cause a particular effect, we call that effect sometimes a *property*, sometimes a *power* of the thing. Thus the odor of onions is said to be a property of onions, because onions always cause that particular sensation of smell to arise, when they are brought near the nose; lead is said to have the property of heaviness, because it always causes us to have the feeling of weight when we handle it; a stream is

said to have the power to turn a waterwheel, because it causes the waterwheel to turn; and a venomous snake is said to have the power to kill a man, because its bite may cause a man to die. Properties and powers, then, are certain effects caused by the things which are said to possess them.

5. Artificial and Natural Objects. Nature. A great many of the things brought to our knowledge by our senses, such as houses and furniture, carriages and machines, are termed *artificial things* or *objects*, because they have been shaped by the *art* of man; indeed, they are generally said to be made by man. But a far greater number of things owe nothing to the hand of man, and would be just what they are if mankind did not exist,—such as the sky and the clouds; the sun, moon and stars; the sea with its rocks and shingly or sandy shores; the hills and dales of the land; and all wild plants and animals. Things of this kind are termed *natural objects*, and to the whole of them we give the name of *Nature*.

6. Artificial things are only Natural Things shaped and brought together or separated by Men. Although this distinction between *nature* and *art*, between *natural* and *artificial* things, is very easily made and very convenient, it is useful to remember that, in the long run, we owe everything to nature; that even those artificial objects which we commonly say are made by men, are only natural objects shaped and moved by men; and that, in the sense of *creating*, that is to say, of causing something to exist which did not exist in some other shape before, man can make nothing whatever. Moreover, we must recollect that what men do in the way of shaping and bringing together or separating natural objects, is done in virtue of the powers which they themselves possess as natural objects.

Artificial things, are, in fact, all produced by the action of that part of nature which we call mankind, upon the rest.

We talk of “making” a box, and rightly enough, if we mean only that we have shaped the pieces of wood and nailed them together; but the wood is a natural object and so is the iron of the nails. A watch is “made” of the natural objects gold and other metals, sand, soda, rubies, brought together, and shaped in various ways; a coat is “made” of the natural object, wool; and a frock of the natural objects, cotton or silk. Moreover, the men who make all these things are natural objects.

Carpenters, builders, shoemakers, and all other artisans and artists, are persons who have learned so much of the powers and properties of certain natural objects, and of the chain of causes and effects in nature, as enables them to shape and put together those natural objects, so as to make them useful to man.

A carpenter could not, as we say, “make” a chair unless he knew something of the properties and powers of wood; a blacksmith could not “make” a horseshoe unless he knew that it is a property of iron to become soft and easily hammered into shape when it is made red-hot; a brickmaker must know many of the properties of clay; and a plumber could not do his work unless he knew that lead has the properties of softness and flexibility, and that a moderate heat causes it to melt.

So that the practice of every art implies a certain knowledge of natural causes and effects; and the improvement of the arts depends upon our learning more and more of the properties and powers of natural objects, and discovering how to turn the properties and powers of things and the connections of cause and effect among them to our own advantage.

7. Many Objects and Chains of Causes and Effects in Nature are out of our reach. Among natural objects, as we have seen, there are some that we can get hold of and turn to account. But all the greatest things in nature and the links of cause and effect which connect them, are utterly

beyond our reach. The sun rises and sets; the moon and the stars move through the sky; fine weather and storms, cold and heat, alternate. The sea changes from violent disturbance to glassy calm, as the winds sweep over it with varying strength or die away; innumerable plants and animals come in being and vanish again, without our being able to exert the slightest influence on the majestic procession of the series of great natural events. Hurricanes ravage one spot; earthquakes destroy another; volcanic eruptions lay waste a third. A fine season scatters wealth and abundance here, and a long drought brings pestilence and famine there. In all such cases, the direct influence of man avails him nothing; and, so long as he is ignorant, he is the mere sport of the greater powers of nature.

8. The Order of Nature: nothing happens by Accident and there is no such thing as Chance. But the first thing that men learned, as soon as they began to study nature carefully, was that some events take place in regular order and that some causes always give rise to the same effects. The sun always rises on one side and sets on the other side of the sky; the changes of the moon follow one another in the same order and with similar intervals; some stars never sink below the horizon of the place in which we live; the seasons are more or less regular; water always flows down-hill; fire always burns; plants grow up from seed and yield seed, from which like plants grow up again; animals are born, grow, reach maturity, and die, age after age, in the same way. Thus the notion of an *order of nature* and of a fixity in the relation of cause and effect between things gradually entered the minds of men. So far as such order prevailed it was felt that things were explained; while the things that could not be explained were said to have come about by *chance*, or to happen by *accident*.

But the more carefully nature has been studied, the more widely has order been found to prevail, while what seemed disorder has proved to be nothing but complexity; until, at present, no one is so foolish as to believe that anything happens by chance, or that there are any real accidents, in the sense of events which have no cause. And if we say that a thing happens by chance, everybody admits that all we really mean is, that we do not know its cause or the reason why that particular thing happens. Chance and accident are only *aliases* of ignorance.

At this present moment, as I look out of my window, it is raining and blowing hard, and the branches of the trees are waving wildly to and fro. It may be that a man has taken shelter under one of these trees; perhaps, if a stronger gust than usual comes, a branch will break, fall upon the man, and seriously hurt him. If that happens it will be called an “accident,” and the man will perhaps say that by “chance” he went out, and then “chanced” to take refuge under the tree, and so the “accident” happened. But there is neither chance nor accident in the matter. The storm is the effect of causes operating upon the atmosphere, perhaps hundreds of miles away; every vibration of a leaf is the consequence of the mechanical force of the wind acting on the surface exposed to it; if the bough breaks, it will do so in consequence of the relation between its strength and the force of the wind; if it falls upon the man it will do so in consequence of the action of other definite natural causes; and the position of the man under it is only the last term in a series of causes and effects, which have followed one another in natural order, from that cause, the effect of which was his setting out, to that the effect of which was his stepping under the tree.

But, inasmuch as we are not wise enough to be able to unravel all these long and complicated series of causes and effects which lead to the falling of the branch upon the man, we call such an event an accident.

9. Laws of Nature; Laws are not Causes. When we

have made out by careful and repeated observation that something is always the cause of a certain effect, or that certain events always take place in the same order, we speak of the truth thus discovered as a *law of nature*. Thus it is a law of nature that anything heavy falls to the ground if it is unsupported; it is a law of nature that, under ordinary conditions, lead is soft and heavy, while flint is hard and brittle; because experience shows us that heavy things always do fall if they are unsupported, that, under ordinary conditions lead is always soft and that flint is always hard.

In fact, everything that we know about the powers and properties of natural objects and about the order of nature may properly be termed a law of nature. But it is desirable to remember that which is very often forgotten, that the laws of nature are not the causes of the order of nature, but only our way of stating as much as we have made out of that order. Stones do not fall to the ground in consequence of the law just stated, as people sometimes carelessly say; but the law is a way of asserting that which invariably happens when heavy bodies at the surface of the earth, stones among the rest, are free to move.

The laws of nature are, in fact, in this respect, similar to the laws which men make for the guidance of their conduct towards one another. There are laws about the payment of taxes, and there are laws against stealing or murder. But the law is not the cause of a man's paying his taxes, nor is it the cause of his abstaining from theft and murder. The law is simply a statement of what will happen to a man if he does not pay his taxes, and if he commits theft or murder; and the cause of his paying his taxes, or abstaining from crime (in the absence of any better motive) is the fear of consequences which is the effect of his belief in that statement. A law of man tells what we may expect society will do under certain circumstances; and a law of nature tells us what we may expect natural objects will do under certain circumstances. Each contains information addressed to our intelligence, and except so far as it influences our intelligence, it is merely so much sound or writing.

While there is this much analogy between human and natural laws, however, certain essential differences between the two must not be overlooked. Human law consists of commands addressed to voluntary agents, which they may obey or disobey; and the law is not rendered null and void by being broken. Natural laws, on the other hand, are not commands but assertions respecting the invariable order of nature; and they remain laws only so long as they can be shown to express that order.

Again, human laws have no meaning apart from the existence of human society. Natural laws express the general course of nature, of which human society forms only an insignificant fraction.

10. Knowledge of Nature is the Guide of Practical Conduct. If nothing happens by chance, but everything in nature follows a definite order, and if the laws of nature embody that which we have been able to learn about the order of nature in accurate language, then it becomes very important for us to know as many as we can of these laws of nature, in order that we may guide our conduct by them.

Any man who should attempt to live in a country without reference to the laws of that country would very soon find himself in trouble; and if he were fined, imprisoned, or even hanged, sensible people would probably consider that he had earned his fate by his folly.

In like manner, any one who tries to live upon the face of this earth without attention to the laws of nature will live there for but a very short time, most of which will be passed in exceeding discomfort; a peculiarity of natural laws, as distinguished from those of human enactment, being that they take effect without summons or prosecution. In fact, nobody could live for half a day unless he attended to some

of the laws of nature; and thousands of us are dying daily, or living miserably, because men have not yet been sufficiently zealous to learn the code of nature.

It has already been seen that the practice of all our arts and industries depends upon our knowing the properties of natural objects which we can get hold of and put together; and though we may be able to exert no direct control over the greater natural objects and the general succession of causes and effects in nature, yet, if we know the properties and powers of these objects, and the customary order of events, we may elude that which is injurious to us, and profit by that which is favorable.

Thus, though men can nowise alter the seasons or change the process of growth in plants, yet having learned the order of nature in these matters, they make arrangements for sowing and reaping accordingly; they cannot make the wind blow, but when it does blow they take advantage of its known powers and probable direction to sail ships and turn wind-mills; they cannot arrest the lightning, but they can make it harmless by means of conductors, the construction of which implies a knowledge of some of the laws of that electricity, of which lightning is one of the manifestations. Forewarned is forearmed, says the proverb; and knowledge of the laws of nature is forewarning of that which we may expect to happen, when we have to deal with natural objects.

11. Science: the Knowledge of the Laws of Nature obtained by Observation, Experience, and Reasoning. No line can be drawn between common knowledge of things and scientific knowledge; nor between common reasoning and scientific reasoning. In strictness all accurate knowledge is *Science*; and all exact reasoning is scientific reasoning. The method of *observation* and *experiment* by which such great results are obtained in science, is identically the same as that which is employed by every one, every day of his life, but refined and rendered precise. If a child acquires a new toy, he observes its characters and experiments upon its properties; and we are all of us constantly making observations and experiments upon one thing or another.

But those who have never tried to observe accurately will be surprised to find how difficult a business it is. There is not one person in a hundred who can describe the commonest occurrence with even an approach to accuracy. That is to say, either he will omit something which did occur, and which is of importance; or he will imply or suggest the occurrence of something which he did not actually observe, but which he unconsciously infers must have happened. When two truthful witnesses contradict one another in a court of justice, it usually turns out that one or other, or sometimes both, are confounding their inferences from what they saw with that which they actually saw. A swears that B picked his pocket. It turns out that all that A really knows is that he felt a hand in his pocket when B was close to him; and that B was not the thief, but C, whom A did not observe. Untrained observers mix up together their inferences from what they see with that which they actually see in the most wonderful way; and even experienced and careful observers are in constant danger of falling into the same error.

Scientific observation is such as is at once full, precise, and free from unconscious inference.

Experiment is the observation of that which happens when we intentionally bring natural objects together, or separate them, or in any way change the conditions under which they are placed. Scientific experiment, therefore, is scientific observation performed under accurately known artificial conditions.

It is a matter of common observation that water sometimes freezes. The observation becomes scientific when we ascertain under what exact conditions the change of water into ice takes place. The commonest experiments

tells us that wood floats in water. Scientific experiment shows that, in floating, it displaces its own weight of the water.

Scientific *reasoning* differs from ordinary reasoning in just the same way as scientific observation and experiment differ from ordinary observation and experiment—that is to say, it strives to be accurate; and it is just as hard to reason accurately as it is to observe accurately.

In scientific reasoning general rules are collected from the observation of many particular cases; and, when these general rules are established, conclusions are deduced from them, just as in every-day life. If a boy says that “marbles are hard,” he has drawn a conclusion as to marbles in general from the marbles he happens to have seen and felt, and has reasoned in that mode which is technically termed *induction*. If he declines to try to break a marble with his teeth, it is because he consciously, or unconsciously, performs the converse operation of *deduction* from the general rule “marbles are too hard to break with one’s teeth.”

You will learn more about the process of reasoning when you study *Logic* which treats of that subject in full. At present, it is sufficient to know that the laws of nature are the general rules respecting the behavior of natural objects, which have been collected from innumerable observations and experiments; or, in other words, that they are inductions from those observations and experiments. The practical and theoretical results of science are the products of deductive reasoning from these general rules.

Thus science and common sense are not opposed, as people sometimes fancy them to be, but science is perfected common sense. Scientific reasoning is simply very careful common reasoning, and common knowledge grows into scientific knowledge as it becomes more and more exact and complete.

The way to science then lies through common knowledge; we must extend that knowledge by careful observation and experiment, and learn how to state the results of our investigations accurately, in general rules or laws of nature; finally, we must learn how to reason accurately from these rules, and thus arrive at rational explanations of natural phenomena, which may suffice for our guidance in life.

II. MATERIAL OBJECTS.—A. MINERAL BODIES.

12. The Natural Object Water. One of the commonest of common natural objects is *water*; everybody uses it in one way or another every day; and consequently everybody possesses a store of loose information—of common knowledge—about it. But, in all probability, a great deal of this knowledge has never been attended to by its possessor; and certainly, those who have never tried to learn how much may be known about water, will be ignorant of a great many of its powers and properties and of the laws of nature which it illustrates; and consequently will be unable to account for many things of which the explanation is very easy. So we may as well make a beginning of science by studying water.

13. A Tumbler of Water. Suppose we have a tumbler half-full of water. The tumbler is an artificial object (§5); that is to say, certain natural objects have been brought together and heated till they melted into glass, and this glass has been shaped by a workman. The water, on the other hand, is a natural object, which has come from some river, pond or spring; or it may be from a water-butt into which the rain which has fallen on the roof of a house has flowed.

Now the water has a vast number of peculiarities. For example, it is transparent, so that you can see through it; it feels cool; it will quench thirst and dissolve sugar. But these are not the characters which it is most convenient to begin with.

14. Water occupies Space; it offers Resistance; it has Weight; and is able to transfer Motion which it has acquired; it is therefore a form of Matter. The water, we see, fills the cavity of the tumbler for half its height, therefore it occupies that much *space*, or has that bulk or *volume*. If you put the closed end of another tumbler of almost the same size into the first, you will find that when it reaches the water, the latter offers a resistance to its going down, and unless some of the water can get out, the end of the second tumbler will not go in. Any one who falls from a height into water will find that he receives a severe shock when he reaches it. Water therefore offers *resistance*.

If the water is emptied out, the tumbler feels much lighter than it was before; water, therefore, has *weight*.

And, finally, if you throw the water out of the tumbler at any slightly supported object, the water hitting against it would knock it over. That is to say, the water being put in motion is able to *transfer* that motion to something else.

All these *phenomena*, as things which happen in nature are often called, are effects of which water, under the conditions mentioned, is the cause, and they may therefore be said to be properties (§4) of water.

All things which occupy space, offer resistance, possess weight and transfer motion to other things when they strike against them, are termed *material substances* or *bodies*, or simply *matter*. Water, therefore, is a kind, or form, of matter.

15. Water is a Liquid. You will easily observe that, though water occupies space, it has no definite shape, but fits itself exactly to the figure of the vessel which holds it. If the tumbler is cylindrical, the contour of the surface of the water will be circular when the tumbler is held vertically, and will change, without the least break or interruption, to more and more of an oval when the tumbler is inclined; and, whatever the shape of the vessel into which you pour it, the sides of the water always exactly fit against the sides of the vessel. If you put your finger into the water you can move it in all directions with scarcely any feeling of obstacle. If you pull your finger out there is no hole left, the water on all sides rushing together to fill up the space that was occupied by the finger. You cannot take up a handful of water, for it runs away between your fingers, and you cannot raise it into a permanent heap. All this shows that the parts of water move upon one another with great ease. The same fact is illustrated if the tumbler is inclined, so that the level of the surface rises above the edge of the tumbler on one side, and the water is therefore to some extent unsupported by the tumbler at this point. The water then *flows* over in a stream and falls to the ground, where it spreads out and runs to the lowest accessible place, or gradually soaks up into crevices.

Nevertheless, although the parts of the water thus loosely slip and slide upon one another, yet they hold together to a certain extent. If the surface of the water is just touched with the finger, a little of it will adhere; and if the finger is then slowly and carefully raised, the adjacent water will be raised up into a slender column which acquires a noticeable length before it breaks. So, in the early morning, after heavy dew, you may see the water upon cabbage-leaves and blades of grass in spherical drops, the parts of which similarly hold together.

Material substances, the parts of which are so movable that they fit themselves exactly to the sides of any vessel which contains them, and which flow when they are not supported, are called *fluids*; and fluids the parts of which do not fly off from one another, but hold together as those of water do, are called *liquids*.

Water therefore is a liquid.

16. Water is almost incompressible. It has been seen

that water, like every other material substance, resists the intrusion of other matter into the place which it occupies. But many things, though they resist, can be easily squeezed or *compressed* into a smaller volume. This, however, is not the case with water, which, like other liquids, is almost *incompressible*; that is to say, an immense pressure is needful to cause its volume to diminish to any appreciable extent. It may seem strange that anything so apparently yielding as water should yet be almost as difficult to squeeze as so much iron; but the apparent yieldingness of water is due to the ease with which it changes its shape; and if water is prevented from changing its shape, it is very difficult to drive its parts closer together. It has been ascertained that if water is confined in a closed space, a pressure amounting to fifteen pounds on the square inch diminishes its volume by only one twenty-thousandth part. Take a common syringe, and having seen that the plug or *piston* fits the *cylinder* of the syringe well, put the nozzle into water and draw the piston up. Then turn the nozzle upwards and push upon the piston till a little of the water squirts out, so as to make sure that the cylinder contains nothing but water. Now put your finger on the opening of the nozzle firmly, so as to stop any water from passing out, and then try to push the piston down. You will find that you cannot make it stir without great force; and, if the piston moves appreciably, it will be because some of the water has escaped by the sides of the piston. In fact, if the piston presented a square inch of surface, and fitted accurately, and the column of water in the cylinder were one inch long, it must be pressed down by a weight of 30,000 pounds (about thirteen tons) to make it move one-tenth of an inch.

17. The Meaning of Weight. Let us next consider the property of weight. We say that anything has weight when, on trying to lift it from the ground, or on holding it in the hand, we have a feeling of effort. Or again, if anything which is supported at a certain height above the ground, falls when the support is taken away, we say that it has weight. Now the ground merely means the surface of the earth; and, as all bodies which possess weight fall directly towards the surface of the earth when they are not kept away from it by some support, we may say that all bodies which have weight tend to fall in this way. And it does not matter on what part of the surface of the earth you make the experiment. Rain consists of drops of water, and it does not matter whether we watch a shower in calm weather here, or in New Zealand; the drops fall perpendicularly towards the ground. But we know that the earth is a globe and that New Zealand is at our antipodes, or on the opposite side of the globe to England. Hence if two showers are falling at the same time, one in New Zealand and one here—the drops must be falling in opposite directions, towards one another; that is, towards the centre of the earth which lies between them. In fact, all bodies which have weight tend to fall towards the centre of the earth—that is to say they fall in this way if there is nothing to prevent them; and when we speak of weight we mean this tendency to fall. To call anything heavy, is the same as saying that we fully expect that, if there is nothing to support it, it will fall to the ground; or if we support it ourselves we shall be conscious of effort.

18. Gravity and Gravitation. The word *gravity*, when it was first used, had exactly the same meaning as weight; and a body which has weight is said to *gravitate* towards the centre of the earth. But gravity has now acquired a much wider sense than weight. For an immense number of careful observations and experiments have established the general rule, or law of nature, that every material substance tends to approach every other material substance, just in the same way as a drop of rain falls towards the earth; and, in fact, that any two portions of matter, what-

ever the nature of that matter may be, will move towards one another if there is nothing to prevent them from doing so.

To make this clear, let us suppose that the only material bodies in the universe were two spherical drops of water, each a tenth of an inch in diameter. Each of these drops would have the same bulk as the other, and would be a quantity of matter exactly equivalent to the other. Then, however great the distance which separated these two drops, they would begin to approach one another; and, each moving with gradually increasing swiftness, they would at length meet in a point exactly half-way between the positions which they at first occupied. But if the bulk of one drop were greater than that of the other drop, then the larger would move more slowly, and the point of meeting would be by so much nearer the larger drop. It follows that, if the one body of water were as big as the earth and the other remained of its original size, no bigger than a rain drop—the motion of the large mass towards the small one would be an inconceivably minute fraction of the total distance traveled over. It would appear as if the large body were perfectly still and drew the small body to itself.

This is just what happens when a single drop of water falls from a cloud, say through a distance of a mile, to the earth. The earth really moves towards it, just as it moves towards the earth, on the straight line which joins the centres of the two. But the length of this line which each travels over is *inversely proportional* to the quantity of matter in each, that is to say is the less the bigger the quantity. So that we have a rule-of-three sum. As the quantity of matter in the earth is to that in a rain-drop, so is a mile to the distance traveled over by the earth. And if any one worked out this sum, he would find that the fourth term of the proportion would be an inconceivably minute fraction of an inch. For all practical purposes, therefore, we may consider the earth to be at rest in relation to all falling bodies, inasmuch as the quantity of matter in any falling body is insignificant, in comparison with that contained in the earth.

What is true of water is true, so far as we know, of all kinds of matter, and we therefore say that it is a law of nature that all kinds of matter possess gravity; that is to say, that of any two, each tends to move towards the other, at a speed which is the slower the greater the quantity of matter it contains in proportion to that which the other contains; and this speed gradually becomes quicker as the two bodies approach.

What is usually called the *law of gravitation* is a statement of the same observed facts in another and more complete fashion. (See *Physics Primer*.)

19. The cause of Weight: Attraction: Force. We know nothing whatever of the reason why bodies possess weight. Bodies do not fall on account of the law of gravitation (§9); nor does their gravity explain why they fall. Gravity, as we have seen, is only a name for weight, and the law of gravitation is only a statement of *how* bodies approach one another, not *why* they do so.

It is often said that gravitation is *attraction*, and that bodies fall to the earth because the earth attracts them. But the word "attract" simply means to "draw towards," and "attraction" means nothing but drawing towards; and to say, when two bodies move towards one another, that they are "drawn towards" one another, is simply to describe the fact and makes us no whit wiser than we were before. On the contrary, unless we take great care, it may make us a little less wise. For the words "drawing towards" are so closely associated with ropes and hooks and the act of pulling, that we are easily led to fancy the existence of some analogous invisible machinery in the case of mutually attractive bodies.

Again, gravitation is spoken of as a *force*; and as the word *force* is in very common use, let us try to make out what we mean by it. A man is said to exert force when he pushes or pulls anything so as either to exert pressure upon it or to put it in motion. A wrestler's force is proved by his hug; a bowler's force is shown by the swiftness of motion of the ball.

Force, then, is the name which we give to that which causes or, in the case of pressure, tends to cause, motion. The force of gravity therefore means the cause of the pressure which we feel when bodies which possess gravity are supported by our bodies, and the cause of their movement towards the centre of the earth, when they are free to move. But it is exactly about the cause of these phenomena that we know nothing whatever.

A good deal of mischief is done by the inaccurate use of such words as attraction and force, as if they were the names of things having an existence apart from natural objects, and from the series of causes and effects which are open to our observation; while they are, in reality, merely the names of the unknown causes of certain phenomena. And it is worth while to take pains to get clear ideas on this head at the outset of the study of science.

Let us remember then that, so far as we know, it is a law of nature, that any two material bodies, if they are free to move, approach one another with gradually increasing swiftness; and that the space over which each travels before the two meet, is inversely proportional to the quantity of matter which it contains. *Attraction of gravitation* is a name for this general fact; *weight* is the name for the fact in the case of terrestrial bodies; *force* is a name which we give to the unknown cause of the fact. The fact is that which it is important to know. The names are of no great consequence so long as we recollect that they are merely names and not things.

20. The Weight of Water is Proportioned to its Bulk. We must next consider, not weight in general, but the weight of water. We say that a tumbler full of water is heavier than an empty tumbler, because the full tumbler gives us a greater feeling of effort when we lift it than the empty tumbler does. The more water there is in the tumbler the greater is the effort. A pail full of water requires still more effort, though the empty pail feels quite light; and, when we come to deal with a large tub full of water, we may be unable to stir it, though the empty tub could be lifted with ease. Thus it seems that the greater the bulk of water the more it weighs, and the less the bulk the less it weighs. But then a single drop of water in the palm of the hand seems to weigh nothing at all. However, this clearly cannot be, for the drop falls to the ground readily, and therefore it must have weight. Moreover, a few thousand drops would fill the tumbler, and if a thousand drops weigh something, each drop must have a thousandth of that weight. The fact is that our feeling of effort is a very rough measure of weight, and does not enable us to compare small weights, or even to perceive them if they are very small. To know anything accurately about weight we must have recourse to an instrument which is contrived for the purpose of measuring weights with precision.

21. The Measuring of Weights. The Balance. Such an instrument is the *balance* or *scales*, which you may see in every grocer's shop. It is composed of a beam which moves easily on a pivot fixed to its middle, and which has a scale-pan attached to each end. So long as both scale-pans are empty the beam is horizontal; but if you put anything which has weight into one, that one goes down and the other rises. If now you either pull or push the empty scale downwards, the beam may be brought into the horizontal position again, and the effort required to bring it into the horizontal position will be the greater, the greater the weight of the body

in the opposite scale. An ounce in the one scale is easily raised by the pressure of a finger in the other. A pound requires more effort; ten pounds needs putting out the strength of the arm; to raise fifty pounds involves still more exertion; while a couple of hundred-weight will not be stirred by the strongest push or pull upon the empty scales.

Suppose that, instead of pressing down the empty scale, you put something that has weight into it; then, as soon as this weight is equal to that in the other scale, the beam will become horizontal. In fact, one scale has just as much tendency to move towards the centre of the earth as the other has, and as neither can go down without pulling the other up, they neutralize one another. It comes to the same thing, as if two boys of equal strength were pulling one against the other; so long as the pulls in opposite directions are equal, of course neither boy can stir; while the smallest addition of strength to one enables him to pull the other over.

22. The Weight of the same Bulk or Volume of Water is Constant under the same conditions. Mass. Density. Now let two graduated thin glass measures be put into the two scales, and made to counterpoise one another exactly. Then, if even a single drop of water is put into the one measure the scale will descend, if the balance is a good one; showing that the drop has weight. If the measures are graduated accurately, then whatever volume of water is put into one, an exactly similar volume of the same water must be put into the other to make the beam level. This obviously means that *the same volume of water under the same circumstances always has the same weight*.

In §18 it was said that bodies tend to move towards one another with a relative velocity¹ which is inversely proportional to the quantity of matter which they contain. But how are we to measure quantity of matter? Is it to be estimated by the space which it occupies; that is, by its volume? or are we to estimate the quantity of matter in a body by its weight? You will soon learn that the volume of all bodies is constantly changing in correspondence with the changes in the pressure exerted by other bodies, but more especially in correspondence with the changes of temperature to which they are subjected; while the weight of the same body, at the same point on the earth's surface, never alters. Hence we may take the weight of a body as a measure of the quantity of matter which it contains; and it follows that, for the same weight, the larger the volume of a body the less matter it contains proportionally to its volume, and the less the volume, the more matter it contains. The proportion of its weight to its volume gives us the *density* of a body.

Now what is true of water is true of all other bodies or material substances. Suppose that one of the measures is emptied and replaced, the beam may be brought to the horizontal position again by means of a piece of lead cut to exactly the right size. The piece of lead will thenceforth furnish an exactly corresponding or equivalent weight for so much water; and pieces of iron or brass, which counterpoise the lead, will also be equivalents of the weight of the water, or of the lead, or of one another. But the pieces of lead, iron, or brass will obviously be of much less volume or bulk than the water which they counterpoise. Hence it follows that the densities of these metals, or the quantity of matter contained in the same volume, must be much greater than in the case of water.

What are called *weights* in commerce are pieces of lead, or iron, or brass exactly equivalent in weight to a certain bulk of water under certain conditions. *An imperial gallon of water thus weighs ten pounds, and therefore an imperial pint weighs a pound and a quarter.*

[TO BE CONTINUED.]

[End of Required Reading for April.]

¹Velocity, or swiftness, is measured by the distance over which a body travels in a given time. Of two bodies, one of which travels through one foot in a second, while the other travels through two feet, the latter has the greater relative velocity.

MEASURES OF TIME.

One of the striking characteristics of man in contrast with the lower animals, is seen in his noticing the flight of time, and in the adoption of certain time measures, by which he regulates all business matters and keeps historic facts from confusion.

The solar day must have been the first natural division of time noticed by man, and has become a universally adopted standard unit of time measure. The solar day is determined by two successive passages of the sun across the meridian of the place of observation. The earth's orbit round the sun is of an elliptical form, having the sun in one of the foci, and the earth's movement is not regular. When passing from aphelion on the point farthest from the sun to perihelion, the point nearest to the sun, it runs fast, and when running from perihelion to aphelion it runs slow and the solar day, therefore, varies at different seasons of the year, and is not a uniform standard of time. The clocks in general use are all regulated to keep mean, not apparent sun time, and will therefore show twelve o'clock sometimes before and sometimes after the time the sun has reached the meridian.

Apparent time was used in France until 1816, and gave great confusion to those who carried watches, and constant trouble to the watchmakers in trying to explain to their vexed customers that it was not the watches, but the sun that was out of time.

The sidereal day is the most perfect measure of time we have. Nearly all the stars are so far distant that the diameter of the earth's orbit, though 183,000,000 miles, is a mere point in space, and gives no parallax or base line from which to measure their distance. Hence we have a distant fixed point by which to determine the time the earth revolves on its axis, and the sidereal day is determined by two consecutive passages of a fixed star across the meridian of observation, or the space of time in which the earth revolves on its axis. No artificial invention for keeping time can be compared with the exactness of this diurnal movement of the earth. It is thought that in 2,500 years the sidereal day has not varied 1-66 part of a second. If the sun were stationary in the heavens the solar and sidereal days would be of equal length; but while the earth is revolving on its axis from west to east, the sun is apparently moving in the same direction, so that when we return to the same meridian from which we started the day before, we do not find the sun there, but nearly one degree to the east of where it was at noon on the day before. The earth has therefore to perform part of a second revolution, requiring nearly four minutes, before we overtake the sun again. This is the reason why the mean solar day is longer than the sidereal day.

The division of time into weeks of seven days is regarded as a memorial of the creation of the world. It is also a convenient subdivision of the lunar month, besides being so nearly an exact equal part of a solar year of 365 days. Many people seem to think the year only contains 52 weeks, and are not aware that it always has 52 weeks and one day, and on leap-year, 52 weeks and two days. At a very early period men must have observed that the seasons changed and after a time repeated themselves. This doubtless led to the formation of the year, and in due time, for convenience, the artificial divisions of time into months, hours, minutes and seconds was made, but at what time and by whom is lost in the faded past.

The first invention for the measure of time of which we have any account, was in Egypt. It was by the use of the gnomon or stylus—a perpendicular pole standing on a smooth plain which had a meridian line marked on it. The time when the shadow was shortest would indicate the summer solstice and the number of days which would elapse until the shadow returned to the same length would be the number of days in the year. This was found to be 365 days and was adopted at an early period as the length of the year—nearly six hours shorter than the true year. This soon threw everything into confusion, as it was soon found the solar year does not contain a whole number of days, but has a fraction of a day over. This fraction has led to a vast amount of trouble and perplexity in the formation of an exact year and in the keeping of true dates. Even now there is no perfect agreement among astronomers about the exact length of the solar year. Le Verrier makes it a fraction of a second shorter than any other astronomer of modern or ancient times. It is found that the earth revolves on its axis nearly $365\frac{1}{4}$ times while it is making one complete revolution round the sun, consequently the solar year upon which the seasons depend contains nearly $365\frac{1}{4}$ days. It will be seen from this that the difference between a year of 365 days and the year as measured by the sun amounts to one day in every four

years; so that in 120 years of 365 days, the seasons would fall back one whole month, and the season for May would be in June, &c. In 720 years the longest days would be in the month of December. But in about 1450 years the season would fall back through the twelve months and would again harmonize with their present arrangement. Julius Cesar, who was a man of great ability, to remedy this state of things, and to keep the seasons to the same months and to make the solar and civil year correspond, gave command that one day should be added every fourth year to February, making 25 additional days in a hundred years. But the calendar of Julius Cesar was defective in that the solar year consists of 365 days, 5 hours, 48 minutes, 47 seconds, and not 365 days, 6 hours, as was supposed in his time. This made a difference of eleven minutes in the apparent and true years.

At the council of Nice in the year 325 A. D., uniformity in the keeping of Easter was adopted and the first Sunday after the first full moon next following the vernal equinox was the appointed time. This came on March 21, 325 A. D., at which time the sun reached the equinox. The next year the sun would reach the equinox eleven minutes sooner than the 21st, and this amounted to ten days in 1200 years; that is, in 1582 the sun reached the equinox on March 11th instead of 21st, at which it was in the year 325 A. D. Hence the church was involved in the absurdity of keeping a festival in honor of an event ten days after it had passed. In 1582 Pope Gregory XIII corrected this mistake by ordering that ten days should be omitted from the current year in order to restore the equinox to March 21st, and then gave the rule in respect to leap years, by which nearly correct dates have been kept ever since. The Pope's mandate met with strong opposition from different parts of Europe, but in Romish countries it was soon adopted, and it is said that even inanimate things recognized the Pope's bull and that the blood of St. Januarius which always before liquified on September 19th, (?) changed at once its day of liquification to September 9th, thereby obeying the Pope's mandate. It is also stated that a certain twig which had always bloomed on Christmas day, old style, ever after bloomed on Dec. 15 N. S. But England resisted the Papal bull for some time and so did the animals. It was a general superstition, that the moment Christmas began the cattle always fell on their knees in their stables, but notwithstanding the Papal bull they continued to prostrate themselves on Christmas eve, old style. It was not until 1752, that England by an act of Parliament adopted the new style. As 170 years had passed since the adoption of the new style, it was necessary to turn back eleven days. This was done by calling the day after September 2d the 14th. The same Parliament also decreed that Jan. 1st, should be the beginning of the new year, instead of March 25th, as had been before. Whether the British cattle conformed to the new style or not, I have never heard. But the British people rebelled against this Act of Parliament, contending that they had been robbed of eleven days, and pursued and mobbed members of the government, and demanded the restoration of the eleven days.

Russia and the Greek Church generally use the old style. I asked the Prior of the convent of Mount Sinai some years ago when there, to enter his name in a small blank book I had. He complied, and dated it October 11th. It was with us Oct. 23d—showing a difference of 12 days time.

There is also what is called the Platonic or great year. It is caused by the slow movement of the pole of the earth, and may be illustrated by a top as it spins round on the point. The stem of the top will have a circular motion. This circular motion of the pole of the earth is very slow, being only about 50 seconds of space in a year, and requiring about 25,868 years to make a complete revolution. The pole of the earth is at present increasing its distance from the north star, and in about 12,900 years will be about 47 degrees from it, and when the north star is on the meridian it will be in the zenith of the northern part of the United States. But in 28,800 years the pole will have made a complete revolution and will point once more to the north star. If the earth up to that time continues to be a place of human abode, which is extremely doubtful, almost nothing of our time will be left, either in monumental or written records to tell that we lived. The race before that time will have reached a maturity in all respects that will make our knowledge and attainments look puerile and weak. How many such Platonic years will be the measure of the world's life in its present form we cannot tell. The earth rolled on for ages before it became the home of man, and is likely to exist for ages after our race has passed away. All material things are under the law of change. The little flower that blooms by the wayside has its period of life, and fulfills its mission and passes away. The same great law rules the world, giving to the world a little longer period of life, still but a moment when viewed in comparison with eternity.

EDITOR'S OUTLOOK.

TO PRESIDENT HAYES history will give much credit. He was conciliatory to men and parties from whom he differed. His policy softened the asperities of our enemies at home and abroad. He gave us one of the purest and best administrations we have had. It inspired the confidence of business men and secured to all branches of business a new degree of prosperity. He is an easy man for General Garfield to follow. They belong to different classes in the same political school. The former is conservative, the latter is aggressive. Nature gave General Garfield a strong mind. The schools gave him a thorough training, and the people of his district elected him to Congress nine times, making about eighteen years that he has served them and his country as a Representative. He has been a diligent student in that best of all schools for a statesman, "active service"—where as a legislator he has built up a good character and a substantial reputation. Few men have had better advantages for developing the qualities so much needed in the high office to which he has been called, and the country is to be congratulated that he made a wise use of them.

A few years since we sat in the gallery of the House of Representatives at Washington with Col. H. W. Blair, of N. H., then a member, now a United States Senator. Garfield walked down the aisle in front of us. "There," said the Col, "is one of the greatest men in Congress. He knows every rope in the Ship of State." That is the secret of his greatness, he is always master of his subject. He is a student, not only of men, and of legislation as it transpires before him, but of books. During his life in Washington he has been a constant visitor at the Congressional Library, spending hours and days conning books. But back of all this there is another cause of power in his life that we have not seen mentioned anywhere. It is this: His home has been in the country—on a farm—it can hardly be called a small village even, away from the dissipating influences and attractions of a large city. His church is composed of a hundred members. Society made no heavy demands on his time. Secret organizations are few in number; boards of trade and frequent public movements were avoided, hence he had the necessary quiet and leisure for study and meditation, and thus he has succeeded in gathering mental strength and developing into greatness, while many other men, of great natural endowments have been attracted to great centres of population, where they have been dominated by fashion and the customs of social life, and decoyed into squandering their opportunities. Why a professional man should hasten to an overcrowded city in his early life and open an office, thinking that here alone lies the royal road to success, is a question that men of all professions may consider with profit.

General Garfield's culture is of the christian type—himself a believer in christianity and its institutions, it is simply paying a debt of gratitude when he throws the influence of his great office, the greatest in the gift of any nation, on the side of the Bible and liberal education. This is his position, taken long ago. The people found him here, and they selected him with all that he is. So that with his faith and religion and Bible, he is a Christian President. A member of a very small body of christians to be sure, but that shows the strength of the man's convictions, while his constant attendance upon the services of his church illustrates his christian manhood. Who would intimate that General Garfield ever identified himself with the Disciple Church for political reasons? The suggestion would provoke a laugh. The truth is, he has used the church as a source of religious strength and power—just as for literary reasons he has used the school and books, and he has obtained a christian culture, and a well furnished mind.

General Garfield's high appreciation of mental culture is best stated in an extract from a speech he delivered at Chautauqua the 9th of last August:

"What shall you do with your leisure? I understand Chautauqua is trying to answer that question, and to open out fields of thought, to open out energies, a largeness of mind, a culture in the better sense, with the varnish scratched off. We are getting over the business of varnishing our native woods, and painting them. We are getting down to the real grain, and finding whatever is best in it and truest in it; and if Chautauqua is helping garnish our people with the native stuff that is in them, rather than with the paint and varnish and gew-gaws of culture, they are doing well." [Applause.]

THE Sunday-school is limited in its range of influence. It deals with but one subject—the subject of religion. It calls for but an hour or two of actual instruction in a week. The recitation is conducted by volunteer teachers under a variety of disadvantages with reference to organization, discipline, regularity of attendance, prepara-

tion, and respect for the school-room. To secure the best results in Sabbath-school teaching, the scholar must be under healthful influences during the week. The day school is of advantage but its requirements are compulsory, its studies imperative, its discipline enforced by authority. The studies of the Sabbath-school are voluntary. If the scholar actually *studies* it must be from the love of the truth. This love must be developed. During the week the mind should be directed to those channels of thought which are in harmony with revealed truth. There must be called into being a healthful appetite for the best truths, and the mind should be disciplined to think and to think deeply. The Sabbath-school is then baptized with a spirit of inquiry and a spirit of earnest study. The better the organization and the more the study, the more thorough and lasting the soul-impressions. The C. L. S. C. joins hands with the Sabbath-school on this line. It educates to voluntary study and self-help. It furnishes subjects for most wholesome thought. It develops a taste for reading that which is true, beautiful and good. It fosters a spirit of inquiry. The mind is occupied during the week with thoughts in harmony with revealed truth. All truth is in harmony with revealed truth, but some truths are more readily recognized as pointing to the Word of God. What, then, will be the influence over their Sabbath-school work, if teacher and scholar are pursuing the course of the C. L. S. C.? This question is not hard to answer. Their minds are filled with good thoughts, their studies are elevating, their aims noble, the themes of their conversation attractive and inspiring. They are doing something for themselves, they become self-reliant, they fall in love with Truth so soon as they have recognized her beauty. They read to profit withal, and to remember and to reproduce. These healthful habits are carried into their Sabbath-school work. They recognize the value of the sacred teachings. They enjoy the search, the acquisition, and the possession of truth. Their reading and conversation, and habits of study influence most favorably younger members of the family. So all are benefitted. Again, all truth illustrates, sets off, adorns the truth of the Word. Those who study the course of the C. L. S. C. are constantly reminded of the gospels. They see how the Word is the centre of the world of thought. They can illustrate this Word in their teaching and thus inspire their classes with new interest. The teacher acquires a professional spirit, and becomes more firmly grouped in religious doctrines, more earnest, and enthusiastic. These suggestions indicate a few points of connection between the C. L. S. C. and the Sabbath-school, and show it to be a most powerful ally of the latter in destroying error and enthroning truth in the brain and heart of the world.

ONE of the most encouraging religious features of the times is the spirit of unity and harmony which now prevails among the different branches of the Protestant Church. An era of spiritual brotherhood and Christian fellowship has dawned upon the world. The narrowness and exclusiveness which so long dominated the different sects have given place to fraternal intercourse and to concert of action in all departments of Christian work. A truer type of Christianity, and the final prayer of Christ concerning his followers "That they all might be one," is being grandly realized in the spirit of unity and brotherhood manifest in the church universal. Everywhere Zion's watchmen "see eye to eye," and the time foretold by the prophet is now at hand when "Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

Never before in the history of Protestantism has there been a time when its forces presented so united and unbroken a front to all its foes, and were so harmoniously combined in united effort for the success of the common cause. This merging of denominational distinctions and doctrinal disagreements in Christian unity, will do more to impress the world with the truth and reality of Christianity, than all the treatises on Christian evidences that were ever written, and will give a mighty impetus to the cause of Protestantism throughout the earth.

These results are largely due to the influence of the Evangelical Alliance which was organized at London in 1846. The Alliance is not a Church Union, but a Christian Union, and aims to promote fraternal intercourse among the various denominations, and to secure the effective co-operation of all Christians for the evangelization of the world. It is composed of many of the most prominent workers of the various evangelical bodies both in this country and in Europe, and, while it exercises no direct ecclesiastical authority, it nevertheless constitutes a kind of Parliament of Protestantism for the discussion of all questions of interest and importance to the Church at large. Under its auspices the "Week of Prayer" was instituted, which is now annually observed throughout Christendom. As a result of the

sentiments engendered by the Alliance, the great subdivisions of Protestantism are seeking for closer affiliation among themselves which will, doubtless, in time, result in the organic union of these ecclesiastical families. The Pan-Presbyterian Council, which first met in Edinburgh, Scotland, convened at Philadelphia in September last, and has already been instrumental in bringing about a better understanding among the various Presbyterian organizations. An Ecumenical Conference of Methodism is to meet at London during September next in the interest of fraternity and union, and in order to secure more efficient co-operation among the different Methodist bodies, and will doubtless be productive of much good.

The institution of the "Week of Prayer" has also been a valuable means for promoting Christian Union, inasmuch as in many communities the different denominations therein represented are accustomed to unite at that season in religious services, and are thereby brought into "one accord," and thus the spirit of union and Christian fellowship is largely augmented.

In this country the influence of CHAUTAUQUA has been an important factor in promoting fraternal feelings among the churches. At the annual meetings of the Assembly, Christian people of all denominations mingle together in its shady groves, and throng its Amphitheatre and Auditorium; while representatives of all the churches of the land are found upon its platform, and enjoy the largest liberty consistent with Christian courtesy in stating their views. Its catholic motto has ever been "Let there be unity of faith in diversity of opinion." On this ground alone is Christian union possible. Men can never come to think alike in reference to theological matters. Denominational differences will never entirely disappear. But such differences need never be detrimental to a broad, catholic spirit, nor present a barrier to Christian fellowship. The idea of an international system of Sunday-school lessons originated with men deeply interested in Chautauqua, Drs. Vincent and Eggleston and Mr. Jacobs, of Chicago. The adoption of these lessons will have in the future no small influence in unifying the churches. Unity of thought always tends to produce unity of action. Every Sabbath day the whole Church throughout Christendom is engaged in the study of the same portion of the scriptures, and in developing the same lines of religious thought. The results of such harmonious study and thought cannot fail to be productive of still greater harmony of action.

It behooves every Christian to do all that he can in his sphere to promote the cause of Christian union. United Christian effort for the evangelizing of the world will hasten the millennial dawn, and will be productive of an era of Christian progress and triumph hitherto unknown.

IN THE American Department of the recent French Exposition were conspicuously written two quotations from two men whom the world will not soon forget. The one was from the brilliant, original and advanced Frenchman, Montesquieu: "It is in the republican government that there is need of all the power and virtue of education." The other was the advice of George Washington to his countrymen: "Promote as an object of primary importance institutions for the diffusion of knowledge." These men are dead, but the truth and wisdom of such words do not die. Their utterances deserve to be our national mottoes.

It is not a question as to what departments of inquiry our efforts of education should be directed. It is not whether scientific studies should supersede linguistic studies, whether Geology should take the place of Calculus, or German and French supplant Latin and Greek. These matters are all being warmly discussed and well cared for by the school-men of to-day. Nay, but the question of education, and particularly of American education, is how wide shall be its dissemination, how may it be brought to every American home and fireside. Such is the form it assumes from whatever side we view it, political, moral, social or physical. The political demands for popular education in a country like ours are peculiar. It is conceivable, indeed, history has furnished instances of a people grossly ignorant, yet generously and wisely governed by an enlightened ruler. But under republican institutions, where the people themselves are the ruler, where the man at the ballot-box rather than the man at the Capitol is the governor, the question of enlightened government is one of intelligent suffrage. It is said of the German army that every private is a trained soldier, competent in the moment of exigency to assume the command. It ought to be said under such a political system as ours that every voter is a statesman, for to-morrow he is liable to be called to the jury box, to the legislative hall, or to the executive chair. If not called himself it is his high prerogative to say who shall go. We do not expect, nor is it at all

necessary that all citizens rise to that profound comprehension of State affairs attained to by a Webster or Gladstone. There is a better statesmanship than this. It is that popular statesmanship where the common voter has his own clear views of political economy, where questions of finance, tariff, internal improvements, and foreign affairs, present not mere vague or vapory ideas to his mind, but are vigorously grasped and fairly understood. When this state of public intelligence shall be reached (and we believe its prophecy is abroad in the land at this hour), the clap-trap of the professional politician will no longer be tolerated. Men will think and act for themselves. The monopoly of power possessed by single men and wielded to the detriment of public interests will be destroyed. The thoughtful, intelligent laborer will scorn to march in the train of the sophistical, unscrupulous leader.

The invention of gunpowder narrowed the wide gulf between the nobleman and the peasant in Europe, for it made the latter as formidable in battle as the former. It was the beginning of that approach to political and social equilibrium that Europe has been making ever since. The increase of popular thought upon political subjects in this country will give us such an equilibrium of political forces as to secure justice to every class and interest of society.

It is not claimed that mere training of the intellect always produces virtuous, patriotic citizens. A man *may* be an intellectual giant, and at the same time a moral pygmy. But certain it is that antecedent to the discharge of the duties of citizenship is the intellectual comprehension of those duties. The relation of popular education to the moral, social and physical interest of society will be discussed at a subsequent time. Nevertheless we believe that knowledge is a step toward wisdom, that the trend of the education of the head is to incline the heart towards purity and justice.

WITHIN the last few years there has been a marked increase in the prevalence of myopia, or nearsightedness, throughout the civilized world. This increase is especially noticeable among those who have been taxed by long courses of study, and who are devoted to literary pursuits, so that in some countries nearly one half of these classes are found to be in a myopic condition. This defect in vision is caused by an abnormal elongation of the eye-ball, causing the rays of light to converge too rapidly to a focus, thus rendering vision more or less indistinct, except at very short distances. The rapid increase of nearsightedness has led to careful and continued investigation in reference to the causes which tend to produce it. The common theory that myopia is the result of hereditary derangement of the organ of vision is proved to be incorrect, as even children, both of whose parents were myopic, were in their early years rarely found to be myopes.

Medical authorities state that the initial cause of this disorder consists in an abnormal thinness or more yielding nature of portions of the investing membranes of the eye, and wherever these conditions already exist short-sightedness is the more readily developed, and hence is more frequently found in families whose ancestors have been myopic. The development of myopia, even in a high degree, among children free from hereditary tendencies is, in this direction, frequently superinduced through overstraining of the eyes in early life. The investigations referred to have proven beyond question that the schools, especially the higher ones, in which the application of the pupils to their studies is more close and continuous, are the breeding places of myopia. Improperly lighted school rooms and imperfect hygienic conditions are the chief factors in its production. The hard straining of the eyes in early life in a badly lighted and illy ventilated school room is detrimental alike to health and sight. Too great care cannot be exercised in reference to arranging rooms for school purposes, so that there may be a sufficiency of light in all portions of the apartment to enable the pupils to pursue their studies with ease. Young children should not be required to study steadily or continuously for a long time, as they cannot do so without detriment. Most cases of myopia are found to be developed between the ages of eight and fifteen, and if children are not required to apply themselves too closely to their studies during this period, and are allowed plenty of out-door exercise, not much danger of incurring this disorder need be apprehended.

THE Nihilists have succeeded at last in assassinating the Czar of all the Russias. It was a cowardly act which will add to the infamy of their organization. Time alone will develop what results will follow this atrocious crime, directly or indirectly, in other governments on the continent. The deed was committed at a time when many of the peoples of Europe are at unrest, socially and politically. England has untold troubles in Ireland and in other directions. France is in the midst of her struggle for a higher civilization. Bismarck is in as much danger from assassination to-day as the Czar was at any time during the ten years previous to his death, and already Alexander III.

has received threatening letters, besides considerable advice regarding his future course from unknown and evidently from unfriendly advisers. Society is in a state of fermentation in every great country beyond the sea. A threatened upheaval of a social, political, or ecclesiastical nature, confronts us in almost any direction we choose to turn. But the tragic death of the Czar will be likely to have a wholesome influence. It may effect a reaction of sentiment among the Nihilists themselves, while the friends of good government in Russia and other countries, may be aroused to renewed diligence, that they may stamp out disloyalty as well as crimes against royalty. The assassination of President Lincoln had some such effect as this on the people of our own country. It was a great price but it secured a great blessing.

The Czar was a kind hearted man, a wise ruler, a friend to the oppressed, as is shown by the emancipation of 30,000,000 serfs. He deserved well of his people and the whole world. The promptness with which the United States government, the English Government, and others in the old world sent letters and resolutions of condolence to the authorities at St Petersburg, illustrates how strong was the Czar's hold on the sympathies of the strongest and best nations of the earth.

EDITOR'S NOTE BOOK.

The C. L. S. C. readings as published in *THE CHAUTAUQUAN* for February and March were so voluminous that we were obliged to print a portion of them in small type. We have changed in this number, and permanently too, back to the large type, for the comfort and accommodation of all who are afflicted with weak eyes.

The lecture by Rev. C. W. Cushing, D. D., announced as a part of the required readings to be published in *THE CHAUTAUQUAN* for April, will not appear until the July number.

"Political Economy" will be one of the studies in the C. L. S. C. course next year. It will be prepared by a competent author, and published in *THE CHAUTAUQUAN*.

We would be glad to publish the *CHAUTAUQUA ASSEMBLY DAILY HERALD* for next August in the form of *THE CHAUTAUQUAN*, but it is impossible to do this in the woods every morning, and get the paper out on time. We trust the friends who have suggested the change will appreciate our embarrassment. The *ASSEMBLY HERALD* will be an eight page, forty-eight column paper as in previous years.

The erection of the museum building at Chautauqua before the next Assembly is an assured fact. Mr. Jacob Miller, of Canton, O., has subscribed \$2,000; J. J. Vandergrift, of Oil City, \$1,000; and another gentleman \$1,000. We are expecting other thousands to come from other generous souls. The building, with its numerous curiosities and relics from the Holy Land, and different European nations, will be one of the most attractive and instructive resorts at Chautauqua.

The Counselors of the C. L. S. C. are well located to represent the cosmopolitan character of the organization: Lyman Abbott, D. D., New York City; J. M. Gibson, D. D., London, England; Bishop H. W. Warren, D. D., Atlanta, Ga.; Bishop E. O. Haven, LL. D., San Francisco, Cal.; Prof. C. W. Wilkinson, D. D., Rochester, N. Y. Each man makes a contribution of time and labor in arranging the course of study. The course for next year, which will be announced in due time, will, without doubt, be the most popular of the four years.

Chautauqua was in the line of true succession in 1880. Three old Chautauquans, Revs. H. W. Warren, D. D., John F. Hurst, D. D., and E. O. Haven, LL. D., were elected Bishops in the M. E. Church, and General Garfield, who spent a Sabbath at Chautauqua last August, is now President of the United States. If you have no ambition for a high office—try to get as far as Chautauqua.

In the public schools of Cincinnati the "Memorial Days" adopted by the C. L. S. C., are celebrated as they come round, and the fashion is extending to other towns and cities, and to living authors. The pupils of the West Batavia (Ill.) schools recently celebrated Mr. James Russell Lowell's birthday. The poet, when told of it, wrote: "You ask me for a sentiment, and I can find nothing better to say than to bid you remember an incomparably great American, born on the 22d of February, whose noble and stainless character you will do well to study and emulate."

Mr. Longfellow, the other day, sent this little verse to the Columbus school children, who celebrated his birthday:

If any thought of mine, e'er sung or told,
Has ever given delight or consolation,
Ye have repaid me back a thousand-fold
By every friendly sign and salutation.

With compliments and good wishes of
H. W. LONGFELLOW.

A class in Phonography is to be organized at Chautauqua the coming season. Those who covet the best gifts should send in their names. For rapidity, and giving much in little space, this art is superior to the type writer or electric pen. For reporters it is a necessity, for everybody a most valuable accomplishment. Prof. W. D. Bridge, of Massachusetts, will teach the class. We made his acquaintance fifteen years ago, and found him to be a good Phonographer then, and we know that he is now every way competent for the place assigned him at Chautauqua.

It is a pleasure to know that the excellency of thought and plans of work being developed at Chautauqua, are not confined to locality nor country. Whatever of good and helpfulness Chautauqua has is free to all the world. It is gratifying just now to learn that Rev. C. P. Hard, formerly a missionary, now pastor of a flourishing church in Buffalo, N. Y., has been writing a series of twelve articles to the *Bombay Guardian*, India, giving a history of the Chautauqua movement, its plans and outlook. India has need of its inspiration.

April 23rd is "Shakespeare's Day." This date has been chosen because it is the supposed anniversary of the author's birth. Members of the C. L. S. C. will not fail to observe the "Memorial Day" honored by the name of the great Titan of literature. Shakespeare is, by the common consent of mankind, the greatest dramatist, and many critics regard him the greatest writer that the world has produced. His personal history is surrounded by much obscurity. We have only meagre outlines. He is almost as much a mystery as Homer. There is respectable evidence, however, that he was born in the year 1564, in Stratford-upon-Avon, that his father was a substantial yeoman of the occupation of butcher or glover, that when 18 years old he married Anne Hathaway who was eight years his senior, that he soon after went to London, where he connected himself with the theatre, wrote plays, and often appeared upon the stage in the role of his own characters. He wrote in all 37 plays, besides numerous sonnets and minor pieces. His death is supposed to have occurred April 23rd, 1616, exactly 52 years from the date of his birth.

The people of Oil City, Pa., enjoyed a visit on the last Saturday and Sunday in February from the Rev. J. H. Vincent, D.D., and Lewis Miller, Esq., of Akron, Ohio. Marcus Hulings, Esq., a trustee at Chautauqua, and his excellent wife, gave a reception and banquet at their home in honor of these gentlemen. It was largely attended by the ministers and many leading citizens of the city. Chautauqua was toasted, good speeches were made and all present spent a pleasant evening. On Saturday evening Dr. Vincent was introduced to a large audience in Trinity Church by Mr. Miller. He spoke on the "Chautauqua Idea." Among other good things he said this:

"Here is a man with large possibilities in him if he had only been developed when he was young; and I say to him: My friend, I have an idea that because a man is forty years of age he need not give up all hope of being something in the world, for some of the best work done in this world was begun by men after they were forty, and even sixty. I don't like to hear a man say that he is too old when he is forty to start out and cultivate new tastes and powers. What are sixty years compared with eternity? Some of the best things that I have learned in life, which led me to start anew upward to the better life, were learned after I was forty years of age. It sometimes takes a man a great many years to learn a simple lesson. If a man can learn the lesson of simple trustfulness in the divine call, before he is ten years of age he has made a great achievement; but if the man has to wait until forty or fifty brings him face to face with his own nature and teaches him this lesson, who shall say that there are no possibilities for a man after he is forty. If you hear anybody say that the sanitary regulations of Chautauqua are defective tell him he knows nothing about it. There is no healthier spot from north to south, from east to west, than Chautauqua Lake, and no more healthy spot on the lake than Chautauqua itself."

The annual meeting of the *TORONTO CENTRAL CIRCLE* was held on Tuesday evening, Feb. 15th, 1881, in the lecture room of the Metropolitan Church, and was doubtless the most enthusiastic C. L. S. C. meeting yet held in Canada. The ladies of the Metropolitan Church Circle, had, through their President, the Rev. Dr. Potts, given an invitation to all the members in and adjacent to Toronto to partake of tea, and right royally did they entertain their guests, who gathered to the number of about 120.

The President, Mr. James L. Hughes, so well known to Chautau-

quans, conducted the proceedings. Mr. Emerson Coatsworth, Jr., read a well prepared paper upon the lives of "Cyrus and Alexander," comparing and contrasting these worthies in their characters, soldierly qualities, and statesmanship. An essay upon "Hypatia" was read by Mrs. Lizzie J. Harvie, which, by its discrimination of character, beauty of diction, and devout Christian sentiment, delighted all who heard it. The privilege of criticism was given and freely indulged in by members, somewhat in the manner of the Chautauqua Round Table Conferences. The subject of local circles occupied a good deal of time and attention, and an understanding was arrived at that circles of about a dozen members or less should be planted wherever practicable, to meet weekly or fortnightly for real work, such as reviewing carefully the reading done by individual members during the week or fortnight previous.

The meetings of the Central Circle are to be held once in about six weeks at the call of the Executive Committee.

We publish the first installment of Professor Huxley's *Introductory Science* in this number of *THE CHAUTAUQUAN*. We are confident that all members of the C. L. S. C. will take great interest and derive much profit from the studies in Physical Science. There is a charm and freshness in scientific studies due in part to the fact that each student has nature's own laboratory and museum at hand. There is no need that we take second-hand the large majority of facts, principles and phenomena with which science deals. It is the business of the student to verify and observe for himself. A little science gained in this way is better than the bare perusal of a science library. Agassiz, Huxley, Tyndal, Dana and every other scientist has each been his own observer. Books are of value to guide us, to give us the experience of others, but are not a substitute for independent work. Nothing better than that from the pen of Professor Huxley, which we publish, can be obtained. It is simple, direct, and contains the latest results. It is a perfect guide-book in the hand of him setting out to travel. It does not touch upon philosophy, miracles, nor religion in any form. Whatever the author's views may be upon these and other subjects, he has given us here what the world concedes him pre-eminently qualified to give, a book of science.

EDITOR'S TABLE.

[Our readers are invited to send us questions of interest to be answered in this department. We specially welcome those which arise from our work in the C. L. S. C. Many are now on our "Table," but must wait their turn to be answered.]

Q. In reading "The Tongue of Fire" I was surprised at the use of the interjection O. It is used several times followed by an exclamation point, which is contrary to the use I have learned. On page 252 it occurs thus: "O! let us only feel that fire in thy message," &c. There are several other instances of the same use in the book. Is there any other good authority for using it thus?

A. Yes. Many modern writers use the one form O, for both direct appeal and in simple exclamation. Macaulay says: "O! Eldon, in whatever sphere thou shine." Webster is authority for both uses.

Q. Dr. Vincent: Will the second volume of "Art of Speech" be one of the text-books for next year?

A. Yes.

Q. Is there any publication giving expense and accommodations for visiting at Chautauqua during the meetings of the Assembly?

A. The only publications are *THE CHAUTAUQUAN* and *THE CHAUTAUQUA ASSEMBLY DAILY HERALD*. Of the latter, which is published daily during the Assembly, there will be published an advance number in May containing full information as to expense, accommodations, railroad facilities, programme of meetings, &c., &c. A copy of this May number will be sent to each subscriber of *THE CHAUTAUQUAN*.

Q. My book of reference while reading the Chautauqua course is Chamber's Encyclopedia, edition of 1861. I have just finished reading the article it contains on ethnology, but it is not altogether satisfactory to me, for the science must have advanced since that date. Will you tell me in what books I will find the latest conclusions on the subject?

A. At least thirty works of superior merit have appeared since the above date. Most of them are by German authors and accessible only to those familiar with the German language. The ethnological works of the English language are mainly London publications. We mention Lubbock's "Pre-historic Times," Wood's "Natural History of Man" and especially two periodicals, the London "Journal of Ethnology," and "Journal of the Anthropological Institute of New York." They can be obtained through any book-dealer.

Q. Will you give the names of the twelve Cæsars?

A. "The twelve Cæsars," so called, were Julius Cæsar, Augustus, Tiberius, Caligula, Claudius, Nero, Galba, Otho, Vitellius, Vespasian, Titus, and Domitian. These succeeded each other in the order named, in the supreme power over the Roman empire. Only the first six had any consanguineous relation. The true line of Cæsars ended with Nero. The latter six were the name as an imperial title.

Q. What does the word "Aryan" mean?

A. "The word Aryan" means the descendants of Japheth, who are also called Indo-Europeans. The other two great divisions of the human race are the Hamitic and the Semitic peoples. These again are subdivided into other classes, according to the individual fancies or conclusions of differing ethnologists.

Q. I read that the legislature of Arkansas decided that the name of the state should be pronounced "Arkansaw." Ought we not to pronounce it so then?

A. Not necessarily. It was formerly so pronounced, but now *Arkansas*. Legislatures have no jurisdiction whatever in matters of pronunciation. Pronunciation like language itself is subject to change by the usage of speakers and writers. The human family has never been willing to submit to dictation in matters of speech. Only by slow and silent growth do all such changes come about.

Q. Will you tell me who is the author of the German in the Chautauqua course?

A. Prof. James H. Worman, A. M., of the "Chautauqua School of Languages" and professor of modern languages in the Adelphi Academy, Brooklyn, N. Y.

Q. In your "Editor's Table," I would like to have you inform me what is to be the practical use of reading "Hypatia." After reading many pages I fail to see the point to be gained.

A. We apprehend that the real difficulty with our questioner is his notion of the word *practical*. When we reflect a moment, what is there in the whole range of human inquiry that is *not* practical. The word is too often narrowed down to mean that which lies next the hand, which gets dollars or bread and butter. The truth is, that is practical which in anywise contributes to make us happier, better, wiser; which expands our horizon, enlarges our ideas and capabilities. In this and in much more than this sense is the study of "Hypatia" practical. It is historical in its leading characters and features. It is a tableau of the 5th century at Alexandria. It exhibits the counterpart of the motives, passions and weaknesses found in society to-day. It represents as no other book the conflict of christianity with philosophy, Judaism, paganism, even with the church itself. Is this practical? Is history practical? What "Ivanhoe" is to the time of King Richard in England, "Hypatia" is to the times and scenes amid which it is located.

Q. What reason have some for "supposing" Melchizedek identical with the patriarch Shem?

A. 1. A *chronological* one. Melchizedek blessed Abraham in B. C. 1913. Shem died in B. C. 1846. The two names may have been borne by the same person.

2. A *traditionary* one. It was the opinion of the Jews in the days of Jerome, and was afterwards embraced by Luther, Melancthon, Selden, Lightfoot, and many others.

Q. On page 153 of the *CHAUTAUQUAN* for January, in the middle of the first column is, in a parenthesis "(Cf. 22.1.)" Will you please inform me what it means?

A. Cf. means confer, or compare with.

Q. In reading "Conversations on Creation" by A. Layman, I notice that he says in speaking of Prof. Huxley's American address, that parts of it had been altered for English readers; and he goes on to say that he doubts whether such an expression as "gelatinous mass" is fit even for an American audience. Now, Mr. Editor, what I wish to know is this: Are we Americans inferior to the English? Are we not as refined and intelligent as they?

A. We Americans are inferior to nobody. Our average refinement and intelligence is perhaps the highest ever attained by any people. Let us hope that we may rise much higher and go on to perfection. It is very probable, however, that the writer referred to, speaks only with reference to the scientific attainments of Englishmen and Americans. In doing so he exhibits that partiality for his own countrymen which Englishmen say that "we Americans" all possess to a very high degree. It is a most commendable feeling, but ought not to be allowed to mislead the judgment. England has many great scientists. So has America. But there is reason to believe that our popular mind is better informed even upon scientific subjects than that of any other people.

The questions and answers on certain portions of the required reading, published in the *CHAUTAUQUAN*, have called out quite a number of letters, some asking for further explanations.

One member writes: "I cannot see the force of the first question

and answer on life of Cyrus." The question is: "How has the conquest of Cyrus been characterized?" And the answer is: "The starting point of European life." The question and answer are founded upon the "general preface for the Chautauqua edition" of Cyrus and Alexander, written by Rev. Lyman Abbott, in which occurs this sentence: "For any comprehensive knowledge of history some acquaintance with the lives of Cyrus and Alexander is essential; since the conquest of Cyrus has been well characterized as *the starting point of European life*, and the conquest of Alexander prepared the way for that spread of Grecian literature and philosophy which were themselves preparations for the spread of Christianity." It is not the design of these catechisms to criticise statements contained in the required reading books, and for the explanation of the force intended by this question and answer, we make reference to the preceding quotation.

Another member calls attention to the first answer of the catechism on Alexander the Great, in the January number of the CHAUTAUQUAN. As printed, the answer states "he was born 365 B. C." This is an error; the correct date is 356 B. C.

In the questions and answers on Hypatia, printed in the February CHAUTAUQUAN, mention is made of the light-house called the Pharos as one of the Seven Wonders of the World. A member asks for an enumeration of the seven. Authorities differ as to several of them, but those most commonly given are as follows: 1. The Pyramids of Egypt. 2. The Pharos of Alexandria. 3. The Walls and Hanging Gardens of Babylon. 4. The temple of Diana at Ephesus. 5. The Statue of the Olympian Jupiter. 6. The Mausoleum of Artemisia at Halicarnassus. 7. The Colossus at Rhodes.

Several members of the Circle have asked where they can get the book called Fitch on Memory, recommended by Dr. Vincent at the Round Table last summer. The name of the work is "Memory," a lecture for S. S. teachers, by J. G. Fitch. Address, T. Nelson & Son, New York. It is published by the London S. S. Union.

A gentleman in Bridgeport, Conn., writes: In the "Editor's Table" for March, in answer to a question in regard to shorthand, you said the reason "*Phonography*" is not taught in the schools is "the difficulty of acquiring," and the "length of time necessary to obtain," a knowledge of it. As applied to "*Phonography*," your answer was right. But I wish to write of "*Takigrafi*." It is based upon Pitman's Phonography, and omitting all the bad features of that system, retains all that are valuable with many additions.

"Phonography" is available and useful only to the professional reporter. "*Takigrafi*" is a style of shorthand practical for everybody and adapted to general use in every kind of writing in which long-hand is used. Members of the C. L. S. C. would find it especially valuable to use in connection with their studies. It enables me to make complete notes and full memoranda on any subject which I am studying, rapidly, legibly, and without fatigue. After an experience of six years as a writer and teacher of *Takigrafi*, I can say that it is in every respect practical, reliable and useful; quickly learned, rapidly written and easily read. *Takigrafi* is already taught in many schools, academies and colleges. Its use is rapidly extending among professional men, business men, and students, and among all classes who desire to do their necessary writing with the least possible expenditure of time and labor.

C. L. S. C. NOTES AND LETTERS.

In so large a family as that of the C. L. S. C., numbering over 20,000, every year death comes to some. The intelligence has recently reached us of the passing away of three of our members, all of whom departed in the possession of an abiding trust in God. We gather the following of their lives from letters that have come to our hands:

Mrs. W. W. Beers, of Rushford, Minn., who to the last day of her busy life kept up with her class with an enthusiasm and perseverance seldom witnessed, through all her prolonged suffering was sustained and soothed by an unfaltering trust, and closed her eyes to all things earthly as trustingly as a child drops into slumber on its mother's bosom. Among her last words were that her studies had been of great profit, as well as pleasure to her, and had served to deepen her interest in the Scriptures and make firmer her faith in their divine inspiration, but she was tired and going to sleep.

Of Miss Minnie S. Brown, Decatur, Ill., one writes: "She was a close and conscientious student of your course, and I could see her mind unfolding day by day in strength and intelligence, as well as her spirit in beauty and purity. Just an hour before the fatal onset of her death stroke her last work of any kind on earth was finishing the reading of one of the monthly CHAUTAUQUANS. She was a con-

sistent member of the Presbyterian Church, and beloved by all who knew her."

Rev. E. E. Condo fell a victim to the terrible cyclone which swept over and destroyed Marshfield town, Missouri. He was pastor of the M. E. Church in that town. He was a member of the C. L. S. C. at the time of his death. He was a noble, rare man.

Letters continue to be received from grateful members for the help the C. L. S. C. is to them in educating and influencing their children, as well as the benefit the course is conferring upon themselves individually. We quote from a number of letters of this character:

A lady from Ohio writes: "I cannot tell how much my reading is doing for me. My day's duties seem so much lighter now, and I am never at a loss for a story to tell the children. I am frequently asked how I can find time for this course of reading, and with my four children. My invariable answer is, 'the more children the more time.' And it really is so; for they frequently get hurt or cross, and want to make me rock them, and I always keep my book within easy reach of my rocking chair. Then, again, I have so much greater incentive to study than before the children came, for the two older ones are in school and are learning very fast, and I know if I would retain their respect, I must keep ahead of them, at least while they are school boys."

Another lady writes: "I am closely confined by my little children the youngest two and a half years old, and an invalid, and I can trust him to no other hand but my own; so I feel all the greater need of constant and assiduous study, both for my personal culture and my children's future good, that when they are older and I can assume a place in society, I may not be rusty and ignorant."

We also quote as follows single sentences from as many different letters: "I am grateful for the opportunity your Circle promises of giving me food for thought, and a systematic course of reading that will not only benefit me, but the children God has given me to rear for Him." "One reason which particularly influences me to join the C. L. S. C. is to keep pace in a measure with my son of eighteen who has just entered the class of 1884 at the university." "My children have read part of the books with me, and the knowledge obtained has been a great help to them in connection with their studies." "I get many things in my reading for my children."

Among the most interesting letters received are those from members who are pursuing the C. L. S. C. course under difficulties that to many would prove wholly discouraging, but who having surmounted all obstacles evince fresh zeal and ardor with every advancement made. We give quotations from a number of letters of this class:

One lady writes: "With home duties and cares it is often at times very hard to apply myself to reading; sometimes I feel discouraged, and at the same time feel sure that application is what is lacking in a large measure. I feel so grateful your society is so firmly established, for I am sure the course of reading must be such a comfort to hundreds and thousands all over the world. I hope to persevere and overcome all obstacles in my way, being sure I shall be richly rewarded."

A minister's wife writes: "I cannot tell how much I enjoy this course. I have no helps here, such as a circle or others taking the course, and with the cares of a housekeeper and a pastor's wife, yet I do find time to read the books, and read a great many of them, and I am wonderfully helped, and feel as if this course was prepared expressly for such as I am. As soon as I read of it I took it up, and although I have sometimes been behind, yet I never for a moment have been discouraged and wanted to give it up, and never expect to be."

A lady member writes: "I read Green's History and Merivale's Rome by rising an hour before the family in the morning. The rest of my reading has been done in the intervals—little minutes snatched from the waste basket of time, or while holding my baby. I have mastered pages of my reading and entertained the little ones, answering questions all the time. I have thus been able to read, and re-read all the books. I hope to get a seal on my heart, if I cannot on my diploma."

A member of the class of 1882 writes: "The report card for April, May and June I leave blank, as I was unable to read anything of any note during the time, owing to the delicate health of my little boy. This fall I have, little by little, by cradle side and in the kitchen, in all times and places, managed to bring up my studies for last year, and am pretty nearly up with this year's studies."

A lady of the class of 1883 says: "I am pursuing the course under great difficulties and am behind in my studies on account of long continued and painful illness in the family. In my close confinement to home and the sick room the C. L. S. C. studies have been a

source of great benefit as well as intense pleasure to me, lifting my mind out of its painful surroundings and giving it something elevating and ennobling to dwell on while I pursue my daily round of wearisome duties. I expect to keep on, and hope that before the commencement of another year I can make up all the studies in which I am behind. THE CHAUTAUQUAN, with its rich freight of good things, is a welcome visitor to our sad home."

THE MISSING LINK

BETWEEN THE "LOOK UP LEGION" AND THE "KINDERGARTEN."

Some six years ago a young New England lady, of good family and well educated, having been unexpectedly thrown upon her own resources, was appointed matron of the Wilson Industrial School, the pioneer mission of New York.

"A Kinder-Garten!" exclaimed Miss Huntington. "What I need is a *Kitchen-Garden*." And so it was called a "*Kitchen-Garden*."

Having sketched out in her mind her plan, Miss Huntington selected twenty-four little maids from her reserve force, and proceeded to put her scheme into practice.

From homes made repulsive, if not by positive squalor, at least by that utter disregard of domestic comfort which drives men and women to the rum-shop, and children to the comparative luxury of the gutter, the little girls come in their shabby, homely garments to a bright airy room, with its clean, comfortable-looking furniture, hung round with pleasing pictures, and dotted here and there with gay and fragrant flowers—such flowers as they have seen in rare excursions to the Park, where a grey-coated policeman is ready at every turn to pounce upon the longing little hands that would dare pluck them. The *Kitchen-Garden* is all abloom as a garden should be, and instead of a stern policeman to guard its treasures, a bright-faced, cheery young lady actually invites the children to a nearer acquaintance with these buds and blossoms, about which they know nothing but that they are beautiful and fragrant, and that they feel the happier for seeing and smelling them.

The principle of the system being instruction in the guise of amusement, the lessons are interspersed with games and marches and songs, each of them having some more or less direct bearing on the subject in hand. Every lesson opens with a march played upon a piano by some person, other than the instructor, who will be required to remain at the instrument throughout the whole exercise. As the march strikes up the class enters the room (or falls into line), and bows in unison to the teacher, and after making the circuit of the room, the children take their places and prepare for the lesson.

Beginning with the simplest articles, Lesson Number One comprises exercises with *Kinder-Garten* sticks, two-and-a-half inches long, by means of which the children are taught various facts connected with wood. The office of the sticks is rather to aid the memory by association than to actually illustrate any practical use to which wood may be put. For instance, with a bundle of sticks in front of each child, the teacher asks a series of questions eliciting such facts as these:—

Coal will not kindle without sticks of wood. Kindling wood should be gathered over night, and placed near the stove or range to dry. Matches are small sticks of wood tipped with brimstone. They should not be struck on the wall, because that will make an ugly black mark; and when burned they should not be thrown on the carpet, but into the grate or some other safe place.

This lesson is then relieved and further pressed home by a simple ditty sung by all the children in unison, a sample verse of which will suffice, for *Kitchen-Garden* poetry is not always of the highest order,—

"Then about the matches learn
How they're made and how they burn—
Not to scratch them on the wall,
Nor on the carpet let them fall."

"The old town of Anjou," says a recent writer, "was once most remarkable for its folding of linen. It seems a little thing to distinguish a place, but one who witnessed a display of the grand old cabinets of its spacious mansions would be likely to remember it ever afterwards."

The *Kitchen-Garden*, while it does not aim at the elaborate *linerie* of the mediæval Anjevins, teaches their accomplishment by means of small pieces of paper representing towels and napkins. Each fold is made simultaneously by the whole class, while the teacher directs and examines, and distributes praise or blame, as either may be deserved, being careful, however, to encourage when

praise cannot conscientiously be given. Thus the children are taught to fold napkins for the table, and towels, &c., for ironing, the teacher, of course, pointing out rules to be observed in each operation.

The exercise is brought to a close by a musical game, in which the children form a ring and play at "*Waiting on the door*." Each in turn, walking round the outside of the circle, rings a little hand-bell behind one of her playmates, who turns and faces the bell-ringer.

"Is Mrs. Brown at home?" inquires the make-believe caller.

"Yes, ma'am: please let me show you to the parlor and I will speak to her."

And so the game goes on, and any one who has watched little girls playing at "*making calls*" will understand the amusement which those little girls find in this simple game. That the practical use of the lesson is not forgotten as soon as the game breaks up will be evident to any visitor to the Wilson Industrial School at any hour, when he will find himself taking part in a game of "*Waiting on the door*" with a little maid of some twelve summers, and rehearsing the self-same words that are set down in Miss Huntington's book.

The Second Lesson teaches the art of setting a breakfast-table. As in the first lesson, and, indeed, in all, the class enters the room to the accompaniment of a gay march, each child carrying a plain board about twelve inches square, and two boxes—the one containing a toy set of tin breakfast dishes, coffee-pot, &c.; the other (and smaller one) table-cloth, napkins, knives and forks. At signals given by chords on the piano—and here it may be said that, to insure unity of action, every operation is directed by this means—the children arrange each her little outfit of toys. After the boxes are emptied, and the contents of the larger one placed upon its lid superimposed upon the smaller box (which then does duty for a sideboard) the square board is placed upon the larger box and forms the breakfast-table. Then the cloth is laid and the articles are placed upon it in order.

Knives and forks should be put on first, and knives at the right hand, with their sharp edges turned toward the plate. The coffee-pot should always be scalded before the coffee is put in. This is the sugar-bowl; it should always be filled when taken from the table. The breakfast-plates should always be hot.

These and other necessary precepts are not inculcated in a direct dry way, and in just so many words; but by question and answer and comment, and by associating each individual article, as attention is directed to it, with its particular uses and treatment. In like manner, and in due order, the toys are removed from the table, washed in diminutive wooden bowls, and returned to their boxes, and after a song the lesson closes with a wand-exercise, such as is used in gymnasia, to the accompaniment of music.

The more difficult art of setting a dinner-table is treated in a later exercise; but it is, of course, so much similar to the breakfast-table lesson as to need no description here.

The necessary and generally imperfectly understood science of bed-making forms the subject of the next exercise. The toys required are a doll's bedstead, about two feet long, and chairs of proportionate size, for every four children. The chairs are for the bed-linen and pillows to be placed upon, for it would never do for our dainty little maids to throw them upon the floor. By precept and example the children are taught how to air the bed, how to dispose the sheets and blankets, and how to make the whole smooth and neat; for, as the song sings—

"Beds made in a hurry,
A fret and a worry,
Are always unhealthy and musty, 'tis sure;
But left for an airing,
Pains-taking and caring,
And one must sleep sweetly, to know it is pure."

The cardinal rules for bed making are here introduced in rhyme, each child repeating one line. The last three lines close the exercise as follows:—

"So now say your prayers; lay aside all your cares,
And rest your small head, for your teacher has said
You're a dear little girl, and can make a nice bed."

As a pendant to bed-making a sweeping lesson is introduced in this session. It opens with a song, the metre of which will suggest to many readers the air to which it is sung in Miss Huntington's classes:—

"Away now swiftly flying,
It is our sweeping day;
For brooms and dusters hieing
To work without delay.
First open shutters wide,
Move little things outside,
Then sweep, sweep, sweep, my little maid;
To make your room so neat.
Then sweep, sweep, sweep, my little maid,
To make your room so neat."

The lesson is followed by a game (accompanied, as usual, by music), in which the toys are the little brooms, each ornamented with a bright ribbon, and skipping-ropes. The games may be of any kind the toys may suggest, and, of course, "skipping" is one of them. Care must be taken, however, that everything be done in strict time, so that the play may not degenerate into a mere romp.

And now we will suppose it is Monday morning, which is washing-day in all well-regulated families. Our Kitchen-Garden class is certainly well-regulated, for here we see four posts, about eighteen inches high, stuck into holes, two at each end of the table, and, stretched from post to post, a clothes-line of string. This is the laundry and drying-ground all in one, and presently the twenty-four little washerwomen enter the room with their washing-tubs and boards and bundles of dolls' clothing. After the usual questions and answers, the class proceeds to wash the clothes "with invisible soap and imperceptible water" to a merry tune:—

"In the tubs so cheerily our little hands must go.

Washing all so merrily, and washing white as snow," &c.

More questions follow, bearing upon the relative treatment of various articles—the order in which they should be washed and the manner in which they should be arranged on the clothes-line; and when all have been taken down the class retires with the washing apparatus, and reappears armed with scrubbing brushes. From washing clothes to scrubbing tables is a natural transition, and with the rhythmic accompaniment of their brushes the children sing the "Scrubbing Song":—

"Scrubbing away at the break of day,

To make our homes look neat;

For a good hard scrub is the very best way

To make all smell so sweet.

Chorus—Then scrub away in your very best way,

With a face so bright and cheerful,

For a cheery face meets much more grace

Than one that is always tearful."

And a "cheery face" is, indeed, one of the characteristics of a Kitchen-Garden class. Cheerfulness is the *genius loci*. The face, voice, and manner of the teacher inspire it; it floats upon the fragrance of the flowers, and is reflected by the brightness of the furniture and the general aspect of the surroundings. Insubordination is almost unknown; but in the rare cases in which it has shown itself the originator of the system, instead of "keeping in" the offender, or giving her an "imposition" (rightly so called), simply forbids the child from coming to Kitchen-Garden for the next lesson—a punishment which has invariably been found effective.

Enough of the details of the method has now been given to show its general working, and it is impossible in so limited a space to do more than this. As has been said, the system was developed slowly, and with infinite thought. The system aims at instruction under the guise of amusement. The pedagogue must be hidden under the bright smile and affectionate nature of the elder sister or playmate. If the disguise be too slight—if, indeed, it be an effort to maintain it—the teacher may count on failure. Only those who have an in-born love for children, and a real sympathy with child-nature, can hope for success. Fortunately these qualities are given to many of those whom we speak of carelessly, but without intentional disrespect, as our women-folk. The bread-winner gives his money to the cause of charity; his wife and daughters and sisters give their time and energy, and by their tender sympathy, bright faces, and gentle manners make the bread of charity sweeter to those who must eat it.

But philanthropy is nothing if not practical, and the most benevolent spirit is but a vain blessing if it incite not to good works. Given the enthusiastic spirit and material on which to work, we must also have the apparatus. And here it was that Miss Huntington met her first great practical difficulty. It would seem reasonable to suppose that in these days, when almost everything is counterfeited in miniature for the amusement of the young—even to the very sea-beach, with whose sands the children love so dearly to build forts to be demolished by the incoming tide—there would be no difficulty in laying hand upon as complete a set of toy utensils for baby-housekeeping as the most exacting teacher could desire. But such was not the case. For her purpose Miss Huntington required that the toys should be in proportion, and yet be large enough to admit of their being exact counterparts of their grown-up prototypes. After a fruitless search at the shops she bearded the toy-makers in their factories, and it was not long before two dozen complete sets of household toys, made to her special order, were displayed in all their brand-new glitter before the astonished eyes of as many children seated at the Kitchen-Garden tables.

In organizing a Kitchen-Garden great care should be taken to

have everything in perfect working order, so that no hitch may occur. Children are the acutest of critics—especially town-bred children—and the novelty of their surroundings will not prevent them from seeing and noting anything that is likely to betray the pious fraud that is being practised upon them. While it is not for a moment to be supposed that all reference to the instructive nature of the amusements provided for them should be kept from the children, even if it were possible, yet it is absolutely necessary that they should learn to look upon the exercises as a recreation, and to this end the mechanism should be so perfect, and apparently automatic, as not to suggest that it is mechanism. Many difficulties will arise, and some will appear insurmountable; but as the idea is considered by earnest would-be "Kitchen Gardeners," and the plans thought out, many of the mountains will dwindle down to mole-hills, while the really difficult objects will serve as land-marks to recall the triumphs that have been won.

BOOK NOTICES.

When it was known that a literature was being unearthed from the ruins of Nineveh and other eastern dead cities, and that the key for the decipherment of the Assyrian and Accadian languages had been discovered and the treasures of this fossil literature were being unlocked and interpreted, scholars looked to the publication of translations from the clay monuments which had been awakened from a sleep of three or four thousand years with expectation of results possessing exceptional value to the student of revelation. The Rawlinsons, George Smith, Sayce, Hincks, Oppert, Lenormant, Guyard, Schrader, Delitzsch, Haupt, Hommel, and others in England, France and Germany, have worked enthusiastically and successfully in this field, and the literature which has been given us as the result of their studies is becoming formidable. Grammars, dictionaries, texts, commentaries, and translations are to be had, and the student may learn Assyrian as he would learn the Greek of Homer. A *Society of Biblical Archaeology* has published seven volumes of "Transactions," several volumes of "Records of the Past" have appeared, and a school for the study of Assyrian and Egyptian has been organized. George Smith has been called the "curator" of the library of Assur-bani-pal, a library unearthed on the site of Nineveh. One of his volumes was "The Chaldean Account of the Deluge" published in 1876. So rapid has been the progress made in Assyrian scholarship that a new edition has been found necessary. This has been thoroughly revised and corrected by Prof. A. H. Sayce, (1) and now exhibits the freshest results of studies in this department. The monumental records of the creation, the flood, the Tower of Babel, and other biblical subjects, are here translated, compared, and explained. We have also the great Epic of Izdubar, and fragments more or less complete of several legends and stories. The reader will find much in this volume to strengthen his faith in the Bible record. The work has many illustrations and the mechanical execution is excellent.

Those who read "Johnson's Oriental Religions—China," should by all means read the various works of Dr. Legge, than whom probably a better Chinese scholar is not living. His various translations of Chinese classics, at first with the text for scholars of Chinese, afterward without the text for English readers, accompanied as both are with numerous learned notes on history, language and religion, are invaluable. "The Religions of China," (2) in four lectures, discusses the indigenous religions, *Confucianism* and *Taoism*, and compares them with Christianity. Some may not have expected in those religions a primitive Monotheism, and a Monotheism is the present state religion of China, but Dr. Legge has presented weighty evidence on this point. The moral teaching of these religions is very pure. Filial piety is the highest morality. Reverence for authorities is all important. The worship of spirits and ancestor worship are treated fairly by Dr. Legge. In this small volume (308 pages, 12 mo.) we may learn much concerning the native religions of the Celestial Empire.

Messrs. Biglow & Main, 76 East Ninth street, New York, have arranged some beautiful anthems for Easter. They also publish an excellent Easter Annual for 1881.

(1) THE CHALDEAN ACCOUNT OF GENESIS. By George Smith. A new edition thoroughly revised and corrected (with additions). By A. H. Sayce. New York, Charles Scribner's Sons, 1881, \$3.00.

(2) THE RELIGIONS OF CHINA. Confucianism and Taoism described and compared with Christianity. By James Legge. New York, Charles Scribner's Sons, 1881, \$1.50.

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The following studies in the C. L. S. C. course for 1880 and 1881, will be published in this Magazine:

History of the World.

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October and November.

Origin of Nations, by Prof. G. Rawlinson, M. A. One hundred Questions and Answers on Cyrus and Alexander, by A. M. Martin.

December.

History of the World, Origin of Nations.

January and February.

History of the World, Origin of Nations. Short Studies in Natural Theology, by the Archbishop of York, Joseph Cook and Dr. E. F. Burr. Conversations on Creation, by A. Layman.

March.

History of the World. Readings from Homer, Demosthenes, Cicero, and Virgil, with elaborate preliminary notes by Prof. W. C. Wilkinson, D. D. Conversations on Creation.

April.

History of the World. Studies in Physical Science. Lecture by Dr. C. W. Cushing, and introductory Science Primer, by Huxley, edited by Prof. S. A. Lattimore, Ph. D. Conversations on Creation. Readings from standard authors, Addison, Burns, and Tennyson, with preliminary notes by Prof. Wilkinson.

May.

History of the World. Studies in Physical Science. Lecture on Motion and Life, by Prof. Holman. Readings from standard authors; Gibson, Macaulay, and Washington Irving, with preliminary notes by Prof. Wilkinson.

June.

Studies in Physical Science. Lectures on the Place of Science in a Symmetrical Culture, and Common Sense in Hygiene, by Prof. S. A. Lattimore. Review of the Year. The required reading published in THE CHAUTAUQUAN can be supplied. Send for back numbers.

Articles on Music, by Prof. T. F. Seward; Look Up Legion, by Miss Mary A. Lathbury; C. L. S. C. Notes and Letters, by Mr. A. M. Martin; C. L. S. C. Round Table, by Rev. J. H. Vincent, D. D.

Popular Lectures on Science, Theology, Travel, etc., etc., by Joseph Cook, Dr. Jackson, &c., &c. We shall be assisted in the Editorial Department by Prof. W. G. Williams, Rev. E. D. McCreary, Rev. J. H. Vincent, D. D., Rev. H. H. Moore, A. M., Rev. J. N. Fradenburgh, Ph. D., and others.

In the Editor's Outlook we shall discuss the salient features of Christianity, Moral Reforms, Philosophy, Science, etc.

The "Editor's Table" will be a department for answering questions.

The "Editor's Note Book" is for Local Circles; here we shall publish brief reports of Meetings, Lectures, &c., in Local Circles.

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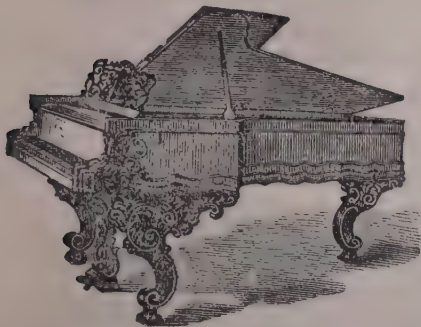
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Is an eight page daily paper, containing forty-eight columns. It is issued every morning for twenty-one days, (Sundays excepted), during the Chautauqua meetings. We have a steam power printing press on the Assembly grounds, and we employ a force of forty-five men, women and boys in the editorial, printing and mailing departments.

The ASSEMBLY HERALD was established in 1876, its circulation has increased largely every year, and we now expect to keep two steam power presses running night and day, next August, to meet the demands of our subscribers.

The ASSEMBLY HERALD goes into every State and Territory in the Union—to England, China, Japan, India, New Zealand, and nearly every foreign country. Arrangements have just been perfected with the Post Office Department at Washington to give us first-class mailing facilities—so that the papers will be mailed to our subscribers every morning as soon as they are printed.

The unrivalled opportunities afforded the managers of the ASSEMBLY HERALD since its inception, by the Chautauqua meetings, to lay before their readers the ripest thoughts of many of the best thinkers of the country on Science, Philosophy, Theology, Biblical Literature, Ancient and Modern Classical Literature, Church and Sunday-school work, and all reforms, have been utilized in the interests of their readers. Our subscription list, and the kind words received in scores of letters from learned and appreciative readers, are testimony to the high estimate placed upon the ASSEMBLY HERALD, also to the fact that it occupies a field in the literary world peculiarly its own. As there is but one Chautauqua in all the wide world, there can be but one CHAUTAUQUA ASSEMBLY DAILY HERALD, and but one Monthly like THE CHAUTAUQUAN.

The editor will be assisted by the Rev. E. D. McCreary, A. M.; Prof. W. G. Williams, A. M.; Revs. H. H. Moore, A. M., John O'Neal, C. N. Morse, and others.

We shall publish all the Lectures, Sermons and addresses delivered at Chautauqua next August that the HERALD will contain. *No Lecture, Sermon or address published in the ASSEMBLY HERALD will be published in THE CHAUTAUQUAN.*

We call especial attention to the following lectures that will appear in the "ASSEMBLY HERALD":

TEN LECTURES By PROF. NATHAN SHEPARD, on Modern Authors:

Carlyle, Dickens, George Eliott, Ruskin, Thackeray, Heine, Walter Scott, Darwin, Bulwer and Macaulay.

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and many others, who will lecture the coming season at Chautauqua.

We shall employ from six to eight first-class stenographers who will be in the charge of Mr. George H. Thornton, of Buffalo, N. Y., to report all the lectures, sermons, etc., for our columns.

DENOMINATIONAL CONFERENCES.

The different religious denominations represented at Chautauqua will hold frequent meetings in the interests of Sunday-school and Church work within their respective bounds. These will be fully reported in the ASSEMBLY HERALD.

The C. L. S. C.

Mr. Albert M. Martin, of Pittsburgh, General Secretary of the C. L. S. C., and Miss Kate F. Kimball, Office Secretary of the C. L. S. C., at Plainfield, N. J., will be present and furnish reports each day for the ASSEMBLY HERALD of the meetings of the C. L. S. C., over which Dr. Vincent will preside. Chautauqua is the centre of the C. L. S. C. Here, in St. Paul's Grove, this great organization was effected, and frequent meetings will be held in the interest of the C. L. S. C., in this place, next August. We shall make a specialty of the

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The Children's Meetings, Normal Work, Intermediate Classes, &c., conducted by Rev. J. H. Vincent, D. D. Rev. B. T. Vincent, Frank Beard, Esq., Rev. J. A. Worden, D. D., Rev. J. L. Hurlbut, A. M., and others, with music by Prof. W. F. Sherwin, clay modeling, etc., etc., will be reported more fully than in previous years.

THE CHAUTAUQUA SCHOOL OF LANGUAGES

Will be in session during the Assembly, and we shall be assisted in gathering the best things from this source by the teachers, Prof. H. Lummis, D. D., J. H. Worman, A. M., Prof. Lalande, and others.

TESTIMONY FROM PEOPLE WHO KNOW THE ASSEMBLY HERALD.

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VOL. I.

MAY, 1881.

No. 8.

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REQUIRED READING.

HISTORY OF THE WORLD.

CHAPTER XLVII.

THE ROMANS:—FROM THE DAY OF PENTECOST TO THE LEGAL ESTABLISHMENT OF CHRIS- TIANITY, A. D. 33—325.

Caius Germanicus Cæsar, son of Germanicus, and third of the five emperors of the Julian house, succeeded, at the age of twenty-five, to the throne made vacant by the death of Tiberius. In history he is better known by the nickname of CALIGULA, (*Little Boots*), given to him when a child by his father's soldiers. Frank but licentious, he began his reign by the enactment and execution of wise and beneficent measures. But the brief sunshine was soon followed by destructive tornadoes of vicious and insane passion: His "fantastic tricks" drew "tears from angels, and disgust from men." He stooped to fight as a gladiator in the arena,—his safety being ensured by the blunted swords of his antagonists,—and to drive chariots in the races of the circus. He murdered his best friends, butchered gladiators in whole bands, threw some of the spectators—when there were not criminals enough—to the lions, and expressed the wish that the whole Roman people had but one head, that he might cut it off at a single blow. An incestuous libertine,—the honor of no Roman lady was safe from his lust. His self-reliance and extravagance were revealed in magnificent architecture of the most useful, and also of the most senseless character. Daring and extortionate, he also indulged in cynical humor, and when presiding over the Augustan Games at Lugdunum, "played the critic on the eloquence and poetry of authors, giving the unsuccessful competitors the choice of licking out their compositions from the tablets, or being cast into the Rhone." He claimed to be a deity upon earth. Grotesque when not atrocious, he invested himself with the insignia of Jove, and asked a Gaul, who smiled at him as he sat in his tribunal, what he thought of him. "I think you a great absurdity," was the reply. He was more than an absurdity. He was an insufferable nui-

sance, and as such was summarily dispatched by Cassius Chærea, a tribune of the Prætorian Guards, whom he had outraged by gross and wanton insults, in A. D. 41.

CLAUDIUS was next proclaimed Emperor by the Prætorian Guards, and was confirmed by the Senate, although Chærea protested against "the substitution of an idiot for a madman." The "idiot" was fifty years old, weak, timid, the butt of practical jokers, the tool of his freedmen, and the slave of his wives, of whom the notorious Valeria Messalina was the third. Yet, served by able generals, he extended the borders of the Roman dominion in Africa, Germany, and Britain. More than any of the Cæsars, he was free from illicit indulgences, but was superstitious, drunken, and a disgusting glutton. He is entitled to the credit of good intentions toward the people, among whom he extended the franchise, so that, at the census of 47, the males of military age numbered 5,984,072. In 54, the Empress Agrippina, in fear for her own life, obtained a potion from a woman named Locusta, a professional poisoner, "long reckoned among the instruments of government," and administered it in a dish of mushrooms, of which Claudius ate so greedily that he vomited. Agrippina then called in the aid of a physician named Xenophon, who thrust a quill full of poison down the emperor's throat, under pretense of relieving his sickness.

NERO, the grandson of Germanicus, next mounted the throne. He was only seventeen, and was of coarse, vicious, cruel, and sensual nature. In childhood, his guardian, the mother of Messalina, had provided him with a dancer and a barber as tutors. After two years of discipleship to such masters, he was placed under the tuition of the distinguished philosopher Seneca, whom he afterwards condemned to death. Seneca made the best of his unpromising pupil, and probably dissuaded him from cruelty and flagrant vice, while he encouraged the commission of sin in its more refined and elegant forms. Nero, however, soon threw off all restraints, and broke all bounds. When called upon to sign his first death-warrant, he is reported to have said:—"Would to God I had never learned to write," and yet in less than two years he poisoned his cousin Britannicus at his own table. Notwithstanding his private vices and crimes, the first five years of his reign were conspicuous for the success of his army against the Parthians, for the judicious character of his home government, and "for the care with which he delivered his judgments, after hearing the opinions of competent advisers."

After this period he deteriorated into a "monster of lust and cruelty," put his mother, Agrippina, to death; and, in the spirit of monopoly, forbade all gladiatorial combats, even of condemned criminals. Divorcing his wife, Octavia, he married Poppea, who proved to be, on the whole, a congenial spouse. In 64, the great fire of Rome occurred, and consumed many of the most interesting monuments of ancient Rome, the choicest specimens of Greek art, and much invaluable literature of both nations. Nero looked down upon the conflagration from the villa of Mæcenas, and chanted the

Sack of Troy to his own lyre. Nothing gave him so much pleasure as the spectacle of human misery. The people charged him with burning the city, but he denied the crime, and imputed it to the Christians, who, as Tacitus affirms, "were wrapt in skins of wild beasts, and torn in pieces by dogs, or crucified, or set on fire and burnt, when day-light ended, as torches by night."

Nero knew how to protect himself, and did all that could be done to mitigate the sufferings of the citizens, and to provide for their wants. Rome rapidly rose from her ashes with augmented splendor. The emperor built for himself a magnificent palace, called the *Golden House*, which at once became "the cage of every unclean bird." The scum and refuse of the Roman populace were his pampered pets, and constituted his real body-guard when outside his own doors. Inordinately vain, insatiably greedy of applause, superstitiously addicted to magic, and the most sanguinary and remorseless of tyrants, he at length became intolerable, and was driven into a flight that his guards refused to share. "Is it then so hard to die?" they tauntingly asked the miserable coward. When the pursuers brought him to bay, he held a dagger to his breast, but had not the courage to drive it home. A slave did that for him, just as the commanding centurion entered. "Too late! Is this your fidelity?" were Nero's last words. He "expired with a horrid stare upon his face." Thus perished the last of the Cæsars, on the 9th of June, 68.

SYNCHRONOLOGY, A. D. 37—68.

ROME.	JUDEA.	BRITAIN.
Caligula slain, 41.	Paul escapes from Damascus, and goes to Jerusalem, 38.	Invasion of Claudius and his general Plautius, 43.
Columella, born in Spain, leaves twelve books on husbandry, 50.	Matthew writes his gospel, 38 or 39.	Vespasian, general in Britain, 45.
Claudius poisoned by Agrippina, 54.	Agrippa receives the government, 41.	London founded by the Romans, 49.
Corbulo expels the Parthians, and subdues Armenia, 60.	Famine in Judea, 45.	Caractacus, a British king, sent in chains to Rome, 51.
Nero institutes the first general persecution of the Christians, 64.	Felix made governor, 51.	Mona captured by Paulinus, who massacres the Druids, 58.
Martyrdom of Paul at Rome, 66.	First Council held at Jerusalem, 52.	Christianity enters Britain, 60.
Pliny, the writer of natural history; Quintus Curtius, the historian; Persius, the satirist, flourish, 66.	Porcius Festus, governor, 60.	Rebellion of Boadicea, who is conquered by Suetonius, 61.
	Paul sent to Rome, 60.	John writes his three epistles, 68 or 69.
	Martyrdom of James, bishop of Jerusalem, 62.	
	Vespasian subdues Galilee, captures Josephus, and also many places in Judea, 68.	

THE THREE MILITARY EMPERORS.

Hereditary claimants of the throne being extinct, GALBA, who had been proclaimed by the Spanish legion, and accepted by the Senate, next assumed the purple. He was a simple, unbending, severe man, against whom the dissolute and "elegant gambler," OTHO,—husband of the infamous Poppæa Sabina, and the favorite of Nero,—conspired. As Galba left the palace to parley with the conspirators, a soldier held up his bloody sword and said that he had killed Otho. "Comrade," said the Emperor, "who ordered you?" Otho, however, was not slain, but was elevated to the empire he had courted "with the demeanor of a slave," after the murder of Galba, January 15th, 69. His title was soon challenged by VITELLIUS, the commander of the German legions, who defeated him in the great battle of Bedriacum. Otho then committed suicide, after a reign of three months. Niebuhr denounces Vitellius as "a man far more vicious and vulgar than Otho," and deems it "superfluous to speak of his brutal manners and his beastly voracity." At Bedriacum he looked on the putrid bodies that strewed the field, and is reported to have said:—"The corpse of an enemy always smells well, particularly of a citizen."

Against this human harpy, the gallant Vespasian—then commander in Judea—raised the standard of revolt, and was supported by the legions of the eastern and central

provinces, and by all the "respectability" of the empire. Sending his generals into Italy, while he secured Egypt and Africa, he soon heard of the defeat of Vitellius in the second battle of Bedriacum. The contest, however, was continued in Rome, where the Capitol was burnt, and Sabinus,—brother of Vespasian,—put to death by the Vitellians. The Flavian army forced its way into the city, dragged the emperor from his concealment, threw a halter around his neck, tied his hands behind his back, goaded him with the points of spears, kept his head erect by a sword under his chin, and then despatched him with innumerable blows,—December 21st, 69.

THE THREE FLAVIAN EMPERORS.

VESPASIAN dated his reign from July 1st, 69. His inauguration was hailed with reverence and superstitious regard, because of certain prophecies that were said to have greeted him in Judea. But it was not so with the heroic Claudius Civilis, one of the commanders of the amphibious Batavian cavalry, who was a mortal enemy of Rome, and who, by promptly seizing the opportunity, came very near to the achievement of his country's independence. Like the Dutch in Holland, and the Boers of South Africa, he was a stubborn and valorous warrior. The great event of Vespasian's reign was the destruction of Jerusalem, in A. D. 70, which was followed by the closing of the temple of Janus, for Rome was once more at peace with the world. Judged by the moral standard of his own time Vespasian was an excellent man, and one whose judgment could not be warped by flattery. "Ah! methinks I am becoming a god!" he whispered, when at the point of death, to his attendants. He needed none to tell him the exact truth of the case. He was a genuine patriot, and rewarded Spain for its fidelity with the Latin citizenship, reformed the national finances, rebuilt the Capitol, built a new Forum, the baths of Titus, and the most stupendous of all public structures—the Flavian amphitheatre or Colosseum. He was also a munificent patron of literature and of public education. Clement on principle, he exclaimed in scorn, "I will not kill a *dog* that barks at me;" and yet he allowed himself to be betrayed into some deeply regretted acts of severity.

Vespasian died in A. D. 79, and was followed by his son TITUS, the captor of Jerusalem. Surnamed "the delight of the human race," he proved to be a mild, voluptuous, and prodigal sovereign. His reign was marked by the first great eruption of Vesuvius, which occasioned the death of the elder Pliny, and "wrapt in a winding sheet of ashes the living forms of daily and domestic life" in the Greek cities of Herculaneum and Pompeii, which stood at the foot of the mountain. After the lapse of 1800 years, "the houses" of the disintombed city, "with their deserted courts and chambers [are] so perfect as to enable us to reconstruct the patterns of the Greco-Roman mansions, and to adorn its panels with copies of pictures as fresh as when first painted; the remains of their inhabitants caught in hasty flight, stifled in their refuges,—skeletons still decked in hideous mockery with their jewels, the form of the fair girl moulded in the ashes that entombed her alive,—the bony hand of the fugitive still clutching the purse that he perhaps went back to save."

In A. D. 80 Rome was again devastated by a terrible fire, which consumed the Capitol, and which was followed by a pestilence, in which it is said that 10,000 persons perished daily for some time. Titus endeavored to compensate the people for their sufferings by the grandeur of his hundred days public entertainments at the dedication of the Colosseum. An army of dwarfs was exhibited in it. "Women figured as Amazons among the gladiators; and 50,000 animals were slaughtered in the arena, which was then converted into a lake, for the exhibition of the great sea-fight

between the Corinthians and Corcyreans." His popularity was at the height, when death seized him in A. D. 81, at the age of forty. The Romans were consoled for his loss by the proverb, "They whom the gods love die young," but the Jews saw in his early removal only the avenging hand of Jehovah.

DOMITIAN, the younger brother of Titus, was his successor. The new emperor was morbidly sensitive, and so averse to the sight of blood that he wished to forbid the sacrifice of oxen; but at the same time he "occupied himself in his solitary chamber with impaling flies on his *stilus*, (writing implement), so that the witty Crispus replied to the inquiry, "Is any one with Domitian?" "Not even a fly." Passing to the extreme of cruelty, he deserved the character of a thoroughly bad, envious, and malignant man. A licentious and pedantic tyrant, he sincerely labored to reform everybody but himself. He burned the vestal virgin, Cornelia, alive; enforced the laws against sensual immorality; legislated against the practice of making eunuchs, and forbade the cultivation of the vine in Ionia, because the use of wine tended to turbulence and sedition. His ministers served him well. His campaign against the Germans was successful, and his general, Agricola, defeated the Caledonians under Galgacus, in Britain. To Jews and Christians he was alike hostile, and was guilty of the "second great persecution" of the latter. His wars with the Dacians on the Danube were marked by various changes of fortune, and were closed in 90 by a disgraceful peace, in which imperial Rome for the first time consented to purchase peace from the enemy by the payment of an annual tribute. In September, 96, Domitian's wife, Domitilla, learned that he had doomed her to die, and prevented the accomplishment of his design by taking part in a conspiracy which issued in his assassination, and in the extinction of the Flavian dynasty.

ROME IN THE ZENITH OF GRANDEUR:—NERVA, TRAJAN, AND HADRIAN.

NERVA, the next emperor, was the free choice of the Senate, acting as the representative of the people. His authority was based on compact between himself and them. Happiness and prosperity followed for nearly a century. "Nerva Cæsar mingled things which had hitherto been incompatible—the principate and liberty." Clement and politic, he conciliated the nobility "by enacting that the evidence of a slave should not be received against his master, nor even that of a freedman against his patron." To the poor citizens he made donations of land, and also a public provision for their children.

In A. D. 97 Nerva proclaimed Marcus Ulpius Nerva Trajanus his adopted son and associate in the empire. The Senate acquiesced, and made a precedent for the practice of hereditary succession. In the following year, 98, Nerva died, and TRAJAN assumed the sceptre. When he handed to the prefect of the Prætorian Guards the poniard which was the symbol of his office, he boldly said, "Use this for me if I do well; if ill, against me." He did so well as to merit and receive the title of OPTIMUS, which did not pass to his successors. He severely punished the informers, conquered the Dacians, bridged the Danube, and drove Decebalus, the Dacian king, to suicide. At his triumph in Rome 11,000 beasts were slain, and 10,000 gladiators fought. The magnificent Doric column at Rome, on which, "in a continuous spiral band of bas-reliefs, containing no fewer than 2,500 figures, "he recorded his victories in Dacia, still rises to the height of 128 feet, but is now surmounted by the statue of St. Peter,"—that of the emperor having long since been thrown down.

Trajan was a firm ruler, an economical administrator, and so extensive a builder that it was said "he built the world

over." At Antioch, where he barely escaped death by creeping through a window, when the house was shaken by an earthquake, there was need of building; for the city was laid in ruins. In Asia Minor, and in Parthia, his arms were irresistible. Sailing down the Tigris to the Persian Gulf, he exclaimed:—"Were I yet young, I would not stop till I too had reached the limits of the Macedonian conquest." But he was already yielding to the attacks of the universal conqueror, and died of dropsy on his way home, at Selinus, in Cilicia, August 8th, A. D. 117. Under him, the Roman empire reached its widest limits; after his death they began to recede.

HADRIAN, the kinsman of the great Trajan, next seated himself in the vacant chair. Historians speak of him as an antique "admirable Crichton," a man who knew everything, could do everything, and possessed everything possible to humanity. He is the first of the Romans who is represented as wearing a beard. Sagacious and practical, he withdrew his armies from the lately conquered provinces, concentrated his forces, and applied himself to the internal development of the empire. In the latter enterprise he first visited the Western Provinces,—including Britain—then visited Mauritania, Asia Minor, and Greece. He resided at Athens, "the University of the World" for six years. Thence he repaired to Alexandria in Egypt, plunged into the discussions of the different Jewish, Christian, and Heathen schools, and came away with an equally low opinion of them all. Work—useful work—after all, was more congenial to him than endless talk.

Like Trajan, Hadrian was a great builder. Athens owed its modern architectural beauty to him. His Mausoleum at Rome "still forms a majestic mass under the name of the *Castle of St. Angelo*." A yet more permanent monument to his memory is found in the celebrated verses to his departing soul, so familiar to all readers. He died on the 10th of July, A. D. 138.

THE THREE ANTONINES.

ANTONINUS PIUS, adopted son and successor of the philanthropic Hadrian, brought to his imperial position the experience of fifty years, great ability, and a gentle, gracious disposition. He was perhaps, the best and noblest character known to heathenism. He had conducted himself as an equal among equals. "*He looked to his duty only, not to the opinion that might be formed of him.*" As a sovereign, he governed with a single view to the happiness of the people. Fixing his residence at Rome, he spent the remainder of his life there,—ruling every part of the empire from its centre. His reign was barren of stirring events, and all the more benign to his subjects for that very reason. Dying in 161, he left his power and honors to his adopted son and colleague, MARCUS AURELIUS.

A stoic in philosophy, like so many of the best citizens of Rome, Aurelius had adopted the distinctive dress and strict discipline of the sect in his twelfth year. His admirable work on "self-communion" is well known to American readers under the title of the *Meditations of M. Aurelius Antoninus*. The colleague, Verus, whom he associated with himself in the government, and to whom he married his daughter, Lucilla, was an utter contrast to himself in every moral respect. The weight of the empire was borne by Aurelius, whose armies broke the power of the Parthians in a sanguinary war of five years duration. The pride felt over their success was, however, blasted by the terrible plague which the returning legions brought back with them—A. D. 167—and which "so devastated the whole of Italy that villas, towns, and lands were everywhere left without inhabitant or cultivator, and fell to ruin, or relapsed into wilderness." (*P. Smith's Ancient History. Vol. iii, p. 519.*)

The pestilence was made the pretext for two great perse-

cutions of the Christians, in which Justin Martyr died at Rome, and Polycarp at Smyrna. The celebrated physician Galen, exerted his utmost skill to check the disease. Weakened by the plague, the army was called upon to repel the incursions of the northern barbarians, and in one great battle against the Germans were assisted by a sudden storm, which some attributed to the prayers of a body of Christian soldiers, which thenceforth bore the title of *The Thundering Legion*. Certain it is that the more devoted and true a Christian any man is, by so much is he the better soldier. Subsequently Aurelius established a school of all sciences for people of all languages at Athens, where he caused himself to be initiated into the Eleusinian mysteries "*to prove himself without sin.*"

Aurelius died in 180, and was succeeded by COMMODUS, of whom it is almost enough to say that he had not the ability of Nero, and that he was a very much worse man. Foreign wars and provincial rebellions were common during his reign. His cruelty was infernal; his abominable vices such that it is a shame to speak of them. He was a vain, superstitious, sanguinary coward, and a theatrical impostor of the basest stamp. On New Year's eve, 192, he was poisoned by his favorite mistress, Marcia, and was then strangled in his sleep. It was grimly given out that he had died of apoplexy. In him the line of the Antonines came to an end. The military glory of the empire was declining. Its intellectual splendors had also paled into what is called the *Silver Age* of literature, which was adorned by historians like Tacitus and Suetonius; philosophers like Pliny and Dion Chrysostom, and biographers like Plutarch of Chaeronea.

SYNCHRONOLOGY, A. D. 68-192.

ROME.	BRITAIN.	THE CHRISTIAN CHURCH.
Philosophers expelled, 73.	Britain probably circum-	Christians absent from Je-
Martial and Epictetus, 81.	navigated, 78.	rusalem when it was destroy-
The empire at its greatest	Galgacus defeated; civili-	ed, 70.
extent, 98.	zation advanced, 85.	Ignatius and Papias, early
Ptolemy, Egyptian as-	Caledonians triumphant,	Christian writers, 81.
tronomer; Arrian, and Pau-	121.	Second great persecution,
sanius, Greek historians, 132.	Reign of Lucius, the first	95.
580,000 Jews destroyed in	Christian king of Britain,	St. John dies at Ephesus,
Judea, 135.	179.	100.
Saracens appear, and de-	War in Britain ended by	Third persecution of
feat the Romans, 189.	Marcellus, 183.	Christians by Trajan, 107.
		Fourth persecution of
		Christians, 118.
		Canon of scripture deter-
		mined about this time, 150.
		Justin Martyr's apology,
		154.

IMPERIAL MILITARY ADVENTURERS.

From the death of Commodus to the sole reign of Constantine, the history of the Roman empire is one of storms and darkness, illumined here and there with gleams of sunshine. Murders, assassinations, conspiracies, and persecutions, together with civil conflicts, the incursions of barbarians, and fruitless wars, waged for the preservation of a sovereignty that Rome was neither able nor worthy to exercise, constitute its staple.

PERTINAX began his reign amid the joyful acclamations of the people, and in less than three months was murdered by the Prætorians, who then sold the empire at auction to DIDIUS JULIANUS for the sum of one thousand dollars to each soldier. The shameful bargain caused the revolt of the leading generals, of whom SEPTIMIUS SEVERUS, whose wife, Julia Domna, is said to have favored Christianity, snatched and held the imperial diadem. His fratricidal son CARACALLA followed him, and proved to be the common enemy of mankind. His reign was an epoch in history, for the one reason that he extended the rights and privileges of full citizenship to all free inhabitants of the empire. This was undoubtedly a right act, but vitiated by a wrong motive—the desire for more money.

Murdered in 217, Caracalla gave place to MACRINUS, who was put to death in 218, and was followed by ELOGABALUS, who has been justly gibbeted by historians for his loathsome and unnatural abominations. The moral leper was killed, and his corpse thrown into the Tiber in 222. The Prætorians then bestowed the purple on ALEXANDER SEVERUS, of whom Niebuhr affirms that "it is impossible for a man to possess a better and purer will, or a nobler heart." A companion of virtuous and learned men, like the jurist Ulpian, and the historian Dion Cassius; and a brave and true patriot, he was as much too good for the soldiery as his predecessor was too bad. In A. D. 235 he was assassinated, in order to make room for an illiterate, stalwart, and gigantic barbarian, named MAXIMIN, who distinguished himself by a spiteful, savage hatred to the best citizens of Rome. "Some of the unfortunate sufferers he ordered to be sewed up in the hides of slaughtered animals, others to be exposed to wild beasts, others again to be beaten to death with clubs." He was a ravenous wolf in the fold. GORDIAN and his son rebelled in Africa, but the latter was slain and the former put an end to his life. The Senate, in despair, then elected MAXIMUS and BALBINUS to the purple, and Maximin was assassinated in his tent, A. D. 238. The soldiers soon afterward dragged the new emperors naked through the streets of Rome, and put them to a lingering death. Patriotic public spirit seemed to be frozen in the hearts of the degenerate descendants of the old conquerors of the world.

GORDIAN III, a boy of twelve, was next saluted Emperor and Augustus. He reigned about six years, and was then killed by the mutinous soldiers, who put PHILIP I, an adventurer of Arab race, into his room. Philip is claimed by some historians as the first Christian emperor. He was killed in battle, A. D. 249.

Rome had now lived and governed for a thousand years. But,—as Smith remarks,—she was like the royal Canute when the resistless oceanic waves were dashing around the feet of his chair. Previous irruptions of barbarians from the populous North were only the precursors of the overwhelming tide. Military discipline was relaxed, industry was oppressed, art was barbaric, literature almost extinct—except among the Christians. Goths, Germans, Vandals, and a host of other vigorous but savage peoples were preparing to precipitate themselves on the exhausted empire.

DECIUS—raised to the throne by the legions and confirmed by the Senate on the death of Philip—first felt the force of the flood in A. D. 250. The author of the seventh great persecution of the Christians perished in battle against the Goths, in Thrace, A. D. 251. Four short-lived emperors followed in less than two years. VALERIAN, the last of these, associated his son GALLIENUS with himself in the government. The German Franks, (*Free Men*), and Allemanni, (*All Men*), spread themselves over the western, and the Persians invaded the eastern provinces. To repel the latter Valerian departed for the East, was crushed by the Persian king, Sapor, and taken captive. "It is said that whenever the king of kings mounted his horse, he set his foot upon the neck of the Roman emperor; and when Valerian died, his stuffed skin was set up as a trophy in the chief Persian temple. Some even assert that he was flayed alive." The Asiatic provinces lay at the mercy of the conqueror, who would have appropriated them, had he not been driven back in disgrace by Odenathus, king of Tadmor or Palmyra, and PRINCE OF THE SARACENS, or robber tribes of the desert.

Europe was less fortunate than Asia. The Goths crossed the Black Sea in light vessels, overran Asia Minor, and sacked Athens. Pretenders to the purple,—so numerous that they were called the THIRTY TYRANTS,—sprang up in the West and successively disappeared. The empire of the

West passed into the hands of a woman,—VICTORIA; and that of the East into the hands of another woman,—the gifted and brilliant ZENOBIA. Victoria devolved her power upon TETRICUS, A. D. 267. Pestilence dogged the heels of famine, civil war and barbaric desolation, and raged for fifteen years—A. D. 250-265—with direst fury. Five thousand victims fell daily in the city of Rome at one time, and many cities of the empire were quite depopulated. More than half the population of Alexandria died. In a few years about one-half the people in the empire perished. The general calamities were aggravated by the eighth general persecution of the Christians, in which the great Cyprian was martyred at Carthage, A. D. 258.

Gallienus was slain in 268. CLAUDIUS, surnamed GOTHICUS, for his victories over the barbarians, then accepted the sceptre. Carried off by pestilence in 270, he was replaced by AURELIAN, a strict disciplinarian, an acute statesman, the builder of a new wall around Rome, the conqueror of the invaders, and also of Zenobia, whose matchless beauty was only equalled by her varied intellectual culture and masculine exploits. Longinus, the incomparable philosopher, was her chief adviser, and the right arm of her power. Aurelian forever clouded his fame by putting the noble patriot to death. Tetricus surrendered in the West, and walked in company with Zenobia,—whose chains were of gold and supported by an attendant slave,—in the triumph of Aurelian at Rome. Proud, cruel, and tyrannical, the emperor came to his end by the same abhorrent repetition of treason and murder in 275.

TACITUS followed next, died in 276, and was succeeded by PROBUS, whose term of six years was an incessant struggle with the barbarians, who now betook themselves to piracy. Completely victorious in all his enterprises, the emperor utilized his soldiers by putting them to labor in the drainage of the lands around Sirmium. This they resented,—killed him,—repented as soon as the deed was done, and raised a monument to "*Probus, the model of probity; the conqueror of all the barbarian tribes; the conqueror also of the tyrants.*" CARUS, the prætorian prefect, a coarse, hardy soldier, took up the sword of Probus, invaded Persia, and threatened to make it "as naked of trees as his own head was destitute of hair," if the king did not acknowledge the superiority of Rome. He took Seleucia and Ctesiphon, and met his death—apparently by lightning—in 283. His sons were soon murdered, and the celebrated DIOCLETIAN received the reins of empire.

Diocletian was a Dalmatian soldier of fortune, who associated Maximian, another Illyrian peasant, with himself in 285. The twain assumed divine titles. The first was *Jovius*, the second *Herculius*. That did not prevent CARAUSIUS, the *Count of the Saxon Coast*, whose duty it was to protect the shores of Gaul and Britain, from establishing and maintaining, for ten years, an independent kingdom in the latter. The emperors acknowledged him as their colleague in A. D. 290. In 292 they divided the government between themselves as *Augusti*, and Galerius and Constantius as *Cæsars*. Galerius, a rude and ferocious soldier, was adopted by Diocletian; Constantius, a man of great merit, and the husband of HELENA—the Christian empress, mother and saint—was adopted by Maximian. Diocletian took Asia Minor, Syria, Egypt, and Thrace as his provinces. Maximian ruled Italy and Africa; Galerius received Illyricum, and Constantius received Spain, Gaul, and Britain. In the war with Persia, the Augusti were successful, and enlarged the empire by the acquisition of several provinces. The triumph awarded to them—A. D. 302—for this victory, was *the last that Rome ever beheld*. Soon after this a terrible persecution of the Christians was inaugurated. The imperial edict directed their churches to be destroyed, their property confiscated, their Bibles burnt, and themselves to

be put to death for even private Christian worship. They were deprived of all civil rights, put at the mercy of informers, and debarred from all appeal to the tribunals. Pagan neighbors were threatened with severe penalties if they protected them, and no means were left untried to extirpate the very name of Christianity.

"The blood of the martyrs was the seed of the Church," which was only purified and strengthened in the flames of pagan hatred and cruelty. The malignity of the Augusti, as well as the onerous burden of taxation imposed by their magnificence, only paved the way for the triumph of Christ. In 305 Diocletian's health gave way, and he and his colleague Maximian abdicated in favor of the two Cæsars. The latter retired to Ravenna, and the former to his magnificent palace at Salona, where he employed himself in inveighing against the corruption of courtiers, and in raising cabbages.

Galerius assumed the right to nominate two of his creatures named MAXIMIN and SEVERUS to the Cæsariate, and also attempted to destroy Constantine, the son of his fellow-Augustus. Constantine escaped to Britain, which he reached in time to close the eyes of his father, who transmitted the empire to him. The soldiers confirmed the bequest, and Constantine at once entered upon a vigorous and successful course of government. Meanwhile civil war broke out again in Italy. The Prætorians and the Senate conferred the purple on MAXENTIUS, son of Maximian. Severus died, and Galerius bestowed the title of Augustus on LICINIUS, an old comrade, and originally a Dacian peasant. Rome had now six emperors—Maximian having resumed the title. There were five too many in the estimation of each of the six. Before many years had passed Maximian was put to death by Constantine, Galerius fell "a prey to loathsome vermin," Maxentius was defeated at the battle of Saxa Rubra (*Red Rocks*), and thrown from the Milvian bridge into the Tiber, and Maximin died at Tarsus. Constantine now held the western provinces of the empire, and in 312 promulgated the EDICT OF MILAN in favor of UNIVERSAL RELIGIOUS TOLERATION. The blackest night of the Christian Church had preceded the brightest day. The Edict of Milan was the thank-offering of a convert who declared that while on his march to attack Maxentius, "he beheld in the heaven, surmounting and outshining the noon-day sun, a figure of the Cross, inscribed with the legend, BY THIS CONQUER." Thenceforward the Cross blazed on the banners of his triumphant armies. And yet Constantine was not a Christian in any true sense of the word, until his last illness, if indeed he became one then. At Rome he accepted the dignity of Chief Pontiff, and like the Cæsars constituted himself the head of church and state alike. War broke out between him and Licinius in 314, and again in 323. Licinius was defeated, compelled to abdicate, and was finally put to death on the pretext of conspiracy, in A. D. 324.

Constantine had now reunited the empire under his own sway. Establishing his new capital at Byzantium, which was named Constantinople after himself, he openly avowed himself to be a Christian, and recommended his subjects to do the same. Christianity was legally established in A. D. 325 by a decree for the observance of Sunday, "the use of prayers in the army, the abolition of crucifixion, the encouragement of the emancipation of slaves, the discouragement of infanticide, the prohibition of private divinations, of licentious and cruel rites, and of gladiatorial games." The emperor himself became a frequent, orthodox, and forcible preacher of the Gospel. In the character of the head of the church, which he naturally assumed, he convened the First Œcumenical Council at Nicæa, which has since been known as the COUNCIL OF NICE, and which formulated the Christian faith in the NICENE CREED.

SYNCHRONOLOGY, A. D. 192—325.

ROME.	BRITAIN.	THE CHRISTIAN CHURCH.
Papinian, the great civil lawyer, 208.	50,000 Roman troops die of the plague, 208.	Fifth persecution. Tertullian defends Christianity. Clemens Alexandrinus, 202.
Romans purchase peace by paying tribute to the Goths, 222.	Severus builds his wall across the country, from the Frith of Forth, 209.	The Septuagint found in a cask, 217.
Dion Cassius, historian, 235.	Reign of Carausius, 286.	Sixth persecution. Irenæus, Victor, Perpetua, and Felicitas martyred, 235.
Valerian flayed, 259.	Britain recovered by the Romans, 296.	Seventh persecution, 250.
Claudius slays 300,000 Goths, 269.	Silk first brought from India, 274.	Monastic life begins, 251.
Zenobia carried to Rome, 374.	Longinus, philosopher and critic, dies, 274.	Disputes about baptism between churches of Rome and Africa, 251.
Temple of the Sun burnt, 374.	Porphyry, opponent of Christianity, 276.	Eighth persecution, 258.
Diocletian sends ambassadors to China, 284.	Jewish Talmud and Targum composed, 283.	Ninth persecution, 274.
The Praetorian Guard broken up by Constantine, 324.	Paul, the Theban, becomes the first hermit, 283.	Manichæans reject the sacraments, and refuse allegiance to temporal sovereigns, 274.
Constantine tolerates and favors Christianity, 319.	Cardinals first appointed, 308.	Pagan rites imitated by the Christians, 283.
Defeats Licinius, and becomes sole emperor, 322.	Constantinople founded, 323.	Tenth and last persecution, 303.
Abolishes the combats of gladiators, 325.		Council of Nice, 325.
Establishes Christianity by law, 325.		

CHAPTER XLVIII.

THE ROMANS: FROM THE LEGAL ESTABLISHMENT OF CHRISTIANITY TO THE FALL OF THE WESTERN EMPIRE, A. D. 325-476.

A successful soldier and an acute politician, Constantine was also a very practical preacher. Courtiers heard and applauded his teachings, but did not apply them to their own lives. Seizing one of them, the emperor drew the figure of a man on the ground with his spear, and said:—"In this space is contained all that you will carry with you after death." His labors as a theologian, presiding over the deliberations of the Council of Nice, were as little satisfactory in their results as were those of his fervid and forcible sermons. That celebrated convention, composed of ecclesiastical dignitaries from all Christian lands, fought what in clerical history is equivalent to a pitched battle in military history. The cause of dispute was the divine nature of our Lord Jesus Christ. The Arians maintained that He is of *like* substance with the Father; the orthodox that He is of *one* substance with the Father. All classes of citizens ranged themselves on one side or other of the controversy. The orthodox were in the majority, and their opinion became the faith of the Church. The minority still held to their own belief, and, when they refused to subscribe to the Nicene Creed, were punished by the infliction of civil penalties. State-churchism soon bore its fruit of bitterness and hatred.

Constantine possessed dry humor, and showed it when the mob stoned his statue at Rome, because he would not take part in a popular celebration. Passing his hand over his face, he remarked:—"It is very surprising, but I do not feel in the least hurt." More serious trouble followed in his own family, and drove him—justly or unjustly—to the execution of his son Crispus, his nephew Licinius, and his wife Fausta. After this tragedy, he left Rome finally, and took up his residence in the new and splendid city of Constantinople, which he had erected on the foundation of Byzantium, and which was dedicated in A. D. 330. He next devised a new system of government, under which all officials derived their powers and honors from the sovereign; and thus became the true founder of modern royalty. The standing army was raised to the number of 645,000 men. Army, navy, and civil service were chiefly supported by taxes assessed on the whole empire. Unbroken good fortune attended all his military operations to the time of his death in 337. His body was laid in state with courtly ceremon-

ials, and was at last borne to the grave amid the regrets and lamentations of his subjects, who knew him to be a great and good but not a perfect man.

The empire of Constantine was divided among his three sons. One of these lost his life in battle, and another in flight, leaving the third, CONSTANTIUS, in possession of the empire. JULIAN the APOSTATE, followed the latter, who died in 361. Julian was a man of unsullied virtue, great ability, strict justice, and elegant learning, who never learned how to discriminate between Christianity and Christians. Provoked by the jarrings of sectaries, he foolishly repudiated that divine system of religion and morals with which they were more at variance than with his philosophy. He tried to galvanize dead paganism into new life. Disappointment soured him, and led him to acts of tyranny and fraud. His military campaigns were as fruitless of desired accomplishment, and he was killed by the Persians in 363. Some Christian orators stated that he clutched the sand with his dying grasp, and exclaiming:—"O Galilean, thou hast conquered," expired in agony. With him ended the house of Constantine.

JOVIAN, the next emperor, was a Christian, and granted unconditional liberty of conscience. Dying in 364, his successors, VALENTINIAN and VALENS, formally divided the empire which Constantine had reunited. The partition was an acknowledgment that no single man could bear the weight of the empire, or cope with the dangers that threatened it. Burgundians, Saxons, Piets, Scots, assailed it in different quarters. Valentinian died in 375. Valens, a zealous Arian, weakened the power of imperial defense by persecutions of the orthodox. The Goths, driven over the Danube into Roman territory, by the wildest and most repulsive destroyers known to history,—the HUNS—were so badly treated by the Romans that they turned upon them in despair, and won a signal victory at the battle of Hadrianople in 378. The wounded Valens was burned to death in his tent.

GRATIAN, the imperial colleague of Valens, now summoned THEODOSIUS to his assistance, and invested him with the empire of the East. The new emperor arrested the progress of the Goths, received their warriors into Roman pay, and probably aided in their conversion to Christianity by Ulphilas, a bishop of their own race, who translated the Scriptures into their native tongue. Theodosius deserved his title of GREAT—especially when compared with his temporary imperial colleagues and competitors. His great crime was the massacre of from 7,000 to 15,000 people at Thessalonica, in punishment of local sedition and murder. For this Ambrose, bishop of Milan, insisted that as he had imitated David in his crime so he should imitate David in his repentance. The emperor consented, stripped off the ensigns of royalty, and humbly besought the pardon of his sins. He was an enlightened and liberal man; and, at the time of his death in 395, was the sole master of the Roman empire. "The genius of Rome expired with" him.

ARCADIUS and HONORIUS, sons of Theodosius, agreeably to his will, now formally divided the empire between them, Arcadius taking the East, and Honorius the West. The empire of the East continued to subsist "in a state of premature and perpetual decay" for 1058 years until the capture of Constantinople by the Turks in 1453. The empire of the West was of brief duration. Stilicho, the great general of Honorius, defeated the Goths at Pollentia in 403, and at the triumph in honor of his victory, celebrated at Rome in 404, gladiatorial shows were exhibited for the last time. Then came the invasion of the Vandals and their numerous allies, the loss of Gaul, the assassination of Stilicho, and the siege of Rome by Alaric the Goth. The Romans warned Alaric not to provoke the despair of a numerous and warlike people. "The thicker the hay, the easier it is mowed," was his insulting reply. He demanded all their gold, silver, valua-

ble movables, and barbarian slaves, as their ransom. "If such, O king, are your demands, what do you intend to leave us?" inquired the alarmed envoys. "YOUR LIVES," was the answer. Rome was now drinking the cup she had so often held to the lips of other cities. In 410 the proud mistress of the world was trampled in the dust. Rome was sacked by the Goths, who spared only the churches, and who led into captivity a long train of the sons and daughters of the nobles, to whom their own race had so long been slaves.

Spain was now lost to the empire. In 418 the kingdom of the VISIGOTHS was created, under Theodoric, on both sides of the Pyrenees. The kingdom of the FRANKS was also founded by Pharamund, and Britain was finally abandoned to its fate. Honorius died in 423. JOHN, a usurper, next held the throne, but lost it, together with his head, in 425. VALENTINIAN III, a child of six years, was next placed in the tottering throne. His generals, Aëtius and Boniface, quarreled with each other. The latter invited the Vandals into Africa in 428. Genseric accepted the invitation, wrested Africa from Rome, and raised it into an independent kingdom, of which he was the monarch. In 455 he took Rome itself, and plundered it for fourteen days.

While the Vandals were overrunning Africa, the terrible HUNS were carrying fire and sword into western Europe. The Huns were Scythians or Tartars—nomad shepherds, with large heads, dark yellow complexion, small, sunken eyes, flat noses, high cheek-bones, and scarcely any beard. Climate and civilization have changed their descendants into the Magyars of Hungary. Their king, Attila, the *Etzel* of the *Nibelungen Lied* and of the *Norse Sagas*, was regarded as the SCOURGE OF GOD. He called himself the "descendant of the great Nimrod," and "the Dread of the World." Sober, just, brave, wise, active; kindly to his friends, and destructive to his enemies; his aid was sought by the brother of Merovens—founder of the Merovingian dynasty in France. He granted the prayer, entered France, and was met by the Romans under Aëtius,—who supported Merovens—at Châlons, in 451, and utterly defeated. The Roman empire escaped the fate of Asia Minor, and fell into the hands of the German peoples, who,—because of their intense love of liberty and regard for the rights of men; their chastity and respect for the female sex,—were best fitted to receive it. The descendants of the Huns, who are allied to the Turks in blood, now people the south-eastern, and also some parts of central Europe.

Aëtius, the conqueror of Attila, was killed by the weak Valentinian, who in turn was slain by MAXIMUS, who proclaimed himself emperor in 455. He reigned only a few days. Several obscure men followed in quick succession. In 475 the purple was conferred by the army on ROMULUS AUGUSTULUS, the last emperor. His barbarian troops soon repented of their choice, and finding a leader in Odoacer, king of the Heruli, rebelled against him. After a brief reign of about one year, Romulus formally abdicated in favor of Odoacer, whom his troops saluted as king of Italy. Fourteen years later Odoacer himself yielded his life and throne to the great Theodoric, founder of the kingdom of the Ostrogoths in Italy.

Rome ceased to exist as a conquering, ruling power when her work of ancient civilization was done. Gathering to herself every element of strength, wisdom, and perpetuity, she broke in pieces the isolated and warring nationalities of antiquity, and welded them into one mighty empire that was ruled with inexorable sternness from the Capitol. Thus she prepared the way for the spread of Christianity, and the triumphs of the Prince of Peace. When no longer needed, her government came to an end, and the new ideas and forces introduced by Christianity were left at liberty to work in the minds and hearts of men until that grander REPUBLIC OF THE FUTURE shall be established—that Republic of which

all nations will be constituent members—that Republic of which the New Testament shall be the organic law—and of which the Lord Jesus Christ shall be the perpetual President.

SYNCHRONOLOGY, A. D. 325—476.

THE ROMAN EMPIRE.	THE BARBARIANS.	THE CHRISTIAN CHURCH.
Constantinople becomes the seat of literature and art, 330.	Ossian, the Gaelic bard, 340.	Eleventh persecution—saints invoked, cross revered, incense used, 337.
Heathen temples destroyed, 337.	The Franks settle in Gaul, 350.	Cyril, bishop of Jerusalem, 356.
Revolt of Sarmatian slaves, 334.	Goths divided into Ostrogoths and Visigoths, 361.	Bible translated into the Gothic language, 373.
150 Greek and Asiatic cities overthrown by earthquakes, 340.	Saxons begin their descents on Britain, 365.	Council of Constantinople, 381.
Eutropius, Marcellinus, and Jamblicus, historians, 357.	Huns settle in Pannonia, thence called Hungary, 376.	Chrysostom, Ambrose, Augustine,—Christian fathers, 392.
Aurelius Victor, biographer, 380.	Vandals, Alans, and Suevi invade France and Spain, 406.	Image worship begins, 392.
Final division of the empire, 395.	Alans extirpated by Goths, 417.	Pelagius, the British Monk, Socrates, Orosius, 412.
Bells invented by Paulinus, 400.	Attila and his Huns ravage the Roman empire, 447.	St. Patrick preaches in Ireland, 432.
Earthquakes in Palestine, 419.	Vortigern invites the Saxons into Britain, 449.	Theodoret, Sozomen,—church fathers, 450.
Hypatia, Synesius, 483.	Odoacer, king of the Heruli, proclaimed king of Italy, 476.	
Theodosius establishes public schools, 425.		

CHAPTER XLIX.

FROM THE FALL OF THE WESTERN EMPIRE TO THE DEATH OF CHARLEMAGNE. A. D. 476-814.

THE STATE OF RELIGION AND MORALS IN THE CHRISTIAN WORLD about the close of the fifth century had much to do with its political affairs. Religion was sincere, self-sacrificing, and enthusiastic; but had sadly degenerated from the apostolic type. Morals shared in the general corruption of doctrine and ethics. Persecution had preserved the church in a condition of comparative purity up to the era of Constantine. Peace, prosperity, and the fatal dominance of the church by the state brought in a flood of terrible evils. First among these was the institution of MONASTIC LIFE. Utterly misconceiving the spirit and work of Christianity, ascetics abjured the pleasures and business of common life, and embraced solitude and misery as the price of eternal happiness. Those who banded themselves together in celibate communities renounced the freedom, the forms, and too often the decencies of civil society. The more enthusiastic of these advocates of "*Divine Philosophy*" turned hermits or anchorites, and in point of real godliness or usefulness were very little superior to so many Hindoo fakirs. Anthony, an illiterate Egyptian, was the founder of the system. Nearly half his countrymen, it was said, followed his example. Hilarion, Basil, Martin of Tours, and others, proved to be zealous imitators. Superstitious, ambitious, unscrupulous, and implacable, they were the Jesuits of the Mediæval church. Blind slaves—for the most part—to authority, they strove to reduce mankind to the same level. Supported, at first, by manual labor, and afterwards by the munificence of the wealthy, they were not the insupportable burden that they at length became in many countries. Their monasteries sheltered studious and literary men from the outrage and violence of the times. Gibbon admits that "the curiosity or zeal of some learned solitaries has cultivated the ecclesiastical, and even the profane sciences; and posterity must gratefully acknowledge that the monuments of Greek and Roman literature have been preserved and multiplied by their indefatigable pens." (*Decline and Fall of the Roman Empire*. Vol. iii. p. 533.)

Luxury, licentiousness, and violence increased with the temporal endowments and social power of the monastic orders, and made them, what they are in too many cases at the present day, the shame and the blight of civilization. That some of their number were exceptions to the rule ar-

gues nothing in favor of the unnatural system; but does illustrate the working of the Christian ideas and principles that survived among them. The absurdity of monasticism culminated in the Syrian Simeon Stylites, who spent thirty years on the top of a pillar, that was gradually raised to the height of sixty feet. Such eminent sanctity drew crowds of pilgrims from every part of Christendom to crave his benediction. The ignorant multitudes believed that these favorites of heaven could and did work miracles. Reason, faith, and morals shared with the political degradation of the empire.

Not all Christians, however, were of the monastic stamp. Multitudes, in possession of the Scriptures, preserved the faith in its purity. Missionary zeal was active. Ulphilas, the apostle and bishop of the Goths, composed an alphabet for the translation of the Bible into their native tongue. Ostrogoth and Visigoth, Burgundian, Suevian, Vandal, and Frank successively embraced Christianity. They learned to study its facts and doctrines in vernacular versions, and then in the original Greek and Hebrew. The works of the Greek and Latin expositors were also explored. From thence they passed to the study of Greek and Roman literature, philosophy, science and history. Civilization recovered from the shock it had sustained, and resumed its onward march with gladness and force.

Theological controversies and religious persecutions stained the annals of the church. Catholic persecuted Arian, and Arian retaliated upon Catholic. Speculative thought was busy. The profoundest mysteries of the Divine, and also of human nature, were subjected to discussion. Heretical sects abounded. Love for God and man grew cold. And yet there were not wanting many Protestant reformers who earnestly strove to bring the church back to primitive simplicity, purity, and zeal.

When Rome fell under the power of Odoacer, Constantinople became the mistress of the world. The EASTERN EMPIRE had maintained a respectable existence under Arcadius, notwithstanding the fact that he was a luxurious and absolute tyrant, governed himself by the eunuch Eutropius, who shamelessly sold the government of provinces to the highest bidders, and then pocketed most of the proceeds. After the execution of Eutropius, the emperor became the slave of his beautiful but voluptuous wife, Eudoxia, the persecutor of the eloquent and faithful, but indiscreet, Chrysostom, (*Golden Mouth*), Archbishop of Constantinople.

Pulcheria, daughter of Arcadius, was his real successor, and governed the empire for nearly forty years. She is entitled to special mention, not only as the first woman who ascended the imperial throne, but as a virtuous and able ruler; a learned and orthodox, but somewhat superstitious Christian; and a great church builder. Under Zeno, who reigned from 474 to 491, theological differences about the nature of Christ agitated the church, and led to seditions, and merciless civil wars.

The glory of the empire reached its zenith under Justinian, whose celebrated system of law consisted of "1. *The Code, an Epitome*; 2. *The Institutes or Elements*; 3. *The Digest, or Pandects*, containing the Roman jurisprudence; 4. *The Novels*, or Justinian's new laws." Not only did he reduce the chaos of Roman law to simplicity and order, but he effected a work of similar political character for both the Eastern and Western Empires. His general, Belisarius,—a man of first class military genius,—conquered the Vandals in Africa, took from Carthage the vessels of the Jewish temple, and then subjugated Italy. In later years he defeated the Persians and the Goths, and repulsed the Bulgarians who had crossed the frozen Danube, and threatened Constantinople. His splendid services were requited by unjust treatment, but "that he was deprived of his eyes, and

reduced by envy to beg his bread,—"Give a penny to Belisarius the general!"—is a fiction of later times."

Narses, an officer of Justin II, invited the Lombards under Alboin into Italy. The invitation was accepted, and the new comers, who were originally from the Baltic, migrated from Pannonia into the great plain of the Po, which still bears the name of Lombardy—in 580. Wars with Persia were frequent. A Persian camp lay for ten years on the Asiatic side of the Bosphorus, opposite the capital. They were at length driven by the emperor Heraclius across the Euphrates.

Few of his successors merit particular notice. Various enemies menaced Constantinople, which sustained a great siege from the Saracens from 668 to 675. In 716-718 they again beleaguered it, but their fleet of eighteen hundred ships was destroyed by the famous Greek fire, and they were obliged to retire. The Greek fire was a compound of naphtha, sulphur, and pitch. This mixture produced a thick smoke, and "from a loud explosion, proceeded a fierce and obstinate flame" whose fury was only augmented by water. It "was most commonly blown through long tubes of copper, which were planted on the prow of a galley, and fancifully shaped into the mouths of savage monsters, that seemed to vomit a stream of liquid and consuming fire." (*Gibbons' History of the Decline and Fall of the Roman Empire. Vol. v. pp. 283-4.*) The Saracens at length learned the secret of its composition. It continued to be used until the discovery of gunpowder, in the fourteenth century.

Somewhere about this time the contest about the worship of images broke out. The Council of Nicea in 787 affirmed the practice to be good and right: the Synod of Frankfort, held by Charlemagne in 794, forbade it.

During the three centuries following the deposition of Augustulus, ITALY underwent many changes. Odoacer permitted the Visigoths to hold Southern Gaul, and the Vandals to settle in Sicily. In 493 he was slain at Ravenna by Theodoric the Ostrogoth, who wielded the sovereign power from that date until 526. His sway was eminently beneficent. Material prosperity blessed the land. An Arian himself, he wisely tolerated other creeds. The Italians held the civil, and the Goths the military appointments under the crown. His prime minister was Cassiodorus the historian. His authority extended over Illyricum and Sicily, and into Germany. Suspicious of intrigues with the Eastern Court, he unjustly executed the great Boëthius, whose "*Consolations of Philosophy*," written in prison at Pavia, abound in lofty sentiments expressed in admirable style. It is one of the books of the ages, and was translated by Alfred the Great into English.

Vitiges, and Totila, two kings of the Ostrogoths, were defeated by the Byzantine generals, one of whom invited the Lombards into Italy. The cruel character of Lombard rule was in harmony with that of their king, Alboin, who had overpowered the Gepidæ, and drank blood from the skull of the conquered king. Murdered with the complicity of his outraged wife, his realm passed into the power of thirty-six dukes, whose oppressions drove many Roman families to seek refuge among the lagunes and islands of the upper Adriatic. There they led a sea-faring life, and laid the foundations of Venice.

Subsequent Lombard monarchs engaged in disputes with the rising power of the Popes at Rome. The last king was made prisoner by Charlemagne in 774. Pope Leo I had prevailed upon Attila the Hun to spare Rome, and thereby acquired much influence. Gregory the Great strengthened it. The temporal power of the Popes dated from 755, when king Pepin the Short presented the Exarchate of Ravenna, which he had taken from the Lombards, to Pope Stephen II.

FRANCE was somewhat more fortunate than Italy. Her name is derived from the Franks, (*Free Men*) who supplanted the Romans as lords of the soil. Clovis, the first king, fixed his seat at Paris, and accepted a crown and man-

tle from Constantinople in 511. He embraced Christianity mainly through the persuasions of his wife, Clotilda. How intelligent his conversion was may be inferred from his exclamation when he heard of the passion and death of Christ; "Had I been present at the head of my valiant Franks, I would have avenged his injuries." Clovis was a brave, and ignorant, but politic adventurer. His Christianity resided in profession rather than reality. His power over his own soldiers was by no means absolute. Gregory of Tours relates that when Clovis divided the plunder of churches and houses with his followers at Soissons, the king said, "I entreat you my brave warriors, to give me this vase [one of surprising size and beauty] in addition to my share," a presumptuous soldier exclaimed, "You shall have nothing but the portion assigned you by lot."

When Clovis died his monarchy was divided into four parts. Dagobert I, who reigned from 622 to 638, seized and reunited the whole. After his decease, the Merovingian kings degenerated into mere puppets, distinguished chiefly by enormous shocks of hair. Governmental affairs were abandoned to the prime minister, or Mayor of the Palace. Pepin of Herstal made this office hereditary in his own family. Charles Martel, (*the hammer*), his son, encountered the invading Saracens at the battle of Tours in 732. For six days a desultory combat raged. On the seventh the stout hearts and iron hands of the Franks prevailed in the hand-to-hand engagement. An incredible multitude of the Moslems were slain, and the rest sought safety in flight. The victor was worthy to be the founder of a new line of kings, for his triumph was the victory of Christian civilization, and the salvation of Europe from the withering paralysis of Islam.

Pepin the Short received the office of Mayor on the death of his father, and rendered important aid to Pope Zachary at Rome. The Pontiff repaid him by sanctioning his usurpation of the throne, and the seclusion of Childeric III in a convent. With the latter the Merovingian dynasty ended. The Carolingian line, already kings in reality, became kings avowedly, when Pepin ascended the throne. Dying in 768, he left two sons, of whom Charles—better known as Charlemagne—became sole ruler on the death of his brother. For thirty-three years he waged incessant war upon the Saxons on the Weser, and forcibly brought them within the pale of the church. In 774 he placed the iron crown of Lombardy upon his head, and in 778 gained some successes over the Moslems in Spain. In the year 800 he was crowned by Pope Leo III in St. Peter's at Rome, as "Charles Augustus, Emperor of the Romans." But his dominion was not to endure. Sad anticipations of the sufferings it must undergo from the fierce Norsemen, whose piratical vessels had already inflicted some injury, clouded his last years. He died in 814.

SYNCHRONOLOGY, A. D. 476-814.

FRANCE.	ITALY.	GREEK EMPIRE.	SARACENS.	CHURCH OF CHRIST.
Battle of Soissons gained by Clovis, 485.	Devastated by barbarians, 490.	Peace made with Carbadès, the Persian king, 504.	Birth of Mohammed, 571.	Pope Felix III excommunicated by Acacius, 483.
Paris made the capital of the Franks, 576.	Theodoric, the Ostrogoth, takes the kingdom, 493.	Civil law published by Justinian, 529.	Mohammed preaches Islam, 600.	Pontiff proclaims his supremacy, 494.
Mayors of the Palace in crease in power, 638.	Bœthius, Roman poet and philosopher, 513.	Belisarius conquers Africa, 534.	Publishes Koran, 612.	Dionysius, the monk, begins the reckoning of time from the Christian era, 516.
Aquitaine, Burgundy, and Provence become separate dukedoms 700.	Rome pillaged by Totila, 547.	Sicily, 535.	Mecca occupied, 629.	Eutychians condemned, 516.
Charles Martel conquers Bavaria, 725,—defeats Saracens at the battle of Tours, 732.	Italy governed by Greek Exarchs, 554.	Naples, 536.	Death of Mohammed, 632.	Purgatory taught, miss celebrated, 590.
Pepin bestows Ravenna on the Pope, 755.	Church of St. Sophia built, 538.	Rome, 537.	Spiritual and temporal authority united in the Caliphs 632.	Bells used in churches, 605.
General ignorance and misery, 768.	Feudal system established, 563.	Constantinople stormed by the Avars, 618.	Conquer Africa and Cyprus, 647—destroy the Rhodian Colossus, 653.	Pope assumes the title of Universal Bishop, 606.
Charlemagne conquers the Saxons, and enforces payment of tithes for the support of the clergy, churches, schools, and poor, 779.	The use of Latin language ceases, 580.	Sixth general council at Constantinople, 680.	Purchase peace of the Greek Emperors for thirty years, 673.	Waldenses decline to submit to Rome, 606.
Death of Charlemagne, 814.	Republic of Venice founded, 803.	Second siege of capital by Arab fleet almost wholly destroyed in the Bosporus, 725.	Conquer Spain under Mousa, 713.	Relics adored—prayers offered to the Virgin—candles burnt in the day time, 607.
	Roman insurrection against the Pope, 813.			Christianity enters China, 636.
				Celibacy of clergy ordained, 644.

CHAPTER L.

ISLAM—ITS RISE AND PROGRESS—THE SARACENS, A. D. 571—1000.

"Islam" [is] "a verbal noun, derived from a root meaning 'submission to' and 'faith in God,' and the believers who so submit themselves are called Moslems, a participle of the same root, both being connected with the words 'Salam,' or 'peace,' and 'Salyon,' or 'healthy.'" (*Sprenger, Vol. I., p. 69.*) Its creed consists, as Gibbon remarks, of an eternal truth and a necessary fiction:—"There is but one God, and Mohammed is His prophet." Its promulgator, Mohammed, belonged to one of the princely families of the tribe of Korcish, and was born at Mecca, the sacred city of the Arabian tribes, in April, 571. His mental peculiarities and epileptic tendencies were inherited from his mother, who died when he was six years old. In youth he pursued the occupation of a shepherd. At twenty-five he entered the service of a rich widow, named Kadajah, whom he afterwards married.

While attending to Kadajah's affairs he came in contact with Jews and Christians, and learned much of the religious doctrines of both. His own countrymen were addicted to idolatry and to the worship of the heavenly bodies. Accustomed to solitary meditation, an eloquent speaker, and of brilliant intellectual abilities, it is still doubtful whether he could write, or even read. Yet in his fortieth year he announced his conviction that he was divinely commissioned to reveal and establish a new religion in the world. The unity of God, the authority of the Hebrew patriarchs and prophets—Christ included—absolute predestination, and the incarnation of the Holy Spirit in his own person, were among its leading tenets. The will of God was made known to him—he said—by the angel Gabriel. The revelations thus received were written down on date-leaves and tablets of white stone, on shoulder-bones of mutton and bits of parchment, and about a year after his death were thrown promiscuously into a box. Recollections from the "breasts of men" were added, and the whole were published, in very unscientific form, in the volume known as the KORAN,—the *Bible of the Moslems*,—about two years after his death. Two hundred years later on, the traditions of his sayings and doings were also published, under the title of *Sonna*, or oral law.

Mohammed disclaimed all power to work miracles, repudiated priesthood and sacrifices, denounced monkery, and destroyed idolatry in every shape. He also enjoined total abstinence from intoxicating liquors, and charity to the poor and unfortunate. His doctrines of human responsibility, resurrection of the body, final judgment, and future rewards, and punishments were evidently drawn from traditionary and Biblical sources. What was most evidently his own was his description of the Paradise of luxury, lust, and pleasure, that were prepared for the faithful. At the outset of his career he was in the main a sincere, honest, and faithful reformer. His first and most difficult conquests were those of his wife, his servant Zeid, his pupil, Ali, and his friend Abubeker. The new creed found little favor for some time. In three years he had made only fourteen proselytes. Then he assumed the prophetic office, and asked his friends who would be his companion and vizier, [*burden-bearer*.] Ali exclaimed:—"O prophet, I am the man, whosoever rises against thee, I will dash out his teeth, tear out his eyes, break his legs, rip up his belly. O prophet, I will be thy vizier over them." (*Gibbon, Vol. V. p. 122.*) The response of the ardent proselyte expressed the spirit of Islam from that day to this—a spirit that dooms it to ultimate and utter extinction. It was prophetic of the horrors that would be perpetrated for many centuries in the name of the false prophet.

The Koreishites sought his life. "We are only two," said the trembling Abubeker, when he heard the footsteps of pursuers at the entrance of the cave in which they were concealed. "There is a third," replied Mohammed; "it is God Himself." Overtaken on the road to Medina, he only escaped death by prayers and promises. One thrust of an Arab lance, on that occasion, would have changed the current of human history, and the world would have been widely different from what it is. Medina accepted him and his religion. For six years he governed as head of church and state. "Whoever falls in battle," he said, "his sins are forgiven; at the day of judgment his wounds shall be resplendent as vermillion, and odoriferous as musk; and the loss of his limbs shall be supplied by the wings of angels and cherubim."

In the battles of Beder, Ohud, and Medina he proved to be the victor. Mecca yielded in 629, and the 360 idols were broken and cast out of the KAABA, or temple of God. The Arabian tribes then joined his standard and accepted his teachings. Khaled, one of his ablest opponents, was converted into one of his trustiest friends, and earned the title of *The Sword of God*. Mohammed next declared war against the Greek empire. His soldiers complained of the intolerable heat. "Hell is much hotter," was his reply.

On the 8th of June, 632, he died. Suffering was borne with childish impatience. His last words were:—"O God! . . . pardon my sins. . . . Yes . . . I come . . . among my fellow citizens on high." For pardon he had need to ask. Whether the assurance of citizenship on high were well grounded, the judgment day must decide. Most certainly he was a sinner—but probably no greater sinner than most of his people of the same age. If not a conscious impostor, he must be regarded as partly insane. Like many other sinners, he used wrong methods to gain what seemed to be right ends, and then deluded himself into the firm belief that God approved his actions. Successive revelations often contradicted their predecessors; but the last, he maintained, was wholly binding. They came, when wanted, to excuse his violations of moral law, and to sanction his excesses. Like Joseph Smith and Brigham Young, he was a grossly licentious polygamist; and like them claimed absolute on the ground of Divine commandment. Mohammedanism and Mormonism bear traces of similar origin, and both are condemned by the spirit and letter of the Holy Scriptures, as well as by the sober judgment of enlightened reason.

In their clamorous sorrow the Moslems refused at first to believe that their prophet was dead, but finally accepted the fact and interred his remains with the utmost veneration. Only one of his children,—Fatima, the wife of Ali—survived him. Abubeker was elected to his vacant place, and, after a reign of two years, bequeathed his sceptre to Omar, who said:—"I have no occasion for the place." "But the place has occasion for you," replied the dying caliph. Omar held the "place" for about twelve years, and was then assassinated. Othman followed and met the same fate. Ali then accepted the blood-stained throne in 655, fought for it against rivals, and was in turn assassinated in the mosque at Cufa, 661. The Shiites—mainly Persians—espoused the cause of Ali's house, and the Sunnites that of its opponents.

Moawiyah, the first of the Omniades, next obtained the caliphate, and changed his kingdom from an elective to an hereditary one. The lineal descendants of Mohammed and Ali were forever excluded from the throne, and were subsequently distinguished from the commonalty by a green turban, a government stipend, and judicial responsibility to their own chief only.

On the death of Mohammed, the people of Mecca were hardly restrained from returning to idolatry. Their faith was not fixed, and to establish it in harmony with their tem-

poral interests and fleshly desires,—as well as to spread Islam—the caliphs entered on a career of foreign conquest. One hundred years after the Hegira, or flight from Mecca, the successors of Mohammed ruled the nations from India to the Atlantic Ocean. PERSIA was prostrated at the decisive battle of Nehavend, "the victory of victories," and the banner of the prophet carried as far north as the Jaxartes. The Turkish hordes were driven back into the desert, and the Chinese emperors solicited the friendship of the caliphs. SYRIA also was subjugated. "Ye Christian dogs, you know your option; the Koran, the tribute, or the sword," said the fanatic Khaled to Christian ambassadors. Apostasy, slavery, or death;—they could choose one of these three, and one only. Damascus was taken, and afterwards became the seat of a caliphate. The Moslems, or Saracens (*robbers*, or *children of the desert*), fought with desperation. "Paradise is before you, the devil and hell-fire in your rear," said their generals. It needed a faith and fervor equal in intensity to their own to resist them, and the Christians had neither. They were enfeebled by luxury. Omar, the Caliph, travelled "on a red camel, which carried besides his person, a bag of corn, a wooden dish, and a leathern bottle of water." Jerusalem capitulated, Phœnicia was subdued, and the Saracens built, equipped, and manned a fleet of seventeen hundred vessels, with which they assailed the islands and shores of the Mediterranean.

EGYPT was conquered by Amron, who—it is reported, but on doubtful authority—committed the royal library of Alexandria to the flames, in deference to the command of Omar, who said:—"If these writings of the Greeks agree with the book of God [the Koran], they are useless, and need not be preserved; if they disagree, they are pernicious, and ought to be destroyed." Amron reopened the canal between the Red Sea and Egypt, which country, he wrote, was alternately adorned "with a *silver* wave, a verdant *emerald*, and the deep yellow of a *golden* harvest."

AFRICA, from the Nile to the Atlantic, next submitted to the Saracens, 647-698. Carthage fell, and the Moslem commander, Akbah, spurred his horse into the waves of the Western Ocean, raised his eyes to heaven, and exclaimed:—"Great God, if my course were not stopped by this sea, I would still go on, to the unknown regions of the West, preaching the unity of Thy holy name, and putting to the sword the rebellious nations who worship any other god than thee."

SPAIN was invaded from Africa, in response to the invitation of Count Julian, the Gothic general, who had repulsed the Saracens from the walls of Ceuta, and who was actuated by motives of revenge, interest, or policy, or by all three. In the decisive battle of Xeres, A. D. 711, the Spaniards were overthrown, and all Spain, except the mountainous regions of the north, bowed under the yoke of the stranger. "Children of the purest and most noble of the Arabian tribes" settled in the country, and created the most prosperous era of its riches, cultivation, and populousness.

In the distant East, HINDOSTAN was conquered, and ruled under the same laws as Spain and Africa. In the latter country the light of the gospel was wholly extinguished, and in all the others the Saracens speedily forgot the best maxims of Islam, and degenerated into tyrants, perjurers, and murderers. Their caliph was the most powerful and absolute monarch on the globe. Asia Minor was overrun by his armies, and Constantinople was saved from his grasp by the terrors of the Greek fire on two several occasions. In 731 much of France was occupied, and Oxford and London might have become Moslem cities but for the prowess and victory of Charles Martel on the field of Tours in 732. The Saracens retreated beyond the Pyrenees, and the peril of Europe from that source passed away.

About the middle of the eighth century the Saracens di-

vided into three factions, distinguished by their colors. The Fatimites bore the *green*, the Omniades the *white*, and the Abbassides the *black*. Eighty of the Omniades were massacred by the Abbassides at a banquet in Damascus; the board was spread over their fallen bodies, and the festivities of the guests were enlivened by their dying groans. Abdalrahman, one of the Omniades, escaped to Spain, and established the independent Caliphate of Cordova, which lasted for two hundred and fifty years. A second independent principality was established by the Aglabites at Cairoan in Africa; a third by the Edrisites in Western Barbary; and, in the course of another century, a fourth by the Fatimites, in Egypt. The latter absorbed the second and third; and in the tenth century rival caliphs reigned at Bagdad, Cairoan, and Cordova, and hated and excommunicated each other with a heartiness and zeal worthy of the bitterest Popes of Rome.

The Abbassides transferred the seat of empire from Damascus to Bagdad on the Tigris, and inaugurated an era of learning, wealth, and splendor that markedly contrasted with the ignorance, poverty, and rudeness of the Catholic nations. The Caliphs gladly patronized letters. The writings of the Greeks were sought out and translated. The stars were numbered, the course of the planets measured, and Europe was enriched by "the communication of numeral figures, and the intellectual language of algebra." (*Hallam's Middle Ages*, p. 252.) Abdalrahman pursued a similar course in Spain for half a century. No "earthly blessing" was "wanting" to his "felicity." Yet at the end of that period he confessed:—"In this situation, I have diligently numbered the days of pure and genuine happiness which have fallen to my lot; they amount to FOURTEEN:—O man! place not thy confidence in this present world." Any ordinary Christian is a far happier man than he.

In 823 the Saracens seized the island of Crete, and afterwards that of Sicily. In 846 they besieged Rome, and pillaged the temples of St. Peter and St. Paul, which were outside the walls. But their power was waning. In their wars with the Turks beyond the Oxus, they had taken and enslaved many of the nomads. Like the Romans, they next enlisted these savage foes as soldiers. Caliph Motassem introduced 50,000 of them as guards into Bagdad. The experiences of the emperors were repeated. The military slaves cut his successor, Motawakkel, into seven pieces, and afterwards disposed of the crown as they pleased. "Caliphs were dragged by the feet, exposed naked to the scorching sun, beaten with iron clubs," and compelled to abdicate in favor of short-lived nominees.

Declension from the principles and practices of Mohammed, or rather the lack of success in carrying them out, brought the Saracenic empire to the verge of ruin. The heretical Carmathians helped to push it over the brink. In 929 they stormed Mecca, put 30,000 people to the sword, filled the sacred well, Zemzem, with blood, tore the veil of the KAABA in pieces, and carried off the black stone—"the first monument of the nation," in triumph. The Caliph Al Radi, who died in 940, appointed a Mayor of the Palace, with the title of *Emir al Omra*, to whom he delegated the functions of his office. In the growing weakness of the realm, the Greeks recovered the islands of Crete and Cyprus, and became aggressors upon the Saracens. Between 963 and 975 two usurping emperors—Nicephorus Phocas and John Zimisces—carried their victorious arms over Asia Minor, Syria and Mesopotamia. Bagdad was unwillingly spared, but Cilicia, Antioch, Anatolia, and part of Armenia were permanently added to the Greek empire.

One of the most famous of the Turkish princes, who first bore the title of SULTAN (*lord and master*), was Mahmud the Gaznevide, the conqueror of Hindostan, who refused an offer of \$50,000,000 from the Brahmins for an idol that he was

about to break. As it fell in pieces under his blows, the treasure of gems it contained fell out, and explained their great anxiety for its safety. His son and successor succumbed to the nomad Turcomans at the battle of Zendecan. Togrul Bek, the grandson of Seljuk, was elected to the throne by the conquerors, "and the whole body of the Turkish nation embraced, with fervor and sincerity, the religion of Mahomet." In 1050 Togrul was succeeded by his nephew, Alp Arslan, who conquered Armenia and Georgia, defeated the Greeks, and lost his life by the dagger of an assassin. Malek Shah, his son, assumed the title of *Commander of the Faithful*, made a pious and splendid pilgrimage to Mecca, and accurately reformed the calendar. On his death the empire was divided into three:—those of Kerman, Syria, and Roum. Solyman, the Ghazi (*holy champion*), and sovereign of the latter, fixed his capital at Nice, the seat of the first General Council of the Christian church. The Christians of Asia Minor were outraged and oppressed, Jerusalem was captured (*cir.* 1076), the local clergy subjected to every species of insult, and pilgrims from Europe—among whom was Ingulphus, a secretary of William the Conqueror,—were made the subjects of private rapine and public oppression. The story of their sufferings, as told by Peter the Hermit, (*cir.* 1096) stirred up the millions of the West to rescue the sepulchre of Christ from the hands of the infidels.

SYNCHRONOLOGY, A. D. 571—1000.

SARACENS.	GERMANY.	GREEK EMPIRE.	ITALY.	CHURCH OF CHRIST.
Mohammed flies from Mecca to Medina, July 16th, 622.	First monastery built in Bavaria, 575.	Phocas elected emperor, 602.	The Pantheon at Rome consecrated to God, at the virgin, and the saints, 607.	Roman Catholic faith accepted in Spain, 586.
The date of Christianity, the Hegira, or flight, begins the Moslem era.	Great progress of Christianity, 708.	Christians at Antioch, 609.	Lothaire, king, 840.	Augustine preaches in England, 597.
Conquer Persia, 634.	Charlemagne endeavors to unite the Danube with the Rhine, 785.	Syria recovered, and Saracens slain, 705.	Rome besieged by the Saracens after they have destroyed the fleet of Venice, 846.	Latin made the universal language of church worship, 557.
Mosque of Omar built at Jerusalem, 643.	Forcibly converts the Saxons, 785.	Leo forbids image worship, 726.	Pope Leo II usurps the right of investiture, 682.	Pope Leo II usurps the right of investiture, 682.
Import the art of making paper from Samarcand, 716.	Establishes the schools in monasteries and cathedrals, 793.	John of Damascus, one of the fathers of the scholastic philosophy, 760.	Saracenic empire at the zenith, 762.	Time reckoned from the birth of Christ in historical writings, 748.
Haroun al Rashid, 785.	Extirpates the Huns, 794.	Italy conquered by Otho, and earthquakes, 800.	College of Cardinals founded, 817.	College of Cardinals founded, 817.
Azoph, the astronomer, 929.	Encourages agriculture, 800.	Reforms the church, 801.	Intestine commotions at Venice, 846.	Transubstantiation taught by Radbert, 831.
Saracenic empire divided into seven parts, 936.	Receives a wonderful striking clock as a present from the Caliph Haroun al Rashid, 832.	Dominate southern Italy, 890.	Olaf is baptized, and introduces Christianity into Sweden, 1000.	Schism between the Greek and Roman churches, 861.
Saracens introduce arithmetic into Europe, 941.	Caliph Haroun al Rashid, 832.	Nicephorus murdered by John Zimisces, 963.	Great of Russia, 1000.	Pope John XI. Children made high church officials, 931.
Rhazes, an Arabian physician, 961.	Empire made elective by Otho III, 996.	John Zimisces, who assumes the purple, 969.	First canonization of saints, 993.	First canonization of saints, 993.
Albranius the geographer, 981.		The two sons of Romanus succeeded to the throne, 975.		

A fiction which is designed to inculcate an object wholly alien to the imagination, sins against the first law of art; and if a writer of fiction narrow his scope to particulars so positive as polemical controversy in matters ecclesiastical, political, or moral, his work may or may not be an able treatise, but it must be a very poor novel.—*Bulwer Lytton*.

No amount of preaching, exhortation, sympathy, benevolence, will render the condition of our working women what it ought to be, so long as the kitchen and the needle are substantially their only resources.—*Horace Greeley*.

What do I owe to my times, to my country, to my neighbors, to my friends? Such are the questions which a virtuous man ought to ask himself often.—*Lavater*.

IRVING.

Of Washington Irving nothing suitably brief could give our readers a more satisfactory specimen than his little essay on Westminster Abbey, contained in the volume entitled, *Sketch Book*. This is delightful reading, as we are sure all our friends will say when they try it. If they should be led on to possess themselves of the *Sketch Book* entire, they will find in that volume a charming image of the genius and character of one of the most winning and gracious personalities in American literary history. Westminster Abbey furnished a subject exactly suited to the more pensive mood of Irving's gentle spirit. We should need to give another specimen to represent him in his different but not incongruous character of pure, classic, genial humorist.

WESTMINSTER ABBEY.

When I behold, with deep astonishment,
To famous Westminster how there resorte
Living in brass or stoney monument,
The princes and the worthies of all sorte;
Do not I see reformide nobilitie,
Without contempt, or pride, or ostentation,
And looke upon offenselesse majesty,
Naked of pomp or earthly domination?
And how a play-game of a painted stone
Contents the quiet now and silent sprites,
Whome all the world which late they stood upon
Could not content or quench their appetites.
Life is a frost of cold felicitie,
And death the thaw of all our vanitie.

CHRISTOLERO'S EPIGRAMS, BY T. B. 1598.

On one of those solemn and rather melancholy days, in the latter part of Autumn, when the shadows of morning and evening almost mingle together, and throw a gloom over the decline of the year, I passed several hours in rambling about Westminster Abbey. There was something congenial to the season in the mournful magnificence of the old pile; and, as I passed its threshold, seemed like stepping back into the regions of antiquity, and losing myself among the shades of former ages.

I entered from the inner court of Westminster School, through a long, low, vaulted passage, that had an almost subterranean look, being dimly lighted in one part by circular perforations in the massive walls. Through this dark avenue I had a distant view of the cloisters, with the figure of an old verger, in his black gown, moving along their shadowy vaults, and seeming like a spectre from one of the neighboring tombs. The approach to the abbey through this gloomy monastic remains prepares the mind for its solemn contemplation. The cloisters still retain something of the quiet and seclusion of former days. The gray walls are discolored by damps, and crumbling with age; a coat of hoary moss has gathered over the inscriptions of the mural monuments, and obscured the death's heads, and other funereal emblems. The sharp touches of the chisel are gone from the rich tracery of the arches; the roses which adorned the keystones have lost their leafy beauty; every thing bears marks of the gradual dilapidations of time, which yet has something touching and pleasing in its very decay.

The sun was pouring down a yellow autumnal ray into the square of the cloisters; beaming upon a scanty plot of grass in the centre, and lighting up an angle of the vaulted passage with a kind of dusky splendor. From between the arcades, the eye glanced up to a bit of blue sky or a passing cloud; and beheld the sun-gilt pinnacles of the abbey towering into the azure heaven.

As I paced the cloisters, sometimes contemplating this mingled picture of glory and decay, and sometimes endeavoring to decipher the inscriptions on the tombstones, which formed the pavement beneath my feet, my eye was attracted

to three figures, rudely carved in relief, but nearly worn away by the footsteps of many generations. They were the effigies of three of the early abbots; the epitaphs were entirely effaced; the names alone remained, having no doubt been renewed in later times. (Vitalis. Abbas. 1082, and Gis-lebertus -Crispinus. Abbas. 1114, and Laurentius. Abbas. 1176.) I remained some little while, musing over these casual relics of antiquity, thus left like wrecks upon this distant shore of time, telling no tale but that such beings had been, and had perished; teaching no moral but the futility of that pride which hopes still to exact homage in its ashes, and to live in an inscription. A little longer, and even these faint records will be obliterated, and the monument will cease to be a memorial. Whilst I was yet looking down upon these grave-stones, I was roused by the sound of the abbey clock, reverberating from buttress to buttress, and echoing among the cloisters. It is almost startling to hear this warning of departed time sounding among the tombs, and telling the lapse of the hour, which, like a billow, has rolled us onward towards the grave. I pursued my walk to an arched door opening to the interior of the abbey. On entering here, the magnitude of the building breaks fully upon the mind, contrasted with the vaults of the cloisters. The eyes gaze with wonder at clustered columns of gigantic dimensions, with arches springing from them to such an amazing height; and man wandering about their bases, shrunk into insignificance in comparison with his own handiwork. The spaciousness and gloom of this vast edifice produce a profound and mysterious awe. We step cautiously and softly about, as if fearful of disturbing the hallowed silence of the tomb; while every footfall whispers along the walls, and chatters among the sepulchres, making us more sensible of the quiet we have interrupted.

It seems as if the awful nature of the place presses down upon the soul, and hushes the beholder into noiseless reverence. We feel that we are surrounded by the congregated bones of the great men of past times, who have filled history with their deeds, and the earth with their renown.

And yet it almost provokes a smile at the vanity of human ambition, to see how they are crowded together and jostled in the dust; what parsimony is observed in doling out a scanty nook, a gloomy corner, a little portion of earth, to those, whom, when alive, kingdoms could not satisfy; and how many shapes, and forms, and artifices, are devised to catch the casual notice of the passenger, and save from forgetfulness, for a few short years, a name which once aspired to occupy ages of the world's thought and admiration.

I passed some time in Poet's Corner, which occupies an end of one of the transepts or cross aisles of the abbey. The monuments are generally simple; for the lives of literary men afford no striking themes for the sculptor. Shakspeare and Addison have statues erected to their memories; but the greater part have busts, medallions, and sometimes mere inscriptions. Notwithstanding the simplicity of these memorials, I have always observed that the visitors to the abbey remained longest about them. A kinder and fonder feeling takes place of that cold curiosity or vague admiration with which they gaze on the splendid monuments of the great and heroic. They linger about these as about the tombs of friends and companions; for indeed there is something of companionship between the author and the reader. Other men are known to posterity only through the medium of history, which is continually growing faint and obscure: but the intercourse between the author and his fellow-men is ever new, active, and immediate. He has lived for them more than for himself; he has sacrificed surrounding enjoyments, and shut himself up from the delights of social life, that he might the more intimately commune with distant minds and distant ages. Well may the world cherish his renown; for it has been purchased, not by deeds of violence

and blood, but by the diligent dispensation of pleasure. Well may posterity be grateful to his memory; for he has left it an inheritance, not of empty names and sounding actions, but whole treasures of wisdom, bright gems of thought and golden veins of language.

From Poet's Corner I continued my stroll towards that part of the abbey which contains the sepulchres of the kings. I wandered among what once were chapels, but which are now occupied by the tombs and monuments of the great. At every turn I met with some illustrious name; or the cognizance of some powerful house renowned in history. As the eye darts into these dusky chambers of death, it catches glimpses of quaint effigies; some kneeling in niches, as if in devotion; others stretched upon the tombs, with hands piously pressed together: warriors in armor, as if reposing after battle; prelates with crosiers and mitres; and nobles in robes and coronets, lying as it were in state. In glancing over this scene, so strangely populous, yet where every form is so still and silent, it seems almost as if we were treading a mansion of that fabled city, where every being had been suddenly transmuted into stone.

I paused to contemplate a tomb on which lay the effigy of a knight in complete armor. A large buckler was on one arm; the hands were pressed together in supplication upon the breast: the face was almost covered by the morion; the legs were crossed, in token of the warrior's having been engaged in the holy war. It was the tomb of a crusader; of one of those military enthusiasts, who so strangely mingled religion and romance, and whose exploits form the connecting link between fact and fiction; between the history and the fairy tale. There is something extremely picturesque in the tombs of these adventurers, decorated as they are with rude armorial bearings and Gothic sculpture. They comport with the antiquated chapels in which they are generally found; and in considering them, the imagination is apt to kindle with the legendary associations, the romantic fiction, the chivalrous pomp and pageantry, which poetry has spread over the wars for the sepulchre of Christ. They are the relics of times utterly gone by; of beings passed from recollection; of customs and manners with which ours have no affinity. They are like objects from some strange and distant land, of which we have no certain knowledge, and about which all our conceptions are vague and visionary. There is something extremely solemn and awful in those effigies on Gothic tombs, extended as if in the sleep of death, or in the supplication of the dying hour. They have an effect infinitely more impressive on my feelings than the fanciful attitudes, the over-wrought conceits, the allegorical groups, which abound on modern monuments. I have been struck, also, with the superiority of many of the old sepulchral inscriptions. There was a noble way, in former times, of saying things simply, and yet saying them proudly; and I do not know an epitaph that breathes a loftier consciousness of family worth and honorable lineage, than one which affirms, of a noble house, that "all the brothers were brave, and all the sisters virtuous."

In the opposite transept to Poet's Corner stands a monument which is among the most renowned achievements of modern art; but which to me appears horrible rather than sublime. It is the tomb of Mrs. Nightingale, by Roubillac. The bottom of the monument is represented as throwing open its marble doors, and a sheeted skeleton is starting forth. The shroud is falling from its fleshless frame as he launches his dart at his victim. She is sinking into her affrighted husband's arms, who strives, with vain and frantic effort, to avert the blow. The whole is executed with terrible truth and spirit; we almost fancy we hear the gibbering yell of triumph bursting from the distended jaws of the spectre.—But why should we thus seek to clothe death with unnecessary terrors, and to spread horrors round the tomb of

those we love? The grave should be surrounded by everything that might inspire tenderness and veneration for the dead; or that might win the living to virtue. It is the place, not of disgust and dismay, but of sorrow and meditation.

While wandering about these gloomy vaults and silent aisles, studying the records of the dead, the sound of busy existence from without occasionally reaches the ear;—the rumbling of the passing equipage; the murmur of the multitude; or perhaps the light laugh of pleasure. The contrast is striking with the death-like repose around: and it has a strange effect upon the feelings, thus to hear the surges of active life hurrying along, and beating against the very walls of the sepulchre.

I continued in this way to move from tomb to tomb, and from chapel to chapel. The day was gradually wearing away; the distant tread of loiterers about the abbey grew less frequent; the sweet-tongued bell was summoning to evening prayers; and I saw at a distance the choristers, in their white surplices, crossing the aisle and entering the choir. I stood before the entrance to Henry the Seventh's chapel. A flight of steps led up to it, through a deep and gloomy, but magnificent arch. Great gates of brass, richly and delicately wrought, turn heavily upon their hinges, as if proudly reluctant to admit the feet of common mortals into this most gorgeous of sepulchres.

On entering, the eye is astonished by the pomp of architecture, and the elaborate beauty of sculptured detail. The very walls are wrought into universal ornament, incrustated with tracery, and scooped into niches, crowded with the statues of saints and martyrs. Stone seems, by the cunning labor of the chisel, to have been robbed of its weight and density, suspended aloft, as if by magic, and the fretted roof achieved with the wonderful minuteness and airy security of a cobweb.

Along the sides of the chapel are the lofty stalls of the Knights of the Bath, richly carved of oak, though with the grotesque decorations of Gothic architecture. On the pinnacles of the stalls are affixed the helmets and crests of the knights, with their scarfs and swords; and above them are suspended their banners, emblazoned with armorial bearings, and contrasting the splendor of gold and purple and crimson, with the cold gray fretwork of the roof. In the midst of this grand mausoleum stands the sepulchre of its founder,—his effigy, with that of his queen, extended on a sumptuous tomb, and the whole surrounded by a superbly-wrought brazen railing.

There is a sad dreariness in this magnificence; this strange mixture of tombs and trophies; these emblems of living and aspiring ambition, close beside mementos which show the dust and oblivion in which all must sooner or later terminate. Nothing impresses the mind with a deeper feeling of loneliness, than to tread the silent and deserted scene of former throng and pageant. On looking round on the vacant stalls of the knights and their esquires, and on the rows of dusty but gorgeous banners that were once borne before them, my imagination conjured up the scene when this hall was bright with the valor and beauty of the land; glittering with the splendor of jewelled rank and military array; alive with the tread of many feet and the hum of an admiring multitude. All had passed away; the silence of death had settled again upon the place, interrupted only by the casual chirping of birds, which had found their way into the chapel, and built their nests among its friezes and pendants—sure signs of solitariness and desertion.

When I read the names inscribed on the banners, they were those of men scattered far and wide about the world, some tossing upon distant seas; some under arms in distant lands; some mingling in the busy intrigues of courts and cabinets; all seeking to deserve one more distinction in this

mansion of shadowy honors: the melancholy reward of a monument.

Two small aisles on each side of this chapel present a touching instance of the quality of the grave; which brings down the oppressor to a level with the oppressed, and mingles the dust of the bitterest enemies together. In one is the sepulchre of the haughty Elizabeth; in the other is that of her victim, the lovely and unfortunate Mary. Not an hour in the day but some ejaculation of pity is uttered over the fate of the latter, mingled with indignation at her oppressor. The walls of Elizabeth's sepulchre continually echo with the sighs of sympathy heaved at the grave of her rival.

A peculiar melancholy reigns over the aisle where Mary lies buried. The light struggles dimly through windows darkened by dust. The greater part of the place is in deep shadow, and the walls are stained and tinted by time and weather. A marble figure of Mary is stretched upon the tomb, round which is an iron railing, much corroded, bearing her national emblem—the thistle. I was weary with wandering, and sat down to rest myself by the monument, revolving in my mind the chequered and disastrous story of poor Mary.

The sound of casual footsteps had ceased from the abbey. I could only hear, now and then, the distant voice of the priest repeating the evening service, and the faint responses of the choir; these paused for a time, and all was hushed. The stillness, the desertion and obscurity that were gradually prevailing around, gave a deeper and more solemn interest to the place:

For in the silent grave no conversation,
No joyful tread of friends, no voice of lovers,
No careful father's counsel—nothing's heard,
For nothing is, but all oblivion,
Dust, and an endless darkness.

Suddenly the notes of the deep-laboring organ burst upon the ear, falling with doubled and re-doubled intensity, and rolling, as it were, huge billows of sound. How well do their volume and grandeur accord with this mighty building! With what pomp do they swell through its vast vaults, and breathe their awful harmony through these caves of death, and make the silent sepulchre vocal!—And now they rise in triumph and acclamation, heaving higher and higher their accordant notes, and piling sound on sound.—And now they pause, and the soft voices of the choir break out into sweet gushes of melody; they soar aloft, and warble along the roof, and seem to play about these lofty vaults like the pure airs of heaven. Again the pealing organ heaves its thrilling thunders, compressing air into music, and rolling it forth upon the soul. What long-drawn cadences! What solemn sweeping concords! It grows more and more dense and powerful—it fills the vast pile, and seems to jar the very walls—the ear is stunned—the senses are overwhelmed. And now it is winding up in full jubilee—it is rising from the earth to the heaven—the very soul seems wrapt away and floated upwards on this swelling tide of harmony!

I sat for some time lost in that kind of reverie which a strain of music is apt sometimes to inspire: the shadows of evening were gradually thickening round me; the monuments began to cast deeper and deeper gloom; and the distant clock again gave token of the slowly waning day.

I rose and prepared to leave the abbey. As I descended the flight of steps which led into the body of the building, my eye was caught by the shrine of Edward the Confessor, and I ascended the small staircase that conducts to it, to take from thence a general survey of this wilderness of tombs. The shrine is elevated upon a kind of platform, and close around it are the sepulchres of various kings and queens. From this eminence the eye looks down between pillars and funeral trophies to the chapels and chambers below, crowded with tombs; where warriors, prelates, courtiers and states-

men, lie mouldering in their "beds of darkness." Close by me stood the great chair of coronation, rudely carved of oak, in the barbarous taste of a remote and Gothic age. The scene seemed almost as if contrived, with theatrical artifice, to produce an effect upon the beholder. Here was a type of the beginning and the end of human pomp and power; here it was literally but a step from the throne to the sepulchre. Would not one think that these incongruous mementos had been gathered together as a lesson to living greatness?—to show it, even in the moment of its proudest exaltation, the neglect and dishonor to which it must soon arrive; how soon that crown which encircles its brow must pass away, and it must lie down in the dust and disgraces of the tomb, and be trampled upon by the feet of the meanest of the multitude. For, strange to tell, even the grave is here no longer a sanctuary. There is a shocking levity in some natures, which leads them to sport with awful and hallowed things; and there are base minds, which delight to revenge on the illustrious dead the abject homage and grovelling servility which they pay to the living. The coffin of Edward the Confessor had been broken open, and his remains despoiled of their funeral ornaments; the sceptre has been stolen from the hand of the imperious Elizabeth, and the effigy of Henry the Fifth lies headless. Not a royal monument but bears some proof how false and fugitive is the homage of mankind. Some are plundered; some mutilated; some covered with ribaldry and insult—all more or less outraged and dishonored!

The last beams of day were now fairly streaming through the painted windows in the high vaults above me; the lower parts of the abbey were already wrapped in the obscurity of twilight. The chapels and aisles grew darker and darker. The effigies of the kings faded into shadows; the marble figures of the monuments assumed strange shapes in the uncertain light; the evening breeze crept through the aisles like the cold breath of the grave; and even the distant footfall of a verger, traversing the Poet's Corner, had something strange and dreary in its sound. I slowly retraced my morning's walk, and as I passed out at the portal of the cloisters, the door, closing with a jarring noise behind me, filled the whole building with echoes.

I endeavored to form some arrangement in my mind of the objects I had been contemplating, but found they were already fallen into indistinctness and confusion. Names, inscriptions, trophies, had all become confounded in my recollection, though I had scarcely taken my foot from off the threshold. What, thought I, is this vast assemblage of sepulchres but a treasury of humiliation; a huge pile of reiterated homilies on the emptiness of renown, and the certainty of oblivion! It is, indeed, the empire of death; his great shadowy palace, where he sits in state, mocking at the relics of human glory, and spreading dust and forgetfulness on the monuments of princes. How idle a boast, after all, is the immortality of a name! Time is ever silently turning over his pages; we are too much engrossed by the story of the present, to think of the characters and anecdotes that gave interest to the past; and each age is a volume thrown aside to be speedily forgotten. The idol of to-day pushes the hero of yesterday out of our recollection; and will, in turn, be supplanted by his successor of to-morrow. "Our fathers," says Sir Thomas Brown, "find their graves in our short memories, and sadly tell us how we may be buried in our survivors." History fades into fable; fact becomes clouded with doubt and controversy; the inscription moulders from the tablet; the statue falls from the pedestal. Columns, arches, pyramids, what are they but heaps of sand; and their epitaphs, but characters written in the dust? What is the security of a tomb, or the perpetuity of an embalment? The remains of Alexander the Great have been scattered to the wind, and his empty sarcophagus is now the mere curiosity of a museum. "The Egyptian mummies, which Cambyzes or time hath spared, avarice now consumeth; Mizraim cures wounds, and Pharaoh is sold for balsams."*

What then is to insure this pile which now towers above me from sharing the fate of mightier mausoleums? The time must come when its gilded vaults, which now spring so loftily, shall lie in rubbish beneath the feet; when, instead of the sound of melody and praise, the wind shall whistle through the broken arches, and the owl hoot from the shattered tower—when the gairish sunbeam shall break into these gloomy mansions of death, and the ivy twine round the fallen column; and the fox-glove hang its blossoms about the nameless urn, as if in mockery of the dead. Thus man passes away; his name perishes from record and recollection; his history is as a tale that is told, and his very monument becomes a ruin.

*Sir T. Brown,

MACAULAY.

Every word that Lord Macaulay left behind him to print is worth preserving. No reader of the C. L. S. C. will go amiss in studying anything on which he will lay his hands of Macaulay. We decide upon the whole to present an extract from his *History of England*.

CHAPTER VII.

The place which William Henry, Prince of Orange Nassau, occupies in the history of England and of mankind is so great that it may be desirable to portray with some minuteness the strong lineaments of his character.¹

He was now in his thirty-seventh year. But both in body and in mind he was older than other men of the same age. Indeed it might be said that he had never been young. His external appearance is almost as well known to us as to his own captains and counsellors. Sculptors, painters, and medallists exerted their utmost skill in the work of transmitting his features to posterity; and his features were such as no artist could fail to seize, and such as, once seen, could never be forgotten. His name at once calls up before us a slender and feeble frame, a lofty and ample forehead, a nose curved like the beak of an eagle, an eye rivalling that of an eagle in brightness and keenness, a thoughtful and somewhat sullen brow, a firm and somewhat peevish mouth, a cheek pale, thin, and deeply furrowed by sickness and by care. That pensive, severe, and solemn aspect could scarcely have belonged to a happy or good humored man. But it indicates in a manner not to be mistaken capacity equal to the most arduous enterprises, and fortitude not to be shaken by reverses or dangers.

Nature had largely endowed William with the qualities of a great ruler; and education had developed those qualities in no common degree. With strong natural sense, and rare force of will, he found himself, when first his mind began to open, a fatherless and motherless child, the chief of a great but depressed and disheartened party, and the heir to vast and indefinite pretensions, which excited the dread and aversion of the oligarchy then supreme in the United Provinces. The common people, fondly attached during three generations to his house, indicated, whenever they saw him, in a manner not to be mistaken, that they regarded him as their rightful head. The able and experienced ministers of the republic, mortal enemies of his name, came every day to pay their feigned civilities to him, and to observe the progress of his mind. The first movements of his ambition were carefully watched: every unguarded word uttered by him was noted down; nor had he near him any adviser on whose judgment reliance could be placed. He was scarcely fifteen years old when all the domestics who were attached to his interest, or who enjoyed any share of his confidence, were removed from under his roof by the jealous government. He remonstrated with energy beyond his years, but in vain. Vigilant observers saw the tears more than once rise in the eyes of the young state prisoner. His health, naturally delicate, sank for a time under the emotions which his desolate situation had produced. Such situations bewilder and unnerve the weak, but call forth all

the strength of the strong. Surrounded by snares in which an ordinary youth would have perished, William learned to tread at once warily and firmly. Long before he reached manhood, he knew how to keep secrets, how to baffle curiosity by dry and guarded answers; how to conceal all passions under the same show of grave tranquillity. Meanwhile he made little proficiency in fashionable or literary accomplishments. The manners of the Dutch nobility of that age wanted the grace which was found in the highest perfection among the gentlemen of France, and which, in an inferior degree, embellished the Court of England; and his manners were altogether Dutch. Even his countrymen thought him blunt. To foreigners he often seemed churlish. In his intercourse with the world in general he appeared ignorant or negligent of those arts which double the value of a favor and take away the sting of a refusal. He was little interested in letters or science. The discoveries of Newton and Leibnitz, the poems of Dryden and Boileau, were unknown to him. Dramatic performances tired him, and he was glad to turn away from the stage and to talk about public affairs, while Orestes was raving, or while Tartuffe was pressing Elmira's hand. He had indeed some talent for sarcasm, and not seldom employed, quite unconsciously, a natural rhetoric, quaint, indeed, but vigorous, and original. He did not, however, in the least affect the character of a wit or of an orator. His attention had been confined to those studies which form strenuous and sagacious men of business. From a child he listened with interest when high questions of alliance, finance, and war were discussed. Of geometry he learned as much as was necessary for the construction of a ravelin or a hornwork. Of languages, by the help of a memory singularly powerful, he learned as much as was necessary to enable him to comprehend and answer without assistance everything that was said to him and every letter which he received. The Dutch was his own tongue. With the French he was not less familiar. He understood Latin, Italian, and Spanish. He spoke and wrote English and German, inelegantly, it is true, and inexactly, but fluently and intelligibly. No qualification could be more important to a man whose life was to be passed in organizing great alliances, and in commanding armies assembled from different countries.

One class of philosophical questions had been forced on his attention by circumstances, and seems to have interested him more than might have been expected from his general character. Among the Protestants of the United Provinces, as among the Protestants of our island, there were two great religious parties which almost exactly coincided with two great political parties. The chiefs of the municipal oligarchy were Arminians, and were commonly regarded by the multitude as little better than Papists. The princes of Orange had generally been the patrons of the Calvinistic divinity, and owed no small part of their popularity to their zeal for the doctrines of election and final perseverance, a zeal not always enlightened by knowledge or tempered by humanity. William had been carefully instructed from a child in the theological system to which his family was attached; and he regarded that system with even more than the partiality which men generally feel for a hereditary faith. He had ruminated on the great enigmas which had been discussed in the Synod of Dort, and had found in the austere and inflexible logic of the Genevese school something which suited his intellect and his temper. That example of intolerance indeed which some of his predecessors had set he never imitated. For all persecution he felt a fixed aversion which he avowed, not only where the avowal was obviously politic, but on occasions where it seemed that his interest would have been promoted by dissimulation or by silence. His theological opinions, however, were even more decided than those of his ancestors. The tenet of pre-

(1) The chief materials from which I have taken my description of the Prince of Orange will be found in Burnet's *History*, in Temple's and Gourville's *Memoirs*, in the *Negotiations of the Counts of Estrades and Avaux*, in Sir George Downing's *Letters to Lord Chancellor Clarendon*, in Wagenaar's voluminous *History*, in Van Kamper's *Karakterkunde der Vaderlandsche Geschiedenis*, and, above all, in William's own confidential correspondence, of which the Duke of Portland permitted Sir James Mackintosh to take a copy.

destination was the keystone of his religion. He often declared that, if he were to abandon that tenet, he must abandon with it all belief in a superintending Providence, and must become a mere Epicurean. Except in this single instance, all the sap of his vigorous mind was early drawn away from the speculative to the practical. The faculties which are necessary for the conduct of important business ripened in him at a time of life when they have scarcely begun to blossom in ordinary men. Since Octavius the world had seen no such instance of precocious statesmanship. Skillful diplomatists were surprised to hear the weighty observations which at seventeen the Prince made on public affairs, and still more surprised to see a lad, in situations in which he might have been expected to betray strong passion, preserve a composure as imperturbable as their own. At eighteen he sat among the fathers of the commonwealth, grave, discreet, and judicious as the oldest among them. At twenty-one, in a day of gloom and terror, he was placed at the head of the administration. At twenty-three he was renowned throughout Europe as a soldier and a politician. He had put domestic factions under his feet: he was the soul of a mighty coalition; and he had contended with honor in the field against some of the greatest generals of the age.

His personal tastes were those rather of a warrior than of a statesman; but he, like his great-grandfather, the silent prince who founded the Batavian commonwealth, occupies a far higher place among statesmen than among warriors. The event of battles, indeed, is not an unfailling test of the abilities of a commander; and it would be peculiarly unjust to apply this test to William; for it was his fortune to be almost always opposed to captains who were consummate masters of their art, and to troops far superior in discipline to his own. Yet there is reason to believe that he was by no means equal, as a general in the field, to some who ranked far below him in intellectual powers. To those whom he trusted he spoke on this subject with the magnanimous frankness of a man who had done great things and who could well afford to acknowledge some deficiencies. He had never, he said, served an apprenticeship to the military profession. He had been placed, while still a boy, at the head of an army. Among his officers there had been none competent to instruct him. His own blunders and their consequences had been his only lessons. "I would give," he once exclaimed, "a good part of my estates to have served a few campaigns under the Prince of Condé before I had to command against him." It is not improbable that the circumstance which prevented William from attaining an eminent dexterity in strategy may have been favorable to the general vigor of his intellect. If his battles were not those of a great tactician, they entitled him to be called a great man. No disaster could for one moment deprive him of his firmness or of the entire possession of all his faculties. His defeats were repaired with such marvellous celerity that, before his enemies had sung the *Te Deum*, he was again ready for the conflict; nor did his adverse fortune ever deprive him of the respect and confidence of his soldiers. That respect and confidence he owed in no small measure to his personal courage. Courage, in the degree which is necessary to carry a soldier without disgrace through a campaign, is possessed, or might, under proper training, be acquired, by the great majority of men. But courage like that of William is rare indeed. He was proved by every test; by war, by wounds, by painful and depressing maladies, by raging seas, by the imminent and constant risk of assassination, a risk which has shaken very strong nerves, a risk which severely tried even the adamant fortitude of Cromwell. Yet none could ever discover what that thing was which the Prince of Orange feared. His advisers could with difficulty induce him to take any pre-

caution against the pistols and daggers of conspirators. (1) Old sailors were amazed at the composure which he preserved amidst roaring breakers of a perilous coast. In battle his bravery made him conspicuous even among tens of thousands of brave warriors, drew forth the generous applause of hostile armies, and was scarcely ever questioned even by the injustice of hostile factions. During his first campaigns he exposed himself like a man who sought for death, was always foremost in the charge and last in the retreat, fought sword in hand in the thickest press, and, with a musket ball in his arm and the blood streaming over his cuirass, still stood his ground and waved his hat under the hottest fire. His friends adjured him to take more care of a life invaluable to his country; and his most illustrious antagonist, the great Condé, remarked, after the bloody day of Seneff, that the Prince of Orange had in all things borne himself like an old general, except in exposing himself like a young soldier. William denied that he was guilty of temerity. It was, he said, from a sense of duty and on a cool calculation of what the public interest required, that he was always at the post of danger. The troops which he commanded had been little used to war, and shrank from a close encounter with the veteran soldiery of France. It was necessary that their leader should show them how battles were to be won. And in truth more than one day which had seemed hopelessly lost was retrieved by the hardihood with which he rallied his broken battalions and cut down the cowards who set the example of flight. Sometimes, however, it seemed that he had a strange pleasure in venturing his person. It was remarked that his spirits were never so high and his manners never so gracious and easy as amidst the tumult and carnage of a battle. Even in his pastimes he liked the excitement of danger. Cards, chess, and billiards gave him no pleasure. The chase was his favorite recreation; and he loved it most when it was most hazardous. His leaps were sometimes such that his boldest companions did not like to follow him. He seemed to have thought the most hardy field sports of England effeminate, and to have pined in the great park of Windsor for the game which he had been used to drive to bay in the forests of Guelders, wolves, and wild boars, and huge stags with sixteen antlers. (2)

The audacity of his spirit was the more remarkable because his physical organization was usually delicate. From a child he had been weak and sickly. In the prime of manhood his complaints had been aggravated by a severe attack of small-pox. He was asthmatic and consumptive. His slender frame was shaken by a constant hoarse cough. He could not sleep unless his head was propped by several pillows, and could scarcely draw his breath in any but the purest air. Cruel headaches frequently tortured him. Exertion soon fatigued him. The physicians constantly kept up the hopes of his enemies by fixing some date beyond

(1) William was earnestly entreated by his friends, after the peace of Ryswick, to speak seriously to the French ambassador about the schemes of assassination which the Jacobites of Saint Germain were constantly contriving. The cold magnanimity with which these intimations of danger were received is singularly characteristic. To Bentinck, who had sent from Paris very alarming intelligence, William merely replied, at the end of a long letter of business, — "Pour les assassins je ne luy en ay pas voulu parler, croiant que c'estoit au desus de moy." May 2-12, 1698. I keep the original orthography, if it is to be so called.

(2) From Windsor he wrote to Bentinck, then Ambassador at Paris. "J'ay pris avant hier un cerf dans la forest avec les chains du Pr. de Denm. et ay fait un assez jolie chasse, autant que ce vilain pais le permet." March 20-April 1, 1698. The spelling is bad, but not worse than Napoleon's. William wrote in better humor from Loo. "Nous avons pris deux gros cerfs, le premier dans Dorewaert, qui est un des plus gros que e sache avoir jamais pris. Il porte seize." Oct. 25-Nov. 4, 1697.

which, if there were anything certain in medical science, it was impossible that his broken constitution could hold out. Yet, through a life which was one long disease, the force of his mind never failed, on any great occasion, to bear up his suffering and languid body.

He was born with violent passions and quick sensibilities: but the strength of his emotions was not suspected by the world. From the multitude his joy and his grief, his affection and his resentment, were hidden by a phlegmatic serenity, which made him pass for the most coldblooded of mankind. Those who brought him good news could seldom detect any sign of pleasure. Those who saw him after a defeat looked in vain for any trace of vexation. He praised and reprimanded, rewarded and punished, with the stern tranquility of a Mohawk chief: but those who knew him well and saw him near were aware that under all this ice a fierce fire was constantly burning. It was seldom that anger deprived him of power over himself. But when he was really enraged the first outbreak of his passion was terrible. It was indeed scarcely safe to approach him. On these rare occasions, however, as soon as he regained his self-command, he made such ample reparation to those whom he had wronged as tempted them to wish that he would go in to a fury again. His affection was as impetuous as his wrath. Where he loved, he loved with the whole energy of his strong mind. When death separated him from what he loved, the few who witnessed his agonies trembled for his reason and his life. To a very small circle of intimate friends on whose fidelity and secrecy he could absolutely depend, he was a different man from the reserved and stoical William whom the multitude supposed to be destitute of human feelings. He was kind, cordial, open, even convivial and jocular, would sit at a table many hours, and would bear his full share in festive conversation. Highest in his favor stood a gentleman of his household named Bentineck, sprung from a noble Batavian race, and destined to be the founder of one of the great patrician houses of England. The fidelity of Bentineck had been tried by no common test. It was while the United Provinces were struggling for existence against the French power that the young Prince on whom all their hopes were fixed was seized by the small-pox. That disease had been fatal to many members of his family, and at first wore, in his case, a peculiarly malignant aspect. The public consternation was great. The streets of the Hague were crowded from day-break to sunset by persons anxiously asking how His Highness was. At length his complaint took a favorable turn. His escape was attributed partly to his own singular equanimity, and partly to the intrepid and indefatigable friendship of Bentineck. From the hands of Bentineck alone William took food and medicine. By Bentineck alone William was lifted from his bed and laid down in it. "Whether Bentineck slept or not while I was ill," said William to Temple, with great tenderness, "I know not. But this I know, that, through sixteen days and nights, I never once called for anything but that Bentineck was instantly at my side." Before the faithful servant had entirely performed his task, he had himself caught the contagion. Still, however, he bore up against drowsiness and fever till his master was pronounced convalescent. Then, at length, Bentineck asked leave to go home. It was time: for his limbs would no longer support him. He was in great danger, but recovered, and as soon as he left his bed, hastened to the army, where, during many sharp campaigns, he was ever found, as he had been in peril of a different kind, close to William's side.

Such was the origin of a friendship as warm and pure as any that ancient or modern history records. The descendants of Bentineck still preserve many letters written by William to their ancestor: and it is not too much to say that no person who has not studied those letters can form a

correct notion of the Prince's character. He, whom even his admirers generally accounted the most distant and frigid of men, here forgets all distinctions of rank, and pours out all his thoughts with the ingenuousness of a schoolboy. He imparts without reserve secrets of the highest moment. He explains with perfect simplicity vast designs affecting all the governments of Europe. Mingled with his communications on such subjects, are other communications of a very different, but perhaps not of a less interesting kind. All his adventures, all his personal feelings, his long runs after enormous stags, his carousals on Saint Hubert's day, the growth of his plantations, the failure of his melons, the state of his stud, his wish to procure an easy pad nag for his wife, his vexation at learning that one of his household, after ruining a girl of good family, refused to marry her, his fits of sea sickness, his coughs, his headaches, his devotional moods, his gratitude for the divine protection after a great escape, his struggles to submit himself to the divine will after a disaster, are described with an admirable garrulity hardly to have been expected from the most discreet and sedate statesman of the age. Still more remarkable is the careless effusion of his tenderness, and the brotherly interest which he takes in his friend's domestic felicity. When an heir is born to Bentineck, "he will live, I hope," says William, "to be as good a fellow as you are; and if I should have a son, our children will love each other, I hope, as we have done." (1) Through life he continues to regard the little Bentinecks with paternal kindness. He calls them by endearing diminutives; he takes charge of them in their father's absence, and though vexed at being forced to refuse them any pleasure, will not suffer them to go on a hunting party, where there would be risk of a push from a stag's horn, or to sit up late at night at a riotous supper. (2) When their mother is taken ill in her husband's absence, William, in the midst of business of the highest moment, finds time to send off several expresses in one day with short notes containing intelligence of her state. (3) On one occasion, when she is pronounced out of danger after a severe attack, the Prince breaks forth into fervent expressions of gratitude to God. "I write," he says, "with tears of joy in my eyes." (4) There is a singular charm in such letters, penned by a man whose irresistible energy and inflexible firmness extorted the respect of his enemies, whose cold and ungracious demeanor repelled the attachment of almost all his partisans, and whose mind was occupied by gigantic schemes which have changed the face of the world.

His kindness was not misplaced. Bentineck was early pronounced by Temple to be the best and truest servant that ever Prince had the good fortune to possess, and continued through life to merit that honorable character. The friends were indeed made for each other. William wanted neither a guide nor a flatterer. Having a firm and just reliance on his own judgment, he was not partial to counsellors who dealt much in suggestions and objections. At the same time he had too much discernment and too much elevation of mind, to be gratified by sycophancy. The confidant of such a prince ought to be a man, not of inventive genius or commanding spirit, but brave and faithful, capable of executing orders punctually, of keeping secrets inviolably, of observing facts vigilantly, and of reporting them truly; and such a man was Bentineck.

(1) March 3, 1679.

(2) "Voilà en peu de mot le détail de nostre St. Hubert. Et j'ay eu soin que M. Woodstoc" (Bentineck's eldest son) "n'a point esté a la chasse, bien moins au souper, quoyqu'il fut icy. Vous pouvez pourtant croire que de n'avoir pas chasse l'a un peu mortifié, mais je ne l'ay pas aise prendre sur moy, puisque vous m'aviez dit que vous ne le souhaitiez pas." From Loo, Nov. 4, 1697.

(3) On the 15th of June, 1688.

(4) September 6, 1679.

GIBBON.

[From Gibbon's great work, "The Decline and Fall of the Roman Empire," one of the foremost among all the histories ever written, we are compelled to select a very brief specimen. We give the account of the famous penitence of the Emperor Theodosius; for the sake of the contrast afforded, prefacing this with the story of the same emperor's clemency toward the offending city of Antioch. Our readers will need only to be reminded that the date of this passage is about A. D. 390, the great Ambrose being at the time Archbishop of Milan.]

The character of Theodosius might furnish the subject of a sincere and ample panegyric. The wisdom of his laws, and the success of his arms, rendered his administration respectable in the eyes both of his subjects, and of his enemies. He loved and practised the virtues of domestic life, which seldom hold their residence in the palaces of kings. Theodosius was chaste and temperate; he enjoyed, without excess, the sensual and social pleasures of the table; and the warmth of his amorous passions was never diverted from their lawful objects. The proud titles of Imperial greatness, were adorned by the tender names of a faithful husband, an indulgent father; his uncle was raised, by his affectionate esteem, to the rank of a second parent: Theodosius embraced, as his own, the children of his brother and sister; and the expressions of his regard were extended to the most distant and obscure branches of his numerous kindred. His familiar friends were judiciously selected from among those persons, who, in the equal intercourse of private life, had appeared before his eyes without a mask: the consciousness of personal and superior merit enabled him to despise the accidental distinction of the purple; and he proved by his conduct, that he had forgotten all the injuries, while he most gratefully remembered all the favours and services, which he had received before he ascended the throne of the Roman empire. The serious, or lively tone of his conversation, was adapted to the age, the rank, or the character, of his subjects whom he admitted into his society; and the affability of his manners displayed the image of his mind. Theodosius respected the simplicity of the good and virtuous; every art, every talent, of a useful, or even of an innocent, nature, was rewarded by his judicious liberality; and, except the heretics, whom he persecuted with implacable hatred, the diffusive circle of his benevolence was circumscribed only by the limits of the human race. The government of a mighty empire may assuredly suffice to occupy the time, and the abilities, of a mortal: yet the diligent prince, without aspiring to the unsuitable reputation of profound learning, always reserved some moments of his leisure for the instructive amusement of reading. History, which enlarged his experience, was his favorite study. The annals of Rome, in the long period of eleven hundred years, presented him with a various and splendid picture of human life; and it has been particularly observed, that whenever he perused the cruel acts of Cinna, of Marius, or of Sylla, he warmly expressed his generous detestation of those enemies of humanity and freedom. His disinterested opinion of past events was usefully applied as the rule of his own actions; and Theodosius has deserved the singular commendation, that his virtues always seemed to expand with his fortune: the season of his prosperity was that of his moderation; and his clemency appeared the most conspicuous after the danger and success of the civil war. The Moorish guards of the tyrant had been massacred in the first heat of the victory; and a small number of the most obnoxious criminals suffered the punishment of the law. But the emperor showed himself much more attentive to relieve the innocent, than to chastise the guilty. The oppressed subjects

of the West, who would have deemed themselves happy in the restoration of their lands, were astonished to receive a sum of money equivalent to their losses; and the liberality of the conqueror supported the aged mother, and educated the orphan daughters of Maximus. A character thus accomplished, might almost excuse the extravagant supposition of the orator Pacatus; that if the elder Brutus could be permitted to revisit the earth, the stern republican would abjure at the feet of Theodosius, his hatred of kings; and ingenuously confess, that such a monarch was the most faithful guardian of the happiness and dignity of the Roman people.

Yet the piercing eye of the founder of the republic must have discerned two essential imperfections, which might, perhaps, have abated his recent love of despotism. The virtuous mind of Theodosius was often relaxed by indolence, and it was sometimes inflamed by passion. In the pursuit of an important object, his active courage was capable of the most vigorous exertions; but, as soon as the design was accomplished, or the danger was surmounted, the hero sunk into inglorious repose; and forgetful that the time of a prince is the property of his people, resigned himself to the enjoyment of the innocent, but trifling, pleasures of a luxurious court. The natural disposition of Theodosius was hasty and choleric; and, in a station where none could resist, and few would dissuade, the fatal consequence of his resentment, the humane monarch was justly alarmed by the consciousness of his infirmity, and of his power. It was the constant study of his life to suppress, or regulate, the intemperate sallies of passion; and the success of his efforts enhanced the merit of his clemency. But the painful virtue, which claims the merit of victory, is exposed to the danger of defeat; and the reign of a wise and merciful prince was polluted by an act of cruelty, which would stain the annals of Nero or of Domitian. Within the space of three years, the inconsistent historian of Theodosius must relate the generous pardon of the citizens of Antioch, and the inhuman massacre of the people of Thessalonica.

[A. D. 387.] The lively impatience of the inhabitants of Antioch was never satisfied with their own situation, or with the character, and conduct, of their successive sovereigns. The Arian subjects of Theodosius deplored the loss of their churches; and as three rival bishops disputed the throne of Antioch, the sentence which decided their pretensions excited the murmurs of the two unsuccessful congregations. The exigencies of the Gothic war, and the inevitable expense that accompanied the conclusion of the peace, had constrained the emperor to aggravate the weight of the public impositions; and the provinces of Asia, as they had not been involved in the distress, were the less inclined to contribute to the relief, of Europe. The auspicious period now approached of the tenth year of his reign; a festival more grateful to the soldiers, who received a liberal donative, than to the subjects, whose voluntary offerings had been long since converted into an extraordinary and oppressive burthen. The edicts of taxation interrupted the repose and pleasures of Antioch; and the tribunal of the magistrate was besieged by a suppliant crowd; who, in pathetic, but, at first, in respectful language, solicited the redress of their grievances. They were gradually incensed by the pride of their haughty rulers, who treated their complaints as a criminal resistance; their satirical wit degenerated into sharp and angry invectives; and, from the subordinate powers of government, the invectives of the people insensibly rose to attack the sacred character of the emperor himself. Their fury, provoked by a feeble opposition, discharged itself on the images of the Imperial family, which were erected as objects of public veneration, in the most conspicuous places in the city. The statues of Theodosius, of his father, of his wife Flaccilla, of his two sons, Arcadius and

Honorius, were instantly thrown down from their pedestals, broken in pieces, or dragged with contempt through the streets: and the indignities which were offered to the representations of Imperial majesty, sufficiently declared the impious and treasonable wishes of the populace. The tumult was almost immediately suppressed by the arrival of a body of archers; and Antioch had leisure to reflect on the nature and consequences of her crime. According to the duty of his office, the governor of the province despatched a faithful narrative of the whole transaction; while the trembling citizens intrusted the confession of their crime, and the assurance of their repentance, to the zeal of Flavian their bishop, and to the eloquence of the senator Hilarius, the friend, and, most probably, the disciple, of Libanius; whose genius, on this melancholy occasion, was not useless to his country. But the two capitals, Antioch and Constantinople, were separated by the distance of eight hundred miles: and, notwithstanding the diligence of the Imperial posts, the guilty city was severely punished by a long and dreadful interval of suspense. Every rumour agitated the hopes and fears of the Antiochians; and they heard with terror, that their sovereign, exasperated by the insult which had been offered to his own statues, and, more especially, to those of his beloved wife, had resolved to level with the ground the offending city; and to massacre, without distinction of age or sex, the criminal inhabitants; many of whom were actually driven, by their apprehensions, to seek a refuge in the mountains of Syria, and the adjacent desert. At length, twenty-four days after the sedition, the general Hellebicus, and Cæsarius, master of the offices, declared the will of the emperor, and the sentence of Antioch. That proud capital was degraded from the rank of a city; and the metropolis of the East, stripped of its lands, its privileges, and its revenues, was subjected, under the humiliating denomination of a village, to the jurisdiction of Laodicea. The baths, the circus, and the theatres, were shut: and, that every source of plenty and pleasure might, at the same time, be intercepted, the distribution of corn was abolished, by the severe instructions of Theodosius. His commissioners then proceeded to inquire into the guilt of individuals; of those who had perpetrated, and of those who had not prevented, the destruction of the sacred statues. The tribunal of Hellebicus and Cæsarius, encompassed with armed soldiers, was erected in the midst of the forum. The noblest and most wealthy of the citizens of Antioch, appeared before them in chains, the examination was assisted by the use of torture, and their sentence was pronounced or suspended, according to the judgment of these extraordinary magistrates. The houses of the criminals were exposed to sale, their wives and children were suddenly reduced, from affluence and luxury, to the most abject distress; and a bloody execution was expected to conclude the horrors of a day, which the preacher of Antioch, the eloquent Chrysostom, has represented as a lively image of the last and universal judgment of the world. But the ministers of Theodosius performed, with reluctance, the cruel task which had been assigned them; they dropped a gentle tear over the calamities of the people; and they listened with reverence to the pressing solicitations of the monks and hermits, who descended in swarms from the mountains. Hellebicus and Cæsarius were persuaded to suspend the execution of their sentence; and it was agreed, that the former should remain at Antioch, while the latter returned, with all possible speed, to Constantinople; and presumed once more to consult the will of his sovereign. The resentment of Theodosius had already subsided; the deputies of the people, both the bishop and the orator, had obtained a favourable audience: and the reproaches of the emperor were the complaints of injured friendship, rather than the stern menaces of pride and power. A free and general pardon was granted to the city

and citizens of Antioch; the prison-doors were thrown open; and senators, who despaired of their lives, recovered the possession of their houses and estates; and the capital of the East was restored to the enjoyment of her ancient dignity and splendour. Theodosius condescended to praise the senate of Constantinople, who had generously interceded for their distressed brethren: he rewarded the eloquence of Hilarius with the government of Palestine; and dismissed the bishop of Antioch with the warmest expressions of his respect and gratitude. A thousand new statues arose to the clemency of Theodosius; the applause of his subjects was ratified by the approbation of his own heart; and the emperor confessed, that if the exercise of justice is the most important duty, the indulgence of mercy is the most exquisite pleasure, of a sovereign.

[A. D. 390.] The sedition of Thessalonica is ascribed to a more shameful cause, and was productive of much more dreadful consequences. That great city, the metropolis of all the Illyrian provinces, had been protected from the dangers of the Gothic war by strong fortifications, and a numerous garrison. Botheric, the general of those troops, and as it should seem from his name, a Barbarian, had among his slaves a beautiful boy, who excited the impure desires of one of the charioteers of the circus. The insolent and brutal lover was thrown into prison by the order of Botheric; and he sternly rejected the importunate clamours of the multitude, who, on the day of the public games, lamented the absence of their favourite; and considered the skill of a charioteer as an object of more importance than his virtue. The resentment of the people was embittered by some previous disputes; and, as the strength of the garrison had been drawn away for the service of the Italian war, the feeble remnant, whose numbers were reduced by desertion, could not save the unhappy general from their licentious fury. Botheric, and several of his principal officers, were inhumanly murdered; their mangled bodies were dragged about the streets; and the emperor, who then resided at Milan, was surprised by the intelligence of the audacious and wanton cruelty of the people of Thessalonica. The sentence of a dispassionate judge would have inflicted a severe punishment on the authors of the crime; and the merit of Botheric might have contributed to exasperate the grief and indignation of his master. The fiery and choleric temper of Theodosius was impatient of the dilatory forms of a judicial inquiry; and he hastily resolved that the blood of his lieutenant should be expiated by the blood of the guilty people. Yet his mind still fluctuated between the counsels of clemency and of revenge; the zeal of the bishops had almost extorted from the reluctant emperor the promise of a general pardon; his passion was again inflamed by the flattering suggestions of his minister Rufinus; and, after Theodosius had despatched the messengers of death, he attempted, when it was too late, to prevent the execution of his orders. The punishment of a Roman city was blindly committed to the undistinguishing sword of the Barbarians; and the hostile preparations were concerted with the dark and perfidious artifice of an illegal conspiracy. The people of Thessalonica were treacherously invited, in the name of their sovereign, to the games of the circus: and such was their insatiate avidity for these amusements, that every consideration of fear, or suspicion, was disregarded by the numerous spectators. As soon as the assembly was complete, the soldiers, who had secretly been posted round the circus, received the signal, not of the races, but of a general massacre. The promiscuous carnage continued three hours, without discrimination of strangers or natives, of age or sex, of innocence or guilt; the most moderate accounts state the number of the slain at seven thousand; and it is affirmed by some writers, that more than fifteen thousand victims were sacrificed to the manes of Botheric. A for-

eign merchant, who had probably no concern in his murder, offered his own life, and all his wealth, to supply the place of one of his two sons; but, while the father hesitated with equal tenderness, while he was doubtful to choose, and unwilling to condemn, the soldiers determined his suspense, by plunging their daggers at the same moment into the breasts of the defenseless youths. The apology of the assassins, that they were obliged to produce the prescribed number of heads, serves only to increase, by an appearance of order and design, the horrors of the massacre, which was executed by the commands of Theodosius. The guilt of the emperor is aggravated by his long and frequent residence at Thessalonica. The situation of the unfortunate city, the aspect of the streets and buildings, the dress and faces of the inhabitants, were familiar, and even present, to his imagination; and Theodosius possessed a quick and lively sense of the existence of the people whom he destroyed.

The respectful attachment of the emperor for the orthodox clergy, had disposed him to love and admire the character of Ambrose, who united all the episcopal virtues in the most eminent degree. The friends and ministers of Theodosius imitated the example of their sovereign; and he observed, with more surprise than displeasure, that all his secret counsels were immediately communicated to the archbishop, who acted from the laudable persuasion, that every measure of civil government may have some connection with the glory of God, and the interest of the true religion. The monks and populace of Callinicum, an obscure town on the frontier of Persia, excited by their own fanaticism, and by that of their bishop, had tumultuously burned a conventicle of the Valentinians, and a synagogue of the Jews. The seditious prelate was condemned, by the magistrate of the province, either to rebuild the synagogue, or to repay the damage; and this moderate sentence was confirmed by the emperor. But it was not confirmed by the archbishop of Milan. He dictated an epistle of censure and reproach, more suitable, perhaps, if the emperor had received the mark of circumcision, and renounced the faith of his baptism. Ambrose considers the toleration of the Jewish, as the persecution of the Christian, religion; boldly declares, that he himself, and every true believer, would eagerly dispute with the bishop of Callinicum the merit of the deed, and the crown of martyrdom; and laments, in the most pathetic terms, that the execution of the sentence would be fatal to the fame and salvation of Theodosius. As this private admonition did not produce an immediate effect, the archbishop, from his pulpit, publicly addressed the emperor on his throne; nor would he consent to offer the oblation of the altar, till he had obtained from Theodosius a solemn and positive declaration, which secured the impunity of the bishop and monks of Callinicum. The recantation of Theodosius was sincere; and during the term of his residence at Milan, his affection for Ambrose was continually increased by the habits of pious and familiar conversation.

[A. D. 390.] When Ambrose was informed of the massacre of Thessalonica, his mind was filled with horror and anguish. He retired into the country to indulge his grief, and to avoid the presence of Theodosius. But as the archbishop was satisfied that a timid silence would render him the accomplice of his guilt, he represented, in a private letter, the enormity of the crime; which could only be effaced by the tears of penitence. The episcopal vigour of Ambrose was tempered by prudence; and he contented himself with signifying an indirect sort of excommunication, by the assurance, that he had been warned in a vision, not to offer the oblation in the name, or in the presence, of Theodosius; and by the advice, that he would confine himself to the use of prayer, without presuming to approach the altar of Christ, or to receive the holy eucharist with those hands that were still polluted with the blood of an innocent people. The em-

peror was deeply affected by his own reproaches, and by those of his spiritual father; and after he had bewailed the mischievous and irreparable consequences of his rash fury, he proceeded, in the accustomed manner, to perform his devotions in the great church of Milan. He was stopped in the porch by the archbishop; who in the tone and language of an ambassador of Heaven, declared to his sovereign, that private contrition was not sufficient to atone for a public fault, or to appease the justice of the offended Deity. Theodosius humbly represented, that if he had contracted the guilt of homicide, David, the man after God's own heart, had been guilty, not only of murder, but of adultery. "You have imitated David in his crime, imitate then his repentance," was the reply of the undaunted Ambrose. The rigorous conditions of peace and pardon were accepted; and the public penance of the emperor Theodosius has been recorded as one of the most honorable events in the annals of the church. According to the mildest rules of ecclesiastical discipline, which were established in the fourth century, the crime of homicide was expiated by the penitence of twenty years; and as it was impossible in the period of human life, to purge the accumulated guilt of the massacre of Thessalonica, the murderer should have been excluded from the holy communion till the hour of his death. But the archbishop, consulting the maxims of religious policy, granted some indulgence to the rank of his illustrious penitent, who humbled in the dust the pride of the diadem; and the public edification might be admitted as a weighty reason to abridge the duration of his punishment. It was sufficient, that the emperor of the Romans, stripped of the ensigns of royalty, should appear in a mournful and suppliant posture; and that, in the midst of the church of Milan, he should humbly solicit, with sighs and tears, the pardon of his sins. In this spiritual cure, Ambrose employed the various methods of mildness and severity. After a delay of about eight months, Theodosius was restored to the communion of the faithful; and the edict, which interposes a salutary interval of thirty days between the sentence and the execution, may be accepted as the worthy fruits of his repentance. Posterity has applauded the virtuous firmness of the archbishop: and the example of Theodosius may prove the beneficial influence of those principles, which could force a monarch, exalted above the apprehension of human punishment, to respect the laws, and ministers, of an invisible judge. * * * * *

GOING TO THE KING.

"Of such is the kingdom."

7's.

We are going to the King,
Over pastures smooth and green,
Birds and flowers are whispering
Of a fairer land unseen;
God's own spirit, calm and sweet,
Leads us on to better things,
Daily guiding little feet
Onward to the King of Kings.

They are going to the King,
Through the dark and miry ways,
Where no prayerful accents ring,
And they know not how to praise;
From the alleys foul and dim,
Little pilgrims, born in woe,
Faint of heart and weak of limb,
He has called them and they go.

We are going to the King,
Little hearts with love aflame
Upward at His bidding spring;
He has called us each by name.
Life is wonderfully sweet
Whilst along its way we sing:
"Jesus guides our little feet
Onward, upward to the King."

INTRODUCTION to the SCIENCES.

24. The meaning of Heavy and Light—Specific Gravity. We are in the habit of using the words *heavy* and *light* rather carelessly. We call things that are easily lifted light, and things that are hard to lift, heavy. We say that sand, which is blown about by the wind, is light, and that a block of wood is heavy, and yet we have just seen that sand is heavier, bulk for bulk, than wood. In order to get rid of this double meaning, the weight of a volume of any liquid or solid, in proportion to the weight of the same volume of water at a known temperature and pressure, is called its *specific gravity*. Water being taken as 1, any thing a volume of which is twice as heavy as the same volume of water is said to have the specific gravity 2; if three times, 3; if four and a half times, 4.5, and so on. Thus the specific gravity of any liquid or solid expresses its density in proportion to that of water under the same conditions. Sawdust, oil, and spirit have a less specific gravity than water, while treacle, sand, and quicksilver have a greater specific gravity. In this sense, the former three substances are *light*, while the latter three are *heavy*.

25. Things of greater Specific Gravity than Water sink in Water; Things of less Specific Gravity float. Here are two tumblers of water. Throw some sand into one and some sawdust into the other. What happens? The sand sinks to the bottom, the sawdust floats at the top. We may stir them up as we like, but the sand will tumble to the bottom and the sawdust, as obstinately, rise to the top. Thus that which is lighter than the water floats, and that which is heavier (bulk for bulk) sinks. So, if we pour some oil into the water, it floats, and if we pour some colored spirit in carefully, it also floats; while treacle and quicksilver sink to the bottom, just as the iron filings do.

We saw that the iron filings sank, because iron is heavier than water. Here is a piece of the thin tinned sheet-iron that they make tin boxes of. What will happen if we drop it into the water? It is heavier than water, bulk for bulk, and therefore it will sink as you see it does.

But now here is a "tin" canister made of this very same tinned sheet-iron. We drop that into the water, and you see it does not sink at all, but floats at the top as if it were made of cork. Here is a perplexity. We were sure just now that iron is heavier than water, and here is an iron box floating! Is this an exception to the law? Not at all; for what we said was that a thing would float if it were lighter, bulk for bulk, than water. Now let us weigh the tin box, and having weighed it let us next try to find out how much the same bulk of water weighs. This may be done very simply; for the walls of the box are very thin, so that the inside of the box is very nearly as large as the whole box. Consequently, if we fill the box with water, and then weigh the water, we shall find out, very nearly, what is the weight of a bulk of water as great as that of the box. But if we do this, we shall find that the water which was contained in the box, weighs very much more than the box does. So that, bulk for bulk, the box, although it is made of iron, is really lighter than water, and that is why it floats.

You will all have heard of the iron ships which are now so common, and you may have wondered how it is, that ships made of thick plates of iron riveted together, and weighing many thousand tons, do not go to the bottom. But they are nothing but our tin canisters on a great scale, and they float because each ship weighs less than a quantity of water of the same bulk does.

It is because of this property of water to bear up things lighter than itself, and because of that other property of being easily moved which the particles of water have, that the sea, and rivers, and canals, are such great highways for mankind.

For there is nothing so heavy that it may not be made to float in water, if the box which holds it is large enough to make the weight of the whole less than the weight of the same bulk of water. And then, having once got the weight to float, the particles of water are so easily moved, that the force of the winds, or of oars, or of paddles, readily causes it to slip through the water from one place to another.

26. A Body which Floats in Water always occupies as much Space beneath the level of the Surface of the Water as is equal to the Volume of Water which weighs as much as that Body; in other words, it displaces its own Weight of Water. A cubic inch of water weighs about 252 grains and a half. Suppose that the tin box in the previous experiment was square, and had the bulk of 100 cubic inches, then the weight of a corresponding volume of water would be 25,250 grains. If the box weighed 8,416 grains, just a third of its bulk would be immersed; if 12,625 grains, half; if 16,832 grains, it would sink two-thirds of its volume, and so on. Or, if, when the box is floating, you make a mark upon its side at the exact level of the surface of the water, the bulk of that portion of the box which lies below the water-level can be ascertained. Suppose it to be thirty cubic inches, then the weight of the box will be 30×252.5 or 7575 grains. Hence it might be said that the immersed part of a floating body takes the place of the water which it displaces, and, as it were, represents it. If you press downwards upon the floating box, there is a feeling of resistance as it descends, and when the pressure is taken off, the body immediately rises again. Hence the water presses upwards against the bottom of the floating body. But it also presses against the sides, for if the sides of the box are very thin they will be driven in. If a thin empty bottle is tightly corked and lowered into deep water the cork will be driven in, or else the bottle will be crushed.

30. The Properties of Water are Constant. If, whenever there is a shower, you catch some rain-water, you will find that it possesses all the properties which have been described. It will be found to be an almost incompressible liquid, an imperial pint of which weighs about a pound and a quarter. It would make no difference if the rain-water were collected in Africa or in New Zealand; or if it had been obtained centuries ago and kept bottled up ever since. And there is every reason to believe that rain-water will have exactly the same properties a hundred or a thousand years hence. So far as the properties of rain-water are concerned *the order of nature is constant*.

This however is by no means the same thing as saying that the properties of water are always the same. In fact the properties of the substance, water, vary immensely according to the conditions to which it is exposed; but, under the same conditions, they are the same, so that we may still say that, so far as water is concerned, the order of nature is constant.

31. Increase of Heat at first causes Water to Increase in Volume. It has been seen that a certain weight of water always has the same volume under the same conditions. The most important of these conditions is the heat or cold to which it is exposed. Water which has stood for some time in a warm room becomes less in volume, or *contracts*, if it is taken into a cool place; while its volume increases, or it *expands*, if it is made hot. The same thing is true of quicksilver, of spirit, and of liquids in general. A *thermometer* is simply a small flask—the bulb—with a long and narrow neck—the tube—filled with as much mercury or spirit as will rise a short distance into the neck. If the liquid in the bulb is warmed, its volume is increased and it overflows into the tube, increasing the height of the column of liquid in the tube. If, on the other hand, the liquid in the bulb is cooled, its volume is diminished; and as it shrinks, the column of liquid in the tube flows back into the

bulb, and the level of the top of the column is lowered.

If a mark is made on the tube, or on a scale fixed to it, at the point which the liquid reaches when the bulb is placed in boiling water; and another mark at the point to which it sinks when the bulb is in melting ice; and the space between the two marks is divided into 180 equal parts, each of these parts is what is called a "degree" in the thermometers ordinarily used in this country (called Fahrenheit's). And if the boiling-point is counted as 212° the freezing-point must be 32° ($212 - 32 = 180$). With the same amount of heat the fluid in the tube always stands at the same degree, and hence the instrument measures *temperature*.

That hot water is lighter than cold is easily seen when a bath is filled from two taps, one of hot and one of cold water which run at the same time. Unless care is taken to stir the water, the top of the bath will be very much hotter than the bottom. Thus an imperial pint of water weighs a pound and a quarter only at a certain temperature or degree of warmth, namely at 62° ; if it is made hotter its volume increases, and therefore its specific gravity diminishes.

It was for this reason that in §22 the weight of the same volume of water was said to be constant *under the same conditions*; and, of course, the same qualification must be borne in mind when we speak of the weight of a cubic inch of water being about 252 and a half grains. Its weight is in fact 252.45 grains only when Fahrenheit's thermometer stands at 62° —but as this is the temperature of ordinary mild weather, and the expansion or contraction of water for a degree about this temperature amounts to less than one three-thousandth of its volume, the weight of a cubic inch may for all practical purposes be taken as 252 and a half grains.

32. Increase of Heat at length causes Water to become Steam. Thus a change is effected in the properties of water by heating it ever so little. If it is more strongly heated a still greater change takes place. You know what happens when a saucepan containing water is put on the fire. The water gets hotter and hotter, then it begins to simmer, and finally, when it reaches 212° , it boils away into steam, which passes into the air and disappears. If the boiling is carried on long enough all the water vanishes. It looks at first as if the water had been destroyed by the heat. In reality, however, not a particle of water has been destroyed. It has merely changed its state. The heat has altered it from the state of liquid water into that of gaseous water, *vapour* or *steam*.

Try the same experiment with a tea-kettle instead of a saucepan, but only put a little water in the tea-kettle, and shut the lid well down. Then, as soon as the water begins to boil, the steam will shoot out of the spout in a jet; and this will go on as long as any water remains in the kettle.

The steam, as it comes out of the spout, is so hot that it will scald you if you put your finger in it. But you may satisfy yourself that it is very hot, without scalding your fingers, by holding a stick of sealing-wax in it. The wax will soften just as if you held it before the fire. Moreover, if you look through the steam, just where it leaves the spout, you will see that it is quite transparent; it is only at some little distance from the spout that it loses its transparency, changes into a white opaque cloud, and rapidly vanishes in the air.

33. The taking away of Heat from Steam causes the Steam to change into Hot Water. Now take a cold spoon, or a cold plate, and hold it against the jet of steam, for a moment or two. When you take it away, you will find that it is quite wet, being covered with drops of warm water, and, moreover, the cold spoon, or plate, has become warm. And if you fit a long cold metal pipe to the nozzle of the tea-kettle, you will find that no steam at all issues

from the end of the pipe, but only water, while the pipe becomes warmed.

Thus the heat passes from the fire into the saucepan, or kettle, and thence to the water which they contain; the water gets hotter and hotter, and, when it has taken in a certain quantity of heat, it becomes steam, or vapour of water. When the steam comes against the cold plate, or passes through the cold pipe, it gives up the heat it has taken into the plate, or the metal of the pipe. They carry off the heat which kept the water in the condition of a *vapour*, and so it passes back into the condition of *liquid*.

Thus steam and water are two conditions of the same thing, *water*; they are effects of the quantity of heat which the water has taken in.

34. When Water is changed into Steam, its Volume becomes about 1,700 times greater than it was at first. If you could measure and weigh the water in your kettle to begin with, and then measure and weigh all the steam into which the heat of the fire changes it, you would find that the bulk of the steam was nearly 1,700 times as great as the bulk of the water, though the weight of steam would be exactly the same as that of the water. If you had a small square cup like a die, the inside measure of which was exactly one inch each way, it would hold one cubic inch of water. If this cup full of water were heated till all the water was turned into steam, the steam would nearly occupy a cubic foot; since there are 1,728 cubic inches in a cubic foot. A cubic inch of water weighs $252\frac{1}{2}$ grains, and the steam into which it is converted has just the same weight. Thus we may say that steam is water expanded by heat into a vapour which is of 1,700 times less specific gravity than water. On the other hand, a pint of steam allowed to cool, becomes converted into a quantity of water, which measures only one seventeen-hundredth of a pint, though it weighs just as much as the whole pint of steam did. The steam, therefore is *condensed* to a one seventeen-hundredth of its volume of water.

The power with which water expands when it is converted into steam is very great. If you were to stop up the nozzle of the tea-kettle, the steam, inside the kettle, in trying to expand, would burst open the lid; and if you were to fasten down the lid, it would pretty soon burst the kettle itself. You sometimes hear of the strong boilers of steam-engines being burst in this way.

35. Gases or Elastic Fluids. Air. Here is a glass flask with a long neck and an open mouth. If we pour water in at the mouth until it rises to the lip we say that the flask is full of water. If we now pour the water out we say that the flask is empty. But is it empty? Press the flask mouth downwards into a glass jar full of water. If the flask were empty there would be no reason why the water should not enter the neck of the flask and stand at the same height inside the neck as it does outside. If you take an "empty" glass tube open at each end and press it down into the water, the water inside and the water outside will stand at the same level. But if you put your finger on the upper end of the tube so as to convert it into a closed vessel, the water will enter the lower end only a little way. So with the flask, the water enters the neck only a little way. Hence there is something inside the "empty" tube and in the "empty" flask; something which is material, because it occupies space and offers resistance. In fact the flask is full of that form of matter which is termed *air*, a thick coat of which surrounds the earth as the *atmosphere*. Air has weight, as you will learn more fully by and by; and that air in motion can transfer that motion to other bodies you are taught by the effects of the winds, which are merely air in motion.

Air therefore has all the characters of a material substance. Moreover it is a fluid, for it fits itself exactly to the

shape of any vessel which contains it; its parts are very easily moved, or we should feel its resistance every time we move a limb; that it "flows" is seen in every breeze and every time you use a pair of bellows, when the air is driven in a stream out of the nozzle; and it presses on all sides anything contained in it.

But though air is a fluid it is not a liquid. In the first place it is very compressible. We saw that the water entered a little way into the tube or the neck of the flask in the preceding experiment. The reason of this is that the water compresses the air into a smaller volume. A bag full of air, such as a common air-cushion, can be squeezed till the air in its interior occupies a much smaller volume; and, if you treat a syringe full of air in the same way as the syringe full of water was treated, you will find, if the piston fits well, that it can be driven down some distance and then springs back again. Air in fact is not only a compressible, but it is an *elastic fluid or gas*. Heat expands air just as it expands water, but the expansion of air for the same degree of heat is much greater.

36. Steam is an Elastic Fluid or Gas. In all the properties which have been mentioned water in the form of steam is an elastic fluid or gas like air.

If a little water is placed in the flask mentioned in the preceding section all the "empty" part of the space will contain air. If the flask is now made hot the water will at length boil, bubbles of steam forming in the water and breaking at its surface. By degrees, the air, which at first lay above the water, will be driven out; and, if the whole flask is kept hot, the "empty" part of it will be full of gaseous water, which is transparent and colorless like air. The steam flows out of the mouth of the flask still a clear and colorless gas; but it soon cools and becomes condensed as a cloud of small particles of fluid water.

Steam is lighter than air, and hence it rises in the air, just as bodies which are lighter than water rise in water.

37. Gases and Vapours. Air is as much a gas in the coldest winter as it is in the hottest summer. But air can be liquified by exposing it to a very low temperature, while at the same time, it is subjected to an extremely great pressure. Thus, the difference between gases like air, which are condensed with extreme difficulty, and gases like steam, which are condensed easily, is only one of degree. Nevertheless there is a certain convenience in distinguishing those gases, which, like steam, are easily condensed as *vapours*. In what we ordinarily call steam, all the water of which it is composed remains gaseous only at and above the temperature of boiling water (212° Fahrenheit). Cooled ever so little below this point, most of it becomes condensed into hot liquid water. However, it must be recollected that though that particular form of gaseous water which we call steam exists only at and above the temperature of boiling water, yet water is capable of existing in the gaseous state down to the freezing point.

Suppose that when our boiling flask contained nothing but water and steam, the mouth were stopped and the lamp removed. Then, so long as the temperature of the whole remained at that of boiling water, every cubic inch of steam above the water in the flask would weigh about one-seventh of a grain, since 100 cubic inches weigh about 15 grains. Suppose the capacity of the flask, exclusively of the fluid water in it, to be 100 cubic inches. Then, to begin with, the gaseous water which it contains will weigh 15 grains. If the flask is now allowed to cool, more and more of the gaseous water condenses into the fluid state; but, even down to the freezing point, some water will remain in the gaseous state and will fill that part of the flask which is unoccupied by the fluid water. At blood-heat (98°) the gaseous water weighs only about a grain, though it still occupies 100 cubic inches; at the ordinary temperature of the air it weighs not

more than $\frac{1}{3}$ d of a grain; while, at the freezing-point, its weight is only $\frac{1}{8}$ th of a grain. But inasmuch as there is less and less actual weight of water in the same volume of gaseous water as the temperature falls, it follows that the density, or specific gravity, of the gaseous water must be less the lower the temperature. Moreover, while, at the boiling-point, gaseous water or steam resists compression with exactly the same force as air does, the lower the temperature the more easily compressible is the gaseous water.

Suppose an elastic bag were to be tied on to the nozzle of a kettle full of boiling water. If the bag were kept as hot as the boiling water it would become fully distended, and maintain its shape in spite of the pressure of the air on all sides of it. If the bag were taken away it would retain its shape so long as it was kept as hot as boiling water; but if it were allowed to cool, it would gradually become flattened by the outside air squeezing up the less and less resisting gaseous water of the lower temperatures. Hence, when the stopped flask has been allowed to cool, the air rushes in with great violence if it is opened.

38. The Evaporation of Water at ordinary Temperatures. If some water is poured into a saucer and is allowed to stand even in a cool room or in the open air, you know that it sooner or later disappears. Wet clothes hung on a line soon dry—that is to say, the water clinging to them disappears or *evaporates*. The disappearance of the water under these circumstances results from the property just mentioned. In fact, it becomes gaseous water of the density appropriate to the temperature, and as such mixes with the air as any other gas would do. And as the sea, lakes and rivers, are constantly giving off gaseous water into the air in proportion to the temperature, it is not wonderful that the atmosphere always contains gaseous water.

Air is said to be moist when the weight of water in a given quantity, say 100 cubic inches, is as much, or nearly as much, as can exist in the state of gas at the temperature. Under these circumstances, if the temperature is lowered even a very little, some of the gaseous water is converted into liquid water. We see this in hot moist weather, when the outside of a tumbler of fresh drawn cold spring water immediately becomes bedewed. The gaseous water in immediate contact with the tumbler, in fact, is cooled down below the point at which it can all exist as gas, and the superfluity is deposited as dew. In such days wet clothes do not dry well, because there is, already, nearly as much gaseous water in the atmosphere as the amount of heat marked by the thermometer can maintain in that state.

39. When Hot Water is Cooled, it Contracts to begin with, but after a time Expands. We have now seen what a wonderful change is brought about by heating water. At first, it expands gradually and slightly; but, when it reaches the boiling-point, it suddenly expands enormously, and is no longer a liquid but a gas.

On the other hand, if warm water is allowed to cool, it gradually contracts till it reaches the ordinary temperature of the air in mild weather; but, if the weather is very cold, or if the water is cooled artificially, it goes on contracting only down to a certain temperature (39°), and then begins to expand again. In this peculiarity water is unlike all other bodies which are fluid at ordinary temperatures. Hence the temperature of 39° is that at which pure water has its greatest density or specific gravity, and water at this temperature is heavier, bulk for bulk, than the same water at any other temperature. Therefore if water at the top of a vessel is cooled down to this temperature, it falls to the bottom, and if the water at the bottom of a vessel is cooled below this temperature it rises to the top.

40. Water cooled still further becomes the transparent brittle solid Ice. Our tumbler of water, if put out of doors on a cold winter's night, would gradually cool until it

assumes a temperature of 39° throughout. Cooling below this temperature, the water so cooled would gradually accumulate at the surface by reason of its less density, and its temperature would fall till the thermometer placed in it marked 32° . As soon as this upper water cooled ever so little below 32° , a film, like glass, would form on its surface by the conversion of the coldest fluid water into solid water, or *ice*. And if all the water cooled down to the same degree it would all gradually change into the same kind of substance.

In this condition water is solid. It occupies space, offers resistance, has weight, and transmits motion as the water did, but if you shake it out of the tumbler in a cold place it retains its form without the least change. If you press it, it proves to be exceedingly hard and unyielding; and, if the pressure is increased, it becomes crushed and breaks like glass. It may thus be crushed to powder, and the ice powder can be formed into heaps as if it were sand.

Just as any quantity of steam has exactly the same weight as the water which was converted into it by heat; so the ice has exactly the same weight as the water which has been converted into it by taking away heat.

41. Ice has less Specific Gravity than the Water from which it was formed. But though the ice in the tumbler has the same weight as the water had, it has not the same volume. The expansion which began at 39° goes on, and when water passes into the solid state its volume is about one-eleventh greater than it was at 39° . Taking water at this temperature as 1.0, ice has a specific gravity of 0.916.

But although water in freezing expands only to this small amount, it resembles steam in the tremendous force with which it expands. If you fill a hollow iron shell quite full of water, screw down the opening tight, and then put it in a cold place where the water may freeze, the water as it freezes will burst the iron walls of the shell. You know that when the winter is severe, the pipes by which the water is brought to a house often burst. This is because the water in them freezes, and, being unable to get out of the pipe, bursts it, just as you may burst a jacket that is too tight for you by stretching yourself. Among the bare hill-tops, or on the face of cliffs exposed to the weather, the strongest and hardest rocks are every winter split and broken, just as if quarrymen had been at work at them. In the summer the rain-water gets into the little cracks and rifts in the stone and lodges there. Then the winter comes with its cold and freezes the water. And the water bursts the rocks asunder just as it bursts our water-pipes.

42. Hoar Frost is the Gaseous Water which exists in the Atmosphere, condensed and converted into Ice Crystals. In the winter-time you often notice, on a clear sharp night, that the tops of the houses and the trees are covered with a white powder called *hoar frost*; and, on the windows of the room when you wake up, you see most beautiful figures, like delicate plants. Take a little of the hoar-frost, or scrape off some of the stuff that makes the window look like ground glass, and you find that it melts in your hand and turns to water. It is in fact ice. And if you look at the figures on the window pane with a magnifying glass you will see that they are made up of bits of ice which have a definite shape, and are arranged in a regular pattern. Each of these definitely shaped bits of ice has been formed in the following way. The air in the room is much warmer than that outside, and there is mixed with it nearly as much water, derived from the breath and the evaporation of moist surfaces, as can maintain itself in the gaseous state at the temperature. The window panes, being thin, are cooled by the outside air, and of course the gaseous water inside the room, when it comes in contact with the cold window-panes, becomes condensed on them into fine drops of cold water. The panes becoming colder and colder, these minute drops at last freeze, and the water not only becomes solid, but it

crystallizes; that is to say, the little solid masses take on more or less regular geometrical forms with flat faces, inclined to one another at constant angles, so that they resemble bits of glass cut according to particular fixed patterns. All ice is in fact crystalline, but in ice which has been formed from thick sheets of water, the crystals are so packed together that they cannot be distinguished separately.

43. When Ice is warmed it begins to change back into Water as soon as the Temperature reaches 32° . A lump of ice brought out of the open air in very cold weather may have a temperature of 30° , or 20° , or lower. If such a lump is brought into a warm room it gradually becomes warmer, but remains unchanged otherwise, until it has risen to 32° . Then it begins to melt, and remains at 32° as long as it is melting; and the water which proceeds from it is at first also at 32° .

If you were to throw a lump of ice into the middle of a hot-fire, so long as a particle of ice remained as such, it would have a temperature of 32° and no more. This is a fact exactly parallel to that which is observed when water is raised to the boiling-point. So long as any of the water remains unconverted into steam it becomes no hotter. Moreover the steam itself is at first at 212° .

44. Ice the solid, Water the liquid, and Steam the gas, are three states of one natural object; the Condition of each State being a certain Amount of Heat. Ice, liquid water, and steam, are three things as unlike as any three things can well be. What do we mean then by saying that they are states of one substance, water?

What we really mean is that if we take a given quantity of water, say a cubic inch, and change it first into ice and then into steam, there is something which remains identically the same through all these changes. This something is, in the first place, the weight of the material substance. The water weighs $252\frac{1}{2}$ grains, the ice into which it is converted weighs $252\frac{1}{2}$ grains, and the steam produced from it weighs $252\frac{1}{2}$ grains. In the second place, the same force would cause the ice, the water, and the steam, to move with the same rapidity; and, when set in motion, they would produce the same effect upon anything movable against which they struck.

In the third place, when you study chemistry, you will learn that the ice, the steam, and the liquid water, would yield the same weight of the same two gases, *oxygen* and *hydrogen*, and nothing else. Every one cubic inch of water, 1700 cubic inches of steam, and one and one-eleventh cubic inch of ice, yield 28 and one-eighteenth grains of hydrogen, with 224 and eight-eightieths grains of oxygen, and nothing else. (See § 50.)

As there is not the slightest difference in weight between a given quantity of water and the ice, or the steam, into which it may be converted, it is clear that the heat which is added to or taken from the water to give rise to these several states, can possess no weight. If then heat is a material body, it must be devoid of weight—and hence, in former times, heat was called an *imponderable* substance. It was thought to be a kind of fluid, called *caloric*, which had no weight, and which drove the particles of bodies asunder, when it entered them as they were heated, and let them come together as it left and they grew cool.

[TO BE CONTINUED.]

Christianity appeals to the individual, and individuality means liberty. Only in an atmosphere of liberty can religion live. Such religion works wonders, even though dogmatically incomplete. It controls conduct by divine right, speaks with "the sublime dogmatism of a God," calls upon men to follow, and men obey. With regard to conduct, then, which we are rightly told is three-fourths of life, no more precise rule can be given than that the individual must be true to his own convictions, not another's. The test of whether Christ is in him or not is his obedience to Christ's commandments.—George Grant, D. D.

MOTION AND LIFE.*

Motion and Life, as seen with the microscope; what can we learn by looking with a microscope at moving particles of matter, let that matter be either not living or living matter? I may say with confidence that all we will ever learn of the motion of matter, of the real characteristic motion of matter, we will learn by the aid of the microscope. The reason is this: Nature's building materials are all microscopic, all so small that with the unaided eye we may never expect to see them. It is only by the aid of the microscope that we are enabled to see any of them. With the unaided eye we can see some of the great results, but if we ever wish to know the reason why we must look to the microscope.

If I take a bit of charcoal and powder it so fine that it would take five thousand of the particles to make a continuous line an inch long, and I put these small particles of charcoal in some pure water I will find that the water, with the unaided eye, will look black like the ink. Indeed, I may take for the experiment some India ink, which is nothing but charcoal powdered and floating in water. I may take a drop of this India ink and put it in what is technically called a slide—a little piece of glass with a cavity ground in it—and over this cavity in the glass I can enclose the ink with a very thin piece of microscopic cover-glass, so thin it would take hundreds of them to make the thickness of an inch; yes, thousands of some of them. I put this slide on the stage of a good table microscope, and with a magnifying power of 1,250 diameters, or I can magnify one one-hundredth part of an inch and stretch it out 1,250 times, so that the circle will be that much larger than the real thing itself. I will notice my small particles of charcoal as large as the head of an ordinary pin, but I will see that each one of the particles is vibrating back and forth, dancing; and if I look into the books I am told that that motion has the technical name of the Brownian movement of matter, because observed by Dr. Robert Brown some fifty years ago. By later writers I am told it is a pedatic movement of matter, and I look a little farther, and they say, "Oh, well, it is dancing." The dance of the atoms. It would be of very little interest to us if it were only in the slide of India ink among the little particles of charcoal that we saw this motion; but if we try every other kind of solid matter that we can pulverize and put in pure water and have the particles suspended in that water without dissolving, we get the same motion. It is a universal fact. Then, of course, the looking at the charcoal becomes of interest, because we are looking at something that is very different from what we were taught when we were children about matter. Probably all of you can remember that you were taught in your common schools, in your colleges, yes, even in your Sunday-schools, that the matter in this universe was once at rest and it was put in motion; but when you look at these little particles of charcoal with your microscope you come to the conclusion that that teaching was not exactly the truth. You learn this with your microscope: that you have motion, if anything, first. And many of you know that some of the modern philosophers, headed by Sir William Thompson for instance, have resolved the whole world of matter into simple motion. We will not learn that fact, however, with the microscope. We will simply learn that motion is an inseparable property of not living matter; that it is a great universal fact. And then we will ask ourselves, what about light? What about heat? What about electricity? And a Tyndal will tell you they are but modes of motion. Motion of what? Motion of not living matter. What do we

say then as a result of this motion of not living matter when this not living matter is brought into masses of countless millions of atoms. Masses large enough so that we can see them with the naked eye; that is, masses enormously large, the one one-hundredth of an inch in diameter. Why, we see just one universal form we might say, varied of course. We see simply the crystal as the result of motion in not living matter. We take up the crystal and look at it and we see we can look along the edge of it and it is a straight line, and we never see anything else but the straight line as the legitimate result of this motion in not living matter. But you will say the forms we see around us, these beautiful sugar maple trees in this grove, they have no straight lines. All these people in this place to-night, they are not made up of straight lines. All the animal world, all the plant world, show no straight lines. And why? Simply because there is added to this motion of not living matter a something that we call life, and wherever life has anything to do in molding matter it always molds it in a curve, and, indeed, some of your lecturers in art could go on and tell you some of the beautiful lines that are found in nature, the line of beauty. Simple motion in not living matter never made a line of beauty in the sense of the artist's definition. It was that something we call life. What can we learn about this life with our microscopes? A few years ago one of our most noted scientists in Europe, Prof. Thomas Huxley, wrote an article that I have no doubt frightened many of you then, although now I am satisfied you have got over your fright and wish to know the meaning of what he wrote. It was this: If you go down here in this grove and you find a nettle—and by the way, I think he must have meant mischief when he chose the nettle, because you know it does sting—if you find a nettle, and take from the leaf one of the little hairs and place it under the microscope, under favorable conditions you will notice that in this hair there is something that is not vibrating back and forth like the little point of charcoal, or diamond dust, or emery, or the sand, but it seems to be moving on with a purpose. We study it still further and we finally say, here is something that seems to move just because it knows how to move. It is going around on the inside of this little hair inside of the membrane that covers it, and it is trying to get out, and after a while that horrible name, protoplasm, is given us as the true name of the thing. What is protoplasm? Said Thomas Huxley, "It is the physical basis of life; it is the first thing in which we see that wonderful thing, life, manifested." Well what of it? Says Thomas Huxley, "Everything from the very smallest living thing to the very largest living thing, is made up of this protoplasm. Let it be plant or animal, this protoplasm is one and the same." And what was the consequence of his saying that? You all recollect it, but as the scare is over we can begin to study it in earnest ourselves, and I am very glad that even here—I understand this afternoon there were some things shown with table microscopes, and let me say, get this little nettle, get a little leaf of the ordinary plant on this shore called the anacharas plant, and put it under the microscope, and sit down and study that. You can see it in a minute's time, if you have got a good microscope.

Now what is the smallest thing we call an animal? How large is it? Does it know anything? You have heard of that other man who is not so eminent a scientist, Dr. Bastian. He undertakes to prove that we have what is called spontaneous generation, that is, something growing right up without a parent. Dr. Bastian may have seen one of our little particles of charcoal dancing, and he may have supposed that that was a little animal. It is easy to be deceived with the microscope, and as that little thing was dancing in a tube that had been closed up well—it had boiling water in it,—he may have thought it was not possi-

*A lecture delivered in the Amphitheatre at Chautauqua, August 5th, 1880.

ble for that little animal to have had a parent, because it would have been boiled, knowing that all protoplasm must be killed at a temperature of 212 degrees. And so, having this one important fact he may have written that great book from false premises; just the same as you know many people tell and write big stories; if you admit their premises they will make you believe anything if you accept the first starting point. But take our little particle of charcoal. It is less than the five-thousandth of an inch. Let us powder it up so that it will be the forty-thousandth of an inch. Now let us go to a little mud puddle and take up a pinch of mud, with water, decaying vegetable and animal matter that has fallen from the trees and the animals. Put that particle of muddy water into what we might call a live slide, another little slide made to keep the living things alive until we can study them, and let us look in with our microscopes. There we see little things that seem to know what they are doing, moving about, even among our little particles of charcoal that may be there, and we see those things are alive. How do you know they are alive? Because they will take a notion to go to one side of the slide, and then change their minds and go the other way. A particle of charcoal will not do that. It simply vibrates back and forth; but this little thing takes a notion to run around, until it gets tired out and wants to breathe air, and then it hunts the only place where air can get in and there invites his friends and there they stay, showing that they know what is good to breathe—more than many of us do. And there they live for weeks and we are forced to say they are living things. And we measure them and they are only about the forty-thousandth of an inch. What do we name them? There is no use for me to call great names; we will say it is that name—pacciderium—the smallest living animal.

Now we ask what is that animal made of? It is made of the same kind of material that Thomas Huxley saw in the stinging hair of the nettle.

And so we may take other little things we can see with the microscope. They are larger; they even get so large we can see them with the unaided eye. We test them in the same way without microscopes, and with a good deal of guessing sometimes, and we say these are made up of the protoplasm, and so we come up to the very largest thing that moves, a tree, a man—he thinks he is the largest—and he is but protoplasm as a physical being.

Now to-night I want to illustrate on this screen just the difference between the forms that are the result of simple motion in not living matter, and those that are the result of this wonderful thing that we all wish to know about—life. What will be the result of our exhibition? Simply this: If we take a fluid like soap suds and we blow a bubble we will find, if that bubble is not pressed upon by any outside force, simply hangs suspended in the air, that it is perfectly round, and we say at once that it is a soap bubble. That is not an animal, because it is perfectly round; no animal is perfectly round, a globe.

We now look at some of our little animals with a microscope, and we will find that this same fluid or semi-fluid of protoplasm, when it is organized into a living being, that is, a being we can say has got a form, it is oblong.

Now I wish to show you here upon this screen some of those strange things that you seldom see with the naked eye. They will be lively, and they will teach us a wonderful lesson. They will teach us this: that if we could study them thoroughly we could learn, for instance, in respect to the subject of physiology; if we could study one of these little things thoroughly we could learn all about ourselves. We will find that they are governed in their lives, and almost in their intentions, by the same laws that we are; that here we have one universal law of life that fits every

living thing, plant and animal, that we have one universal law in the not living world that fits every particle of not living matter.

I will now commence with the illustrations, which I suppose will be to most of you a great deal more interesting than my simple talk. After I get my microscope arranged I will ask that the electric lights be turned out so that we will have complete darkness, as with the microscope we must use all the light we can get, for our object will be only half an inch in size, and that must be made large enough so that all of us can see.

I stated that we would deal this evening with living things. But before we commence to look at these enormous things upon the screen, I think it would be well for me to have some few experiments to give you some idea of what a microscope is, because if I simply magnify a thing as I shall here, you would go away thinking that there were enormous things swimming in our water. In order to give you some idea of what the microscope does, I will commence with a little experiment; I will show you a fly's eye. You all know what a house fly is. When you look at a fly you will see on each side of its head a little brown spot. I will say that on each side there are four thousand eyes. You think that is a pretty tough story, and I had better follow it up before you get to thinking you cannot believe anything I say, and say that the little yellow butterfly you see flying over the mud puddles along the road has about thirty-four thousand eyes, seventeen thousand on each side of his head. Now you know how small they are in a mass with the naked eye. Let us see if we can make them large enough so that we can see the individual eyes of some of these flies.

As the first lesson I will say that that circle of light I throw upon the screen is only half an inch in diameter in the microscope. Everything that I show this evening must be seen within that half inch. Now remember that the microscope when used is not so tender upon these little animals that are just in the focus of it as it is in my face when I stand before it. The poor little animal is in a place where water will boil in three minutes' time, and it would be very cruel to put him there and allow him to be cooked. So we have here what is called a tank, two pieces of plate glass, and in that we have pure water, and we have put in it alum, more than would dissolve, and what is the result? It keeps off nine-tenths of the heat, and about one-tenth of the light, and the little animal feels very comfortable while he is being shown. This is placed between the light and the stage of the microscope.

Now you have all heard of the dragon fly. You all know what a beautiful creature it is, and how you shudder when it comes near you, but it is a very harmless thing. This I have in my hand is simply one side of the head, a part of the eyes. [A representation of the eyes of a dragon fly is here thrown on the screen, showing very distinctly the cell-like appearance, each cell being a perfect eye.] Now you see that little net work. Each one of those meshes is a complete eye. If you have your opera glasses with you, use them, for with them you can see the object a great deal better than without them.

There was on the earth before man was thought of a little worm crawling around, which had all over its body beautiful little anchors, and, curious to say, of the very same pattern of the one man has since made to hold his ships. Now that is a tough story, and I will show a representation of it. [A representation is thrown on the screen showing the objects referred to, in the form of miniature anchors.]

Now we will spend a short time with living things. We will commence first with the lowest forms of life. I have now some masses of protoplasm, but this protoplasm, this bioplasm, this basis of life, happens to be in the form

of one of the lowest animals. It is but a piece of jelly. If you try to lift it on the point of a knife it would very likely fall apart, and yet I know it will show the characteristic motion of this bioplasm. [A representation was thrown on the screen of the worm-like appearance of protoplasm as explained by the Professor, constantly changing form.]

Do not believe that there is a particle of matter but what is very highly organized. Now I will find another slide, with the things already grown. But I will say first that you can find most of this living protoplasm by turning up old logs. It is one of the prettiest things you can study, but I have no specimen of it to-night. It is a little plant really, the first stages of a plant.

A voice: Is this vegetable life?

Prof. Holman: No, sir, it is not vegetable life, but we started out with the idea that protoplasm is the same, whether found in vegetable or animal life, but it is very different in manifestation. A plant is attracted by the light. An animal sometimes goes away from the light. [A representation was here thrown on the screen of the objects referred to.]

A voice: Are they in water?

Prof. Holman: All these things that are moving, that I shall show to-night, are in water.

A voice: Where did you get the water?

Prof. Holman: It came from Philadelphia; and I will say that these are some of the scavengers that are found there in the sewers and the mud of the streets. They are among the best citizens of Philadelphia. [Laughter.] Wherever you find these animals in water you will find they are your best friends.

Now I will take a step higher. There on the screen are some of the most wonderful little animals found in water; it is the hydra, simply a living stomach, with just arms enough to get its food. It will gorge itself with food until it wears the inside of its stomach out, and then turn itself inside out, and the outside becomes the inside. It multiplies, as you see there on the screen, by little buds growing out of itself. They grow until they become a full-size animal, and then break away from the parent. It is almost like a plant in that respect, but it is really life. [A representation of the objects referred to was here thrown on the screen.]

You have there a form, two of them, one is full grown, and the other teaches us that wonderful lesson, how the insects, mosquitoes, dragon flies, &c., grow. They first hatch out in the water. After awhile the back breaks open and out comes a beautiful fly that never again can go back into the water. Whenever we find water in which that little fly is moving we need not be afraid to drink it. It lives only in the purest water; but it has an ugly name, it is called the water-hog.

A voice: Is there danger in drinking them?

Prof. Holman: That won't hurt. They will digest as well as a soft-shelled crab. [Laughter.] [A representation of a dragon fly in the larva state was thrown on the screen.] Those fan-like appendages that look like a tail, are the lungs of the dragon fly. They breathe, as you might say, through their tails.

I have here also a preparation which I wish to show you, one of the prettiest that can be looked at,—it is of interest because if we knew all about it we would know all about ourselves. You have all heard of the fly called the crane fly. [A representation of the larva of the crane fly was thrown on the screen.]

Prof. Holman: Here we have the larva of the crane fly, those that are moving. There are two kinds, those with black spots in them are the larvæ of the crane fly, and if they are studied closely they will teach you every fact of physiology. You can learn all about the circulation of

blood, and the muscular fibre and the nervous tissue, the epithelium and the epidermis, &c. Take one of the dark ones and you can learn the most wonderful fact, that the larvæ of many of these insects can weave a web of silk under water. How is it done? Probably it would help you unravel all the mysteries of protoplasm.

Those of you who live in the north know what good maple sugar is. I went out here and found a place where there had been a sugar boiling establishment and there had been some of the sap left in a large trough there, and when it is left the rain falls into it and it is left there, and the mosquito comes along and drops his eggs into it—or she lays her eggs—[Laughter.] And probably those eggs remain there for months, and then hatch out. And when they are first hatched they are wiggling around in the water, and we call them wigglers, or the boys do. [Representation of the larvæ of the mosquito thrown on the screen.]

Now I have two illustrations I would like to use, one is the soap bubble, and show how you can use it to illustrate one of the greatest truths in nature, the cell formation in plants and animals. The other is the most wonderful invention of this century, the radiometer; a little machine that shows that the sunlight can push hard enough to move a machine. In order to show this I will have to take off the microscope and use the ordinary stereopticon. [The Professor here gave a beautiful illustration with soap bubbles, showing on the screen the cell like formations, and even showing the perspective and the thickness of the glass.]

Prof. Holman: The botanist will recognize that that picture is made by the leaves of some of the little mosses that have leaves just one cell in thickness. You will see how the cells take their shapes in accordance with the law of pressure from within and without.

I now show you the radiometer, a little instrument with four fans of mica, hung on the top of a little glass tube, so that they can turn if there is force brought against them. [The Professor here held the instrument in the light of the lantern, and the fans commenced to whirl rapidly, as shown by the representation on the screen.]

These little fans will turn rapidly in the sunlight. The light of a match will cause them to turn. Probably this little instrument is the most important discovery of the present century; you see I put something here to screen off a part of the light, the little instrument stops; I let the light on again and it starts again. [Applause.]

[End of Required Reading for May.]

AMONG THE TREES.

At dawn he marks the smoke among the trees,
From hearths to which his daily footsteps go;
And hopes, and fears, and ponders on his knees,
If his poor sheep will heed his voice or no;
What wholesome turn will Ailsie's sorrow take?
Her latest sin will careless Annie rue?
Will Robin now, at last, his wiles forsake?
Meet his old dupes, yet hold his balance true?
He prays at noon with all the warmth of heaven
About his heart, that each may be forgiven;
He prays at eve; and through the midnight air
Sends holy ventures to the throne above;
His very dreams are faithful to his prayer;
And follow, with closed eyes, the path of love.

From *Religious Telescope*: "A little anecdote of Mr. Carlyle describes him as looking at Holman Hunt's picture of 'Christ in the Temple.' He admired the faces of the doctors of the law, but added, 'I dislike all pictures of Christ; you will find that men never thought of painting Christ till they had begun to lose the impression of him in their hearts.'"

THE CHINESE AND AMERICA.

The people of the Pacific coast, and especially of California, have for some time manifested an intense interest in what they believe to be the threatened descent or ascent of the Chinese upon America. It is only by the request of the enterprising editor of *THE CHAUTAUQUAN* that I am induced to write upon the subject. I would do this conscientiously, and not as some seem to have done, flippantly, and without any thorough consideration of the facts, or of the real magnitude of the subject. That it is a subject of profound interest to the whole of America, and through that, to the whole world, is evident to all who have reason and heart to appreciate the greatest movements of the human race.

The great tide of human emigration reached the Pacific Ocean in its eastward flow before the dawn of authentic history, and from that time has advanced only and steadily westward. It has taken from four to six thousand years for it to reach this literal end of the earth, which is the Pacific coast of America. There is nothing beyond us here but water, which, when we cross it, lands us near where the human tide began, four or five thousand years ago. Between us and that spot we find the line on which a man may stand and face northward, and his right hand shall be where a Saturday morning begins, and his left hand where a Sunday morning begins; and his Jew and Seventh Day Baptist neighbors on the right, and his Christian neighbors on the left, will be observing the same Sabbath!

The land on his left, China, has been inhabited from near the time of the Deluge, and on an area two-thirds as large as the United States of America, are crowded at least three hundred millions of human beings. On his right are the new states of the Pacific, capable of accommodating more than a hundred millions before they shall be settled as closely as China, but now having less than three millions, and therefore practically nearly empty. The land on the right is certainly equal to the other in natural resources, in climate, in desirableness. It is the last to be taken up as virgin soil on the round earth! The men on his left are the Chinese; the most conservative of all the peoples of the earth; men who, when a railroad was forced upon them, bought it up and removed it; men who worship their ancestors and sell their children; men who look backward and not forward; men whom long years have made wonderfully homogeneous; men who have carried to the highest perfection the art of sustaining life on the least sustenance; men whose lowest classes desire the least, beyond mere existence, of all human beings. On his right are a few straggling pioneers and pioneer towns and villages of the latest emigrants; the froth and first water of the tide-wave that has taken its six thousand years, more or less, to circumnavigate the globe; men, the most heterogeneous and yet all of the daring Europeo-American stock; men, not over supplied with religion, but the most of what they have is of the most advanced type, Christianity; men, with the machinery, the art, the enterprise, the government, the progressiveness and the discontent of the latest development. On the left is China, on the right the United States.

California and Oregon are the Italy and France of America. There is no one particular of climate or natural resources in which they are not equal to the whole of France and Italy!

Now, the advanced emigrants into this beautiful region, which engaged in planting the institutions of modern times, churches, public schools, free society, with all their evils as well as blessings, find themselves suddenly confronted with this strange phenomenon. A portentous cloud appears in

what from habit they call the west, but which really rises up from China, the original east. The cloud is much larger than a man's hand, and in the course of one twelve-month it drops down upon California nearly 20,000 yellow men; the next twelve-month 15,000 more; the next twelve-month 15,000 more! By this time the few Europeo-Americans began to inquire, what does this portend? Some east of them promptly replied, "Nothing; it does not touch us, and should not alarm you." But somehow the anxiety of the Californians did not cease. The seventy-five thousand Chinese that came into California in three years were all adults. Had they and those who came within five years more been equally divided of men and women, and had they come and stayed as families, more than half the population to-day would have been Chinese. And this is what Californians expected, and set themselves to prevent. But this strange people did not come as families. They came mostly as a sort of serfs, more or less bound to some Chinese organizations of monied men who exercise more or less control over them. They are mostly boys and young men, the few women who come being nearly all slaves, and said to be of abandoned character. They come only to obtain money enough to make themselves comfortably rich in their own country, where they hope to die, or at least be buried. As fast as they save money they send it to China. Many return in a few months; others come; and just now the body of those remaining is nearly stationary, though it would seem evident that there is a reserved power to increase the stream almost indefinitely at any time.

The character of these Chinese is not of the average of that vast empire. China has many human beings of a high type, but its lowest populations are numerous. These immigrants are of the lower classes, from Canton and vicinity. They are trained to industry. They have few wants. Their clothing is simple and low priced; they lodge in the cheapest dwellings, packed in the closest compass, and indulge in few luxuries, except that many are addicted to the smoking of opium. Many of them, however, soon learn to drink alcohol. They are willing to do any work for a little less than any white man will ask, or could live on, unless he, like them, would consent to have no dependent family, no glass windows in his house, and be content with what will simply sustain life, and afford a small profit for the future.

They take not the slightest interest in public affairs. In the cities and villages they huddle together in what is called "Chinese Quarters," usually a filthy, bad-smelling spot, which the people show to strangers as old New Yorkers used to show the "Five Points," as a peculiar kind of sore, which nothing but a strong body-politic could long endure. However, the Chinese are generally cleanly in their persons and clothing, and some of them do keep their apartments internally passably neat. Round about the houses it is usually disagreeable to an average American.

These Chinese are expert workmen. If they acquire an art they are apt to monopolize it. They furnish house-servants to all who will employ them. They do the public laundry business. They manufacture their own clothing and nearly all the cheap clothing in California. They manufacture the boots and shoes, and cigars. There is no reason why they might not in a few years, do all this business and several other branches in all parts of the United States. There are a plenty of them and they can underwork Americans anywhere and everywhere. One kind of manufacture after another falls into their hands, and when they furnish the workmen they soon also furnish the employers and the salesmen. The question then becomes: How long will they live here without their wives? How long before they adopt America as their permanent home? Already they have their "Josh Houses," as places of idolatrous worship, in all the considerable villages, and these have probably increased in

California more rapidly than the churches of any one Christian denomination, within the last ten years.

Now, the problem assumes this form. Shall the Chinese be allowed and encouraged to come and people the land, in whole or in part, freely? Or shall the old stock of European-Americans set up a claim of pre-emption, and check or limit what they regard as a dangerous or disagreeable immigration?

Without attempting to decide the problem I will honestly state the reasons usually urged both for and against the question, and let my readers form their own judgment.

For preventing or restricting Chinese immigration the following considerations are urged:

1. These Chinese do not, and it seems will not, for many years, if ever, interest themselves in American political institutions, or means of mental and moral improvement.

2. They underbid the Americans, not on the principle of "the survival of the fittest," but of the superiority of the cheapest and meanest, as they live only for one object, mostly without families, to get a little money ahead, and go and spend it in another country.

3. They seem destitute of what Americans regard as conscience. Their oaths in court seem to amount to nothing. Their wicked women entice boys to ruin. In some instances servants have taught children to smoke opium, and though they themselves at first know nothing of alcoholic drink, they are rapidly learning both how to drink and to sell it.

4. In a word, wherever they are a minority they are a nuisance. Were they a majority they would soon be practically the whole; for no American would remain but missionaries and merchants—the latter as Chinese now among us, only to make some money and retire elsewhere to enjoy it.

On the other hand, to defend the free immigration of the Chinese the following arguments are used:

1. America is a free country; and all men and women, whether they come alone or together, married or unmarried, Christian, Mohammedan, Mormon or heathen, healthy or diseased, should be welcomed to this "asylum of the oppressed and home of the free." Come and welcome, beggars, paupers, all. No restriction of immigration.

2. The Chinese have many virtues. They can teach us habits of patient labor and economy. They waste no money on houses, newspapers, or other luxuries. Many Americans are lazy and intemperate, and they need the presence of a more disciplined people to compel them to work.

3. Americans need the Chinese for domestic laborers, for railroad builders and miners, and to bring down extravagant prices of labor. True political economy demands free trade. Money will take care of itself, and flow where it is needed. The objection to the Chinese founded on political economy is futile. Let men eat and drink and smoke what they please, buy and sell what and where they please, and live and die when and where they please. All restraint is un-American.

4. How disgraceful to American Christians to be afraid of Chinese heathens! America can accommodate millions of them. Then approach them and educate them. They will acquire our language, and, if proper efforts are made, will become educated Christians and add to the strength of America, and bless the world. It is only a question of time. If a hundred millions come we can convert them.

5. Finally, they will not come, even if you invite them. The Chinese are not like other human beings. They will not migrate from their own over-crowded country to such a land as California and Oregon, even if you should bring them for next to nothing. What have come must be only a sort of accident. The immense efforts of the Californians to keep them out are not entitled to any credit for the late relative diminution of Chinese emigration. It is a wonder that

so many ever came. All fear of a future inundation is groundless—and even if they should come it would be a kind of blessing.

Here our readers have both sides in a nutshell. They are a part of the jury and can judge and decide for themselves.

On one point, however, I must express my own decided conviction. To abuse or maltreat, or even to neglect the Chinese in America, is directly opposed to Christian faith and practice. In every place where they congregate American Christians should take especial pains to offer to them Christian instruction, which should be enforced and illustrated by Christian treatment. Some of them are approachable and teachable. Some can be won to Christ. As Christians we are criminal if we neglect to do this duty. Engaged in it, it would soon become a work of love. It is a political question as to whether the immigration of Chinese, Africans, or any other people into this country, should be encouraged or not. But there is no question but that all Christians are called upon to do their utmost for the conversion and salvation of all men, irrespective of the bounds of their habitations.

Whether God intends that America shall be inhabited finally by a yellow or a white-skinned variety of human beings, is uncertain, but to us there is no doubt that he intends to have it inhabited by Christians. However America as a nation may decide on the immigration of the Chinese, America as a church must decide to preach and practice the Gospel of Christ.

10x1=10.

CHAUTAUQUA DIVISION OF LOOK UP LEGION.

MOTTOES.

Look up and not down;
Look forward and not back;
Look out and not in,
And lend a hand.

PLEDGE.

We, the undersigned, wish to be manly (or womanly) and Christian in our character, and we therefore pledge ourselves to be as far as we are able, truthful, unselfish, cheerful, hopeful, and helpful, to use our influence always for the right, and never fear to show our colors. We also pledge ourselves to use our voice and our influence against intemperance, the use of vulgar or profane language, the use of tobacco, affectation in dress or manner, disrespect to the old, ill treatment of the young or unfortunate, and cruelty to animals.

We will aid and support each other in carrying out this pledge and the spirit of our mottoes.

Address all letters to Mary A. Lathbury, Orange, New Jersey.

We are glad to greet you again, dear young people, in our own corner of THE CHAUTAUQUAN. What with the Greeks and Romans, the scientists and the specialists, we were crowded to the wall, and had almost lost each other; but what shall subdue an army of live young people who are possessed with a grand moral idea? Not the old Trojans or the later logicians! The German poet, Herder, when dying, said, "Give me a great thought on which to die." It is better to have a great thought on which to live. To conquer self—to live for others by the three-fold power of faith, hope, and love, and all "for the love of Christ and in His name"—even the theologians cannot give us a grander thing! No wonder that

"The children are gathering
From near and from far."

The news along the line of the Legion is exceedingly encouraging. At no time, except during the meetings at Chautauqua last summer has there been such a rallying as during the month of March. A new Division has been formed in Michigan, connected with the Island Park Sunday-school Assembly. Dr. Gillett, Superintendent of Instruction, heads the Division and is active in its interests, while Chapters of the Legion, forming under the Chautauqua Division, are reporting rapidly.

"What shall we do?" This is asked in almost every letter, with emphasis on the "we." This question is a most perplexing one, as the circumstances and opportunities of the various societies often widely

differ, but we will emphasize the "do," and suppose that you are a wide-awake chapter of thirty girls and boys, already cheerful and hopeful, and ready to be helpful—you are organized, and have your constitution and by-laws, perhaps (though these are not necessary), and are ready and eager to work. It is a comparatively easy work to plan a programme for your meetings. There may be a variety of exercises—reading, singing, recitations, reports of work done, or work that needs to be done, with alternate meetings that are purely social, interspersed with lectures, evenings with the stereopticon, etc., but the real work of the club is to be done the week through. Let us see how your leader would plan for you, for though you have a President and officers of your own number, you have, no doubt, a large-hearted friend, older than any of you, who gives you help and counsel. We will suppose your friend is a lady, and she knows you all very well. She knows that you have plenty of some things to give, and little of other things, so she plans for you to give what you have. Tom, and Fred, and Charley are bright, sympathetic boys, who have books at home, and are not occupied evenings, so she suggests that they form an entertainment committee, and they are each to have a few places where there are invalids, or cripples, or home-bound people, among the poor who seldom see good books or bright faces. How they will enjoy your book and your little talks, and learn to watch for your coming!

And there is May and Minnie, and five or six others who love to dress dolls, and there are some little girls who live in the shanties along the railroad who have chills and rheumatism, and little to bring them a ray of happiness. So out of the "box"—for of course you have a little treasury into which you drop pennies or nickles every week—you take enough to buy some cheap dolls, and then you dress them as prettily as you can, and take them to the little girls who never had any. You will have happy times Saturday afternoons at your dolls' sewing meetings, and a very happy time when you distribute the dolls.

Some little girls once met and made iron-holders and sold them to their mammas' friends for ten cents each, and sent the money to the missionaries. As you are home missionaries you will find uses for all the money you can earn, and it is very possible that you who live in the smaller towns may be able to turn your chickens, lambs, blackberries and cabbages, even, into a fund for a little circulating library of good books, and which your friends who have libraries of their own will add to. Then the poor boys, who can only afford to read those cheap, bad papers that do so much harm, can have a new world of reading opened to them.

If there are among you skillful fingers, apt at using scissors and paste or the paint-brush, prepare the four mottoes to place on the four walls of your place of meeting. You can procure maroon velvet paper by the yard at a cost of about thirty cents per yard, and use it either as a ground for gilt paper letters, or for the letters to be placed on a dull gold ground.

There are a hundred ways of working which will, no doubt, suggest themselves to you from your own particular surroundings. Only keep your eyes open, and keep the willing heart and ready hand, and your work will come to you.

Rev. N. B. Remick writes us of the Look Up Legion of the Ninth Presbyterian Church, Troy, N. Y., Miss Blanche Hermance, President: "You will be interested to know that the very first badge of the first lot used was pinned upon the coat of little Charley Winslow, who had been drowned, and whose body was buried last Saturday, the day of the second meeting of Look Up Legion. He had succeeded in saving twelve cents towards obtaining a badge. I had urged the children to earn the money for the badges, thinking what they earned they would the more appreciate. He had earned within three cents of the amount, and so the badge was put upon and buried with the body of the dear boy. He was an enthusiastic member of Look Up Legion, and I am thankful in thinking of him now that we can 'look up, and not down.' I have been much pleased with the spirit of some of our members who have earned not only fifteen cents for their own badges, but also five or ten cents additional to help get badges for those who could not earn enough. Isn't this the true spirit?"

A New England member of the C. L. S. C. doubtless states the experience of thousands when she says, "One thing I particularly like about the C. L. S. C., it gives me something to talk of instead of the weather and gossip. The first question now asked is, 'Are you up with your reading?' And then comes animated talk upon something we have been pursuing, and this is so much better than the few gossip remarks usually made."

CHAUTAUQUA, 1881.

The arrangements for the Chautauqua Meetings are maturing rapidly. The following is a brief outline of the general plans:

1. CALENDAR.

Chautauqua School of Languages, July 7-Aug. 18.
Chautauqua Teachers' Retreat, July 19-Aug. 2.
Chautauqua Foreign Missionary Institute, July 30-Aug. 4.
Chautauqua Assembly, Aug. 2-22.

2. SPECIAL DAYS.

Grand Opening, Saturday, July 30.
Anniversary C. F. M. I., Monday, Aug. 1.
Temperance Day, Tuesday, Aug. 2.
Eighth Opening Chautauqua Assembly, Tuesday evening Aug. 2. (Chautauqua Bells, Vespers, Reunion, and Fireworks.)
Anniversary C. L. S. C., Saturday, Aug. 6.
Christian Commission and Army Chaplain Reunion, Saturday, Aug. 6.
Special Competitive Examination, Wednesday, Aug. 10.
Look Up Legion Anniversary, Wednesday, Aug. 10.
Denominational Congresses, Wednesday, Aug. 10.
Alumni Day, Thursday, Aug. 11, with "Illuminated Fleet" at 9:30 P. M.
C. L. S. C. Class (1882) "Vigil," Friday, Aug. 12.
Anniversary Dedication St. Paul's Grove, Saturday, Aug. 13.
National Day, Saturday, Aug. 13.
Formal Opening C. S. T. (Chautauqua School of Theology), Tuesday, Aug. 16.
C. L. S. C. Camp Fire, Tuesday, Aug. 16.
Sunday-school Competitive Examinations, Wednesday, Aug. 17.
Phi Kappi Psi Day, Thursday, Aug. 18.
A Night Battle on the Lake, Friday, Aug. 19.
Children's Processional Day, Saturday, Aug. 20.
The Farewell, Monday A. M., Aug. 22.

3. DISTINGUISHED NAMES.

Among the distinguished lecturers expected the coming season at Chautauqua are:

Father ALESSANDRO GAVAZZI, of Italy.
Rev. Dr. W. M. TAYLOR, of the Broadway Tabernacle, New York.
Bishop C. D. FOSS, of Minnesota.
JOHN B. GOUGH, Esq.
Rev. Dr. LUTHER T. TOWNSEND, of Boston.
Gov. ST. JOHN, of Kansas.
Rev. Dr. ARMITAGE, of New York.
Dr. THOMAS GUARD, of Baltimore.
Dr. PHILIP SCHAFF, of New York.
FRANK BEARD, Esq., of New York.
Rev. Dr. S. F. SCOVIL, of Pittsburgh.
ELI JOHNSON, Esq.
Rev. Dr. C. N. SIMS, Chancellor Syracuse University.
Rev. Dr. C. H. FOWLER, of New York.
Dr. W. H. WARD, Superintending Editor *New York Independent*.
Bishop H. W. WARREN, of Georgia.
Dr. A. C. KENDRICK, of Rochester.
Prof. J. W. CHURCHILL, of Massachusetts.
Dr. A. H. BURLINGHAM, of New York.
Prof. J. L. CORNING, of New York.
Dr. M. M. PARKHURST, of Illinois.
Rev. A. E. DUNNING, of Boston.
Rev. B. T. VINCENT, of Philadelphia.
Rev. J. W. HAMILTON, of Boston.
Rev. J. L. HARRIS, A. M., of New Jersey.

Dr. J. B. DALES, of Philadelphia.

Miss JENNIE B. MERRILL, of New York.

Dr. W. C. WILKINSON, of Rochester, N. Y.

Rev. Dr. S. SPRECHER, of Springfield, O.

Prof. N. SHEPPARD, of Illinois.

Rev. Dr. JNO. POTTS, of Canada.

Dr. A. C. KENDRICK, of Rochester, N. Y.

Rev. Dr. S. J. M. EATON, of Pennsylvania.

Dr. D. K. FLICKINGER, of Dayton, O.

Dr. D. A. GOODSSELL, of New York.

Rev. Dr. A. S. HUNT, of New York.

Other names will be announced in due time.

President GARFIELD, Ex-Presidents GRANT and HAYES, General O. O. HOWARD, Gov. COLQUITT and Senator GORDON, of Georgia, have been invited.

Prof. W. F. SHERWIN will have charge of the music.

The FISK JUBILEE SINGERS will be in attendance from July 30 to August 22.

Prof. J. VITALE, of Brooklyn, the celebrated young violinist, whose praise is on the lips of all who have heard him, will be present during the entire session of the School of Languages.

Prof. P. J. JERSEY, Esq., of Michigan, a brilliant cornetist, will be in attendance from July 30 to August 22.

The "Native Palestine Arabs," brought last fall from Palestine by the *Redpath Lyceum Bureau*, will spend their summer vacation at Chautauqua, arriving on the grounds July 6 or 7, and will give several of their marvelous exhibitions.

Among the attractions of the present Chautauqua season will be the Illuminated Fountain, the Vision of the Silver Palace, the Illuminated Fleet, the Naval Engagement at Night, the C. L. S. C. Camp-fire, the Class (1882) Vigil, the Children's Bonfire, the Art Museum, the Archæological Museum, etc., etc.

4. **THE CHAUTAUQUA SCHOOL OF LANGUAGES** will open its Third Annual Session Thursday, July 7th, closing August 18th.

President.—Dr. J. H. VINCENT.

Secretary.—Miss J. E. BULKLEY.

Greek and Latin.—Prof. HENRY LUMMIS, A. M., of Mass.

German.—Prof. J. H. WORMAN, A. M., of New York.

French.—Prof. A. LALANDE, A. M., of Kentucky.

Hebrew.—Rabbi N. NOAH, of New York.

Anglo-Saxon.—Prof. W. D. MACCLINTOCK, A. M., of Maryland.

English.—Prof. F. W. OSBORN, A. M., of New York.

English Literature.—Profs. MACCLINTOCK, N. SHEPPARD, A. M.; Prof. C. F. RICHARDSON, A. M., and Prof. OSBORN.

Biblical Exegesis.—Profs. NOAH and LUMMIS.

Elocution.—Prof. J. W. CHURCHILL, A. M., of Andover, Mass.

Phonography.—Prof. W. D. BRIDGE, V. D. M.

5. **THE CHAUTAUQUA TEACHERS' RETREAT** will open its Third Annual Session, Tuesday, July 19th, closing August 2d.

President.—Dr. J. H. VINCENT.

Secretary.—Miss J. E. BULKLEY.

Instructors.—Prof. J. W. DICKINSON, of Boston, "Psychology, with especial reference to Principles and Methods of Teaching."

Prof. S. T. FROST, of Mass., on "Geography outside of Text-Books."

Prof. EDWARD A. SPRING, of New Jersey, on "Clay Modeling."

Prof. C. A. WASSON, of Western New York, and Prof. C. C. BRAGDON, A. M., of Auburndale, Mass., on "Industrial Education."

Prof. JOHN KRAUSE and MADAME KRAUS-BOELTE, on "Kindergarten."

Prof. T. F. SEWARD, on "Tonic Sol-fa."

FRANK BEARD, on "Art," etc.

Teachers' conferences on all practical themes will be held, papers read by C. E. BISHOP, Esq., and D. H. POST, Esq., of Jamestown, N. Y., and brief lectures on details of school work will be given by competent instructors.

Evening sociables, lake excursions, old-time singing schools, weekly old-fashioned debating societies, picnics, etc., etc., will give varied recreation and pleasure to the members of the "School of Languages" and "Teachers' Retreat."

Full details of the Chautauqua season will appear in the May number of the *ASSEMBLY HERALD*, for copies of which address either Dr. J. H. VINCENT, Plainfield, N. J., or T. L. FLOOD, Meadville, Pa.

A SCIENTIFIC ENTHUSIAST.

There is a member of the C. L. S. C. who gives in a letter to Dr. Vincent the following account of her plans of study, her home museum, etc. The letter was intended to be private, and yet there is so much in it that will prove profitable to the members of the Circle that it is herewith presented to the public.

"The other day I was numbering a lot of seeds and shells from Jamaica, when a friend came in, and I was showing her the curious mangrove seed, and telling her of the fruit, and how the trees grew in the water (see Wythe's Biology) and about the queer oysters which grew to their roots, etc. Hours afterward, the friend gone away, the seeds numbered and put away, and all forgotten, imagine my surprise and delight to hear little three-year-old Gracie saying to her papa, 'Don't you know 'bout the mangrove seed, papa? God put a little hairy coat on them so they could not get wet; 'cause the trees grow in the water, and the seeds drop right down!'" * * I should like to begin by telling you of the beautiful little case they are all in, but it was so unfortunate as to have been burned in the shop just on the eve of being brought to me, and it was built after a plan of mine, with nice little narrow shelves and deep broad ones for the catalogue, book of instructions, a blank book for pressed sea mosses, flowers, ferns, etc., a book of postage stamps, etc., two long handsome glass doors with rows of coins hung at the top; the surrounding wood work all plain. It was to have been appropriately decorated with my tiny brushes. You see it was once a thing of reality, but now it stands again in the dim distance of the future, but I still hope, for I have the contents, at any rate, which are of vastly more account than the case. To be sure, some are shrouded carefully in papers, and packed in sundry boxes, but I hold each individual almost as sharply defined in my mind as though they were ranged in order before my eyes. Almost every specimen has been given me except a very few which I have bought, and such a miscellany! each of which has a little history, or interest of its own, though the interest sometimes centers as much in its native home as in itself; for instance, a little pressed fern from the walls of the castle of Chillon; two or three little shells from Lake Tahoe; olive-wood from Jerusalem; salt from Cracow, Poland, and into the book of instruction is entered an account of those great salt mines at Cracow, probably the most extensive in the world, and worked since 1251. Another item is entered relating to Lake Tahoe, that marvelous lake on the top of the mountain, half in Nevada, half in California, that purest water in the world, which never freezes and never gives up its dead.

Every specimen has only a little printed number glued upon its surface. I do not like the name in full, as the beauty of so many small specimens is spoiled by the long staring name, and then so many retain with difficulty a long slip of paper—as small crystals or pyrites—whereas there is always some little corner to hold a tiny number.

I do not like the name written on a slip and laid under each specimen, for careless hands may misplace, or a gust of wind dislodge, and what was order, in one short second may be disorder, which will cause time and patience to replace, so I have simply a printed number pasted on the least conspicuous place. The catalogue is a small book about six inches long and four inches wide, which contains the number and name of the specimen, the place from which it came, and in honor of the giver, the person who so kindly increased my store; also a place for page reference in the book of instruction. This is designed only for reference. Then there is the book of instruction which is designed for those who care to know more than merely the names and places.

In that I put any information which I may gather from any source relating to the contents of the catalogue. There is the number of the specimen to which the item of information refers, and there is always the authority or the source from which I received my information, and there is sometimes the number of the page upon which there is more information on the same subject, and arranged along on my little book-shelves are my half dozen-scrap books bearing on their backs in home-made letters, 'persons, places, things.' I always took a kind of rainy-day pleasure in making scrap books, but found they were only fit to read on just such days in a sort of hit or miss way, so I concluded they might be made more valuable if the scraps were arranged in an orderly manner. Then I found my rainy-day time too short for such method, and so I planned to consume only a few minutes each week. I made a set of handsome wall-pockets, three in number, out of my woman's work-box. A pretty ornament of Japanese cloth panels, velvet and bright embroidery silks. Once a week I look through the papers which have accumulated, cut out the desirable scraps, and drop each into its own pocket, which I have named in my mind, persons, places, things—and then in my leisure I paste each pocket of scraps into its own book and no time is lost in arranging. The books have neat, black covers, and the pages hold just two columns, and I would tell you that they were originally patent office and agricultural reports, only I am afraid you might not think me patriotic.

The 'places' book is divided into countries—Europe, Asia, Africa, North America and South America, as also is 'persons.' The book on 'things' is yet to be improved upon by subdividing into astronomy, geology, physiology, zoölogy, etc. Aside from these I have larger ones devoted to stories and poetry and essays, and smaller ones to household receipts. I have completed six volumes and have now five more nearly completed. I am really quite proud of my scrap-books, and they have become almost indispensable to me as reference books. I believe every one begins a scrap-book sometime in his life, but I believe he generally leaves some blank pages and never begins a second.

I have little slips gummed on the inside of the outside cover of my books with my name on, that I may lend them with a little more security, for I don't think the number of books I have must need the name of library, but it gives me a sense of ownership, and I think a slight incentive to accumulate a library. The students of the C. L. S. C., when the four years' course is through, will have quite a little row of books, which may be the small beginnings of thousands of private libraries. By the way, I won a student for the C. L. S. C. by offering to lend my books, and that student is a very intelligent colored girl."

C. L. S. C. NOTES AND LETTERS.

In a statement of the general plan, methods and purposes of the C. L. S. C., Dr. Vincent aptly remarks: "The habit of thinking steadily upon worthy themes during one's secular toil will lighten labor, brighten life, and develop power." The truth of this saying is made peculiarly manifest in numerous letters lately received. We give below extracts from some of them:

One of the class of 1883 writes: "I am better and happier now than before I commenced, because I feel I am making some progress. Not that the studies are new to me, but I am getting a more intelligent idea of them."

A member of the class of 1884 says, after speaking of the interruption of the studies by a long continued sickness: "I in no degree lost interest in the subject matter of reading prescribed for the C. L. S. C. For years I have read such works irregularly, and felt the need of discipline and system. In becoming a member of the Circle I can say with Archimedes, 'Eureka! I have found it.' I think the arrangement excellent, and it cannot fail to be beneficial to any mind."

A member who commenced with the first class organized, says: "I

have learned much in the past two years, and hope to learn more in the future."

A member of the class of 1883 writes: "I cannot say how great the C. L. S. C. enjoyment to me is; words are meaningless to express the good the Circle has done me. I think I am the only member here, but I enjoy it all the same, and mean to try to get to the Assembly meeting this year."

A teacher who took up the course last year, says: "I enjoy the reading so much. I would not give it up for anything. I have often wished for a course of study which I could pursue during my leisure hours while teaching, but have found nothing which filled the want till now. I had resolved to go to school and obtain the coveted education which had been my waking dream since childhood, and which I still long for with an almost unutterable longing. Three times I was compelled to give up teaching through ill health. So my hard earned savings went to recruit my wasted strength. But now, though I am denied the complete college course, I am, thanks to your scheme, realizing to quite an extent my long cherished hope. I find that my reading instead of interfering with my school duties gives me encouragement to work the harder."

One of the class of 1884 says: "I shall always be grateful to you for having organized our Circle. I have injured my memory and lost much valuable time by reading sensational trash. After seeing the folly of wasting my time in that way I began to read better books, but a well chosen course of reading is much better than reading at random."

A teacher who is a member of the class of 1883 writes: "I have undertaken the Chautauqua course of study because it promises to meet the most deeply felt need of my life,—the material for solid, earnest thought, a systemized leisure which gives in place of vain longings and idle dreams substantial foundations for life's real work, the mental pabulum which I have always craved, but lacked system and decision enough to deal out for myself. My time is mostly taken up in the usual respectable struggle for food and raiment. . . . But I have read more and to better purpose in the last two years than in all the rest of my life put together."

A lady of the class of 1883 writes: "Owing to sickness and other things that prevented me from reviewing the year's course of reading my papers are very late. . . . To me the C. L. S. C. has been of untold benefit, and if I cannot keep up with the class I intend to complete the course anyway."

The class of 1882 will soon enter upon the fourth and last year of the regular C. L. S. C. course. The commendation of the plan by members who have been reading now nearly three years is especially valuable, as it is an expression from the stand-point of practical experience. We give a few extracts from letters written by those who belong to this class:

"The organization of the C. L. S. C. is going to result in the overwhelming increase of useful knowledge to the American mind. God speed it."

"I think the undertaking a most excellent scheme, and most admirably planned and managed, and I am the more and more pleased with it as I see the plan developing."

"Please accept my congratulations on the success that has attended our organization, and may it continue to grow and to stir up the better part of man's nature till culture shall be the rule and not the exception."

A member who resides in the state of Minnesota, thus writes of experience during the past winter: "My reading in the C. L. S. C. course has been sadly interrupted by the fearful snow blockade which has shut us completely off from communication with the outside world since early in January. Last week a large hand-sled, drawn by seven sturdy men, arrived with the mail from N—, one hundred miles east of here. . . . During the seemingly long, long weeks of prison life we have endured here since the last train of cars arrived, January 5th, I have found much profit as well as entertainment in re-reading Hypatia. It is a wonderful work. I sent originally for the Franklin Square edition, but as soon as I can I shall purchase the edition in cloth and place it by the side of 'Geike's Life and Words of Christ' on the shelf in the corner of my cabin."

A member, who has been doing some missionary work on behalf of the C. L. S. C., writes: "I have solicited two more members who will send in applications soon. One lady was so pleased with the idea that she said, 'I will give up my seven dollars' worth of story papers yearly, and pursue this course instead.' I may add that these are both colored ladies! I mention this with great satisfaction, because I am more than anxious to see the progress of the African race."

EDITOR'S OUTLOOK.

Boston is styled a city of notions, as well as a birth-place of moral reforms. Its people believe in their own ideas and institutions, hence they hear of new educational movements that have originated outside of New England, with a good deal of skepticism. But the "Chautauqua Idea" is an exception. It was presented in Boston, and set forth at the Framingham Assembly last fall, and we may justly claim that a nucleus has been formed for an extensive C. L. S. C. movement in New England. A number of eminent educators in Boston extended an invitation to Dr. Vincent to address the people in Tremont Temple on the Chautauqua meetings, and the origin and plan of the C. L. S. C. On the evening of March 29th the Doctor appeared before them, and gave his lecture. A large audience had assembled, notwithstanding it was a stormy night, the rain falling in torrents, and the wind blowing its strongest eastern blasts. The press of the city gave interesting and extended reports of the lecture, and from what we have heard we have reason to believe that another C. L. S. C. camp-fire has been lighted near the rising sun. The *Daily Advertiser* of the following morning contained this report:

"Governor Long who presided, introduced Dr. Vincent in a brief speech, saying that the Chautauqua movement is not for the few, but the many; not for the school-room, but the home. The experiment going on at Chautauqua is most interesting, and is awakening the attention of the country. It is of great interest to the people of Massachusetts; it brings enlightenment, intelligence and great enthusiasm. He closed by introducing the Doctor.

Dr. Vincent said, in opening, that it was not necessary for him to speak on the want of common-school education or the advantages of Sunday-school training. Of the latter, he believed it had powers not yet suspected. There is a vast amount of so-called teaching in the Sunday-school which is unworthy of the name. A marked difference is seen between the thoroughness of week-day teaching and the laxity of the instruction in Sunday-schools. The Sunday-school teacher who forgets the powerful adverse influences which are operating on six days of the week loses his opportunity. The first great need of the Sunday-school is earnest, cultivated teachers. Teachers with tact and method are required. Again, every scholar should leave the room every Sunday with two or three good books. These books should be selected with great care by trained persons. A good Sunday-school paper should be supported. With these appliances the work of the Sunday-school would be doubled. Teachers should know what are the duties of their scholars, and what their aims in life. Until they can touch the inmost purposes of life and character, until they can touch the homes, they cannot hope to make the Sunday-school lessons effective. If boys who have never enjoyed educational opportunities can be awakened, the work of teaching them becomes a wholly different task. What is done in giving a few solemn facts and propositions to touch the lives, the hearts, the inmost purposes of the pupils? In the kindergarten, the various grades of schools, and in the higher colleges, there are provisions for the training of pupils, but how many of the Sunday-school scholars have those advantages. Mental discipline and the habit of study are inculcated, and to the student, the universe is a vast universe. But for large numbers in the community no such provision is made. The awakened boy of eighteen laments that he dropped out of the grammar school at fourteen. But after thus losing his place, there is no provision for him. In our country there are tens of thousands who need direction and help in their work of education and culture, especially for the influence of the old on the young. Dr. Vincent emphasized the influence of old age. He believed there is hope for men and women of forty, fifty and sixty to repair the misfortunes of youth. He did not share the common worship of youth as the only period in which to gain an education.

The speaker then sketched the rise of the Chautauqua Assembly in New York, through the aid of Lewis Miller, Esq., of Akron, Ohio. The two weeks of the first year were spent in discussing the proper training and work of the Sunday-school teachers. In the second year a course of scientific lectures was given. Then the question arose, why not call in the aid of the secular teachers? In consequence there was a band of teachers studying how to become the best in Sunday-school work, secular teachers assisting them. The Chautauqua Literary and Scientific Circle next arose, for the purpose of influencing the homes of the people. Its plan was approved by the late William Cullen Bryant, Presidents Chadbourne, Warren and Gilman, and other educators. Before the end of the first year seven thousand people were enrolled in the class of 1892. Now the number is over twenty thousand, some of whom are over eighty years old and some under twenty. Circles exist in States all over the country and in the Sandwich Islands. It is the object of these circles to give something of the outlook of the college training to the people who never had the college student's advantages. This system is certainly superficial, but superficiality is better than ignorance. At the Chautauqua circles a twist is given which determines the course in after life. Joseph Henry, in his youth, read the most frivolous books. Some one gave him a scientific book, and he said afterward that he owed his whole life as a scientific man to the person who gave him that book. A member of the Chautauqua Circle has said that his year's membership has changed his whole life; he can keep up with his boys in school. With twenty years of the Chautauqua circle, there will be ten thousand more students in our colleges. As to advising his Sunday-school scholars, the speaker said he would advise them not only on religious reading, but on read-

ing for the week-day. The true Christian idea is not warfare with the baser, but cultivation of the nobler. That drives out the baser, and there is no taste left for it. The work of culture in the interest of religion is needed that a hold may be got on the present and following generations. It is the object of the Chautauqua Circle to establish general culture in the interest of Christianity.

EVERY one who has had any experience in matters pertaining to Sunday-school libraries knows that it is no easy task to make a wise and judicious selection of books in all respects adapted to the wants of the school. While books designed especially for use in Sunday-schools have been greatly multiplied within the past few years, the difficulty of selecting a good library has increased rather than diminished, inasmuch as many of the works issued ostensibly for this purpose are utterly unworthy of a place in any Sunday-school of the land. The class of literature to which we now refer is of a fictitious character, and consists of the narrative of improbable events, often of a sensational nature, and are absolutely devoid of instruction or of lessons of morality. Hence the most searching scrutiny and careful discrimination are necessary to be employed in order to exclude from the libraries of the Sunday-schools such books as are useless or hurtful in their tendencies. From lack of such care being exercised many Sunday-school libraries are largely composed of literary rubbish, the perusal of which cannot possibly result in either the intellectual or moral improvement of those who read them. No book should be allowed to occupy a place in a Sunday-school library unless it be healthy in sentiment, elevated in its moral tone, chaste in style and vigorous in thought. Tried even by this moderate standard by far the larger part of the Sunday-school books of the day would be excluded from our libraries. If only a higher standard of culture could be made to prevail among Sunday-school officers and workers, the weak, trashy, sentimental, fictitious literature would be proscribed in our Sunday-schools, and a better class of books would find their way into our Christian homes through this circulating medium. The best antidote we know for the haphazard style of selecting libraries is this. Appoint a standing committee of three or five intelligent men and women; never buy a hundred books at one time, but buy five, ten, twenty, or thirty a month and let the committee not stop at the binding, or title, or index, but go through each book. If they plead lack of time, then let them call in others to help them. We once knew such a committee to banish three books on Swedenborgianism from an orthodox Sunday-school library. A competent committee is a godsend to the Sunday-school.

THE indirect influence of the Chautauqua Literary and Scientific Circle may be seen in the organization of lyceums, reading circles and historical societies in great numbers in all parts of the country. Order, system, classification, and organization are not, unfortunately, congenial to some minds, yet in a loose and miscellaneous way they are eager for mental improvement and learning. The village lyceum that runs itself during the winter months is to them a congenial place. Nor are the essays, the readings, the declamations and debates of these circles to be despised. The Chautauqua name is dropped, but its spirit is loosely carried into effect. It is likely that thousands of these lesser circles owe their origin and inspiration to Chautauqua.

Were there present in these organizations one thorough Chautauquan to act as a master spirit he would find it not difficult to effect a thorough organization on the high plane of the Chautauqua circles. The association with the C. L. S. C., the most popular and practical literary movement of the age, would be worth something—Dr. Vincent would be really its inspiring head and guide, and that would be something more and better. Fellowship with the great brotherhood of circles more than 23,000 strong, with Chautauqua as a centre, would be a source of inspiration and power.

Would it not be well for some party to call the attention of these organizations to the facility with which they could take their place in the circle of this great international body. It would not be necessary for them to abandon their more miscellaneous exercises, such as recitations, and debates, &c., to form a C. L. S. C. "These they could do and not leave the other undone."

ONE of the most prominent and praiseworthy features of modern missionary enterprise, and which is characteristic in a greater or less degree of all the missionary societies that are operating in foreign lands, is the sending out of medical missionaries for the purpose of establishing hospitals and dispensaries at the various missionary stations, for the especial benefit of the poorer classes. It is a

work of the utmost importance, and has, from the time of its inception, been productive of the most beneficial results.

All barbarous and semi-civilized nations are ignorant of the fundamental principles of medical science. They have no correct understanding of the nature of diseases; are utterly unskilled in the methods of modern surgery, and are without any extensive knowledge of *materia medica*. Their treatment of the sick consists largely in the use of incantations and charms, supplemented by a few simple herbal preparations. In addition to this, they have no merciful institutions for the care of the sick, and inasmuch as they are totally ignorant of all sanitary laws, they have no regulations to conserve the public health. It was evident to all missionaries long ago that they stood in need of enlightenment in these respects as well as in spiritual matters.

The first attempt to render medical assistance at mission stations was made by Dr. Peter Parker, who in 1825 established a hospital at Canton, China, to which patients flocked from every quarter, to avail themselves of the advantages it offered. It was apparent at once that such an institution met a felt want of the people. The success attending this work, and the good results that followed, led to the establishment of medical missions wherever it was practicable, and whenever the various missionary societies found themselves possessed of sufficient means to justify their engaging in such undertakings. Since that time in China alone nearly one million of patients have received treatment at such hospitals, while the dispensaries have supplied medical help to untold numbers of needy sufferers. The American Board was the first to introduce medical missions into India, and their example was speedily followed by the other missionary societies operating in that region.

While the establishment of medical missions has done much to alleviate physical suffering and has also been the means of disseminating a large amount of medical knowledge among the heathen, it has likewise proven to be of great utility in promoting the cause of Christianity. Heathen people have a profound respect for medical skill, and consequently their regard for the missionaries and their work is greatly augmented when they find them possessed of medical knowledge and the power to heal their maladies. One of the best ways of gaining the confidence of the people is by showing sympathy for their bodily afflictions, and by alleviating their sufferings. Hence the establishment of medical missions under the direction of the various missionary societies is of the utmost importance to the success of their cause.

Within the last ten years this work has developed a new phase. This is the sending out of female medical missionaries to minister to their own sex in heathendom, both by means of dispensaries and general practice. The Methodist Episcopal Church has the honor of sending out the first lady physician as a missionary. This was Miss Clara Swain, who was educated by the Women's Union Missionary Society of America, but as they were lacking in funds to send her abroad after her medical education was completed, she was sent out and commenced her labors under the auspices of the Methodist Missionary Society. Since that time the number of lady physicians has steadily increased, and they have proven invaluable auxiliaries in missionary work. As physicians women find access to homes in those lands in which national and religious prejudices would forbid them to enter in any other capacity. The visit of the doctor has in many cases opened the door of the zenanas to the Bible-woman, and in this way regular religious instruction is now being given in some of the families of the highest caste. To those who come to the dispensaries under their charge a word in season is often spoken, and thus much gospel seed is sown, which will doubtless in time spring up and bear much fruit.

The announcement that Prof. L. T. Townsend, D. D., of the Boston University, will, as Dean, take charge of a department of Theology at the next session of the Chautauqua Assembly, has awakened considerable interest among the clergy of this part of the country. It is expected that the learned doctor will bring into the field all that is either ripe or fresh in the departments of Eschatology, Homiletics or Exegesis. Men long in the ministry will be glad to see what new things can be brought forth from our halls of learning for the instruction of their brethren who are in the field of toil. It is expected that the merits of the new version of the Scriptures will be spread before the people. Young clergymen expect to find this new department a rich spiritual and intellectual pasture-ground for them. They should bring with them their blank books and pencils, and make the occasion one of industry and hard work. Even if they do labor, being at Chautauqua, the season will be one of recreation.

Why may not Sunday-school superintendents and teachers take the same interest in these theological studies. Every thing they can have will come into use at some time. Chautauqua will furnish to many the only theological school they will ever see and they should make the most of it. The learning and affability of Dr. Townsend are full guarantees that he will do all that can be done to give great success to this new departure. Whatever assistance he may need will be freely supplied. Great as has been the attendance of clergymen at Chautauqua in the past, we may expect that it will be much increased this year.

PERHAPS but few persons are fully aware of the steady and rapid increase in the number of divorces annually decreed by our civil courts. Neither the press nor the pulpit have given sufficient prominence to this growing evil, so that its magnitude is not properly understood. It is a matter of too much importance to the welfare of the country either to be regarded with apathy or to be passed over in silence. Certain sections of the west have hitherto gained the unenviable notoriety of granting divorces with the utmost facility, and for the most trivial causes. But of late the west has been rivalled, or even surpassed, in this respect, by portions of the east. Especially is this true of the New England states. Causes of divorce have been greatly multiplied. In Massachusetts twenty years ago the laws specified but two causes of divorce, but now there are nine. According to an item furnished by the secular press one judge in New Hampshire has granted 227 divorces within the last five years. Throughout the New England States the ratio of divorce to marriages has increased with frightful rapidity. Less than a century ago the ratio was as one in fifty; now it is one in twenty. If we deduct from the whole number of marriages those contracted under the auspices of the Catholic Church, which does not allow divorces, the ratio of divorces to marriages among the Protestant population in that section of the country is found to be one in eleven. The condition of things in the great State of New York is but little if any better. Judge Lawrence, of New York city, recently said that he regarded the great increase of late of suits of divorce as one of the most alarming features of the times.

The family constitutes the foundation of the state, and whatever tends to disintegrate the family is destructive to the state. The safety of the country depends largely on its citizens being reared in and possessed of pure, peaceable and moral homes. Everything that pertains to the welfare of the family relation should be jealously guarded by the state. To allow divorces to be granted for trivial causes, is destructive of the perpetuity and sanctity of the family and home, and is sure to result in an increase of sensuality and vice, and to be accompanied by a low state of public morals in general. The lax laws which disgrace the statute-books of many of the states of the Union, and which facilitate the frequency of divorce, are a blot on our civilization, only second to polygamy itself.

There is but one scriptural cause for divorce—all others are the inventions of men, pretexts for the gratification of whims. No man is justified in departing from the word of God in his observance of the marriage relation, because God instituted it, and He only is the highest authority as to what constitute the obligations of husband and wife. The Great Teacher said to the Pharisees:

"Moses, because of the hardness of your hearts, suffered you to put away your wives, but from the beginning it was not so, and I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery."*

Two contradictory proverbs have long been current in the world. For centuries the Roman Catholic Church has held and practised that "Ignorance is the mother of devotion," whilst thousands outside her pale have declared that "Ignorance is the source of vice." Of two statements so opposed to each other one must be wrong, both may be. We apprehend that the wise Dr. Franklin came nearest the truth when he said, "Education makes a good man better and a bad man worse." In other words, "Knowledge is power," but that power may be subject to the dictates of a heart good or evil. Is there then a moral demand for popular education? Does there exist such a relation between the head and heart of mankind that the improvement of the one tends to improve the other? We unhesitatingly affirm that such a relation does exist.

There can be no doubt that man is a being located somewhere between God and the being of sense which is called brute. The question of his morality depends on toward which of the extremes between which he is placed his face is turned. Man's morality is to a

*Matthew xix c., 8-9.

large degree a matter of his employment, his pleasures and gratifications. Naturally, then, all education is moral in its tendency. The educated libertine or desperado here and there stands the exception to prove the rule. The widest range of human observation confirms the statement of the refining, moralizing influence of culture upon character. Education furnishes and gives man a relish for mental employment. It is the foe of sensuality, for it substitutes the pleasures of the mind for those of the body, pleasures as much above mere animal enjoyment as the rank of man in the scale of existence is above that of the beast of the forest. It introduces man to the ways and works of God, for it opens his eyes in the midst of a great divine revelation called nature. The education of man's mind is moral in its tendency, for his Creator has endowed him alike with moral and intellectual faculties, and the law of harmonious development is in all His works. How great then is the moral demand for popular education! Give us culture in the millions of American homes and the moral pulse of society must beat quicker. Let the teacher of the mind and the teacher of the heart go hand in hand. Without education we may have the superstitious devoutness of the Catholic or Buddhist, but intelligent Christian faith there cannot be.

But few persons have anything like an adequate conception of the immense amount of impure literature which has been, and still is, in circulation. In most of our large cities there are establishments devoted to the publication of obscene books and papers of so gross a character that they cannot be read or even looked upon by anyone who has not already lost all sense of shame, without creating the deepest disgust and loathing. For years this vile traffic was carried on clandestinely, or at least with some degree of secrecy; but of late the retail dealers have grown so bold that their nefarious wares are flaunted in the faces of the travelling public on the cars, and are shamelessly exposed for sale at many news stands. Many of the establishments engaged in the publication and circulation of these odious productions, have been accustomed to procure the catalogues of educational institutions and then send advertisements or specimens of their publications to the pupils. In this manner great quantities of their periodicals have been sent out over the country, laden with pollution and everywhere productive of moral pestilence. The dissemination of this class of publications has been a chief factor in lowering the tone of public morals, and has also been the means of causing many of the youth of both sexes to lead a life of shame and degradation.

But little was done to stay the course of this evil until about seven years ago, when Anthony Comstock commenced his crusade against the publishers and vendors. His constancy and perseverance in his endeavors to free the country from this curse make him deserving of the sympathy and support of all moral and religious people. By means of his persistent efforts the traffic in impure literature has been greatly checked but not destroyed. A number of persons engaged in the business have been arrested and imprisoned, or otherwise punished, while large quantities of their publications have been seized and destroyed, and their circulation through the mails has almost entirely ceased. As a result of this movement on the part of Mr. Comstock and his coadjutors the officials of some of the leading railroads have prohibited the news agents on their trains from circulating publications of a pernicious tendency.

The organization of the "American Railway Literary Union," has for one of its designs the suppression of the sale of all immodest and corrupt publications on the leading thoroughfares of travel in the country, and the introduction among railroad employees of a better class of literature.

It is the imperative duty of all parents and guardians, and of those in charge of educational institutions, to see to it that those under their care are properly protected from the pernicious influence of a literature which has already been instrumental in the ruin of thousands of the youth of the land. Neglect to take proper precautions for this purpose is criminal in the highest degree. A supply of pure, healthful literature in every home would also greatly aid in abating this evil, inasmuch as those for whom such provision is made acquire a moral tone and fiber which tend to make them proof against temptations from such sources, and they will rarely be induced to turn away from elevating pursuits and entertaining studies to the flow paths of a degenerate and odious literature.

The impromptu reply is precisely the touch-stone of the man of wit.—*Moliere.*

Sharp wits like sharp knives, do often cut their own fingers.—*Arrowsmith.*

EDITOR'S NOTE BOOK.

It is announced that Mr. W. B. Shattuc, General Passenger and Ticket Agent on the New York, Pennsylvania & Ohio Railroad, agrees to make no discrimination in favor of either line of steamboats on Chautauqua Lake the coming season in the sale of tickets, but that he will sell tickets for either line. This is simple justice and equality. It will prevent much outrageous conduct on the part of steamboat men at the docks, such as travelers were subjected to last season. For the managers of steamboats we have one word: make no promises that you will exclude spirituous liquors from your boats, unless you intend to do it. The past history of these boats is bad in this particular. Make your reputation first and then ask us to believe you. But not before.

One feature of the "Chautauqua School of Theology" will attract the especial attention of teachers of theology. The students may pursue the course of study at home while engaged as pastors, or at other vocations, and by attending the lectures at Chautauqua in the summer, graduate and receive a diploma. This system has a parallel in the common custom, used by law students who are graduated for the practice of law. A young man enrolls his name in a law office and then teaches school for one, two, or three years, but continues his law studies. Finally he is examined by a committee appointed by the bar, passes, and is admitted to practice. Lawyers as a class are making a noble record for learning and ability. May not this new departure in theological education, afford young preachers who have been denied the privileges of the old system a rare opportunity to gain as much as they have lost.

Every sign of the times points to great success at the Chautauqua meetings next August. The programme will be one of the wonders of 1881. The grounds will be in excellent condition. Fifty new cottages have been erected since last August, and a large number are already contracted for erection immediately. Among the number will be some of the most costly and elegant buildings in the grove. The Archæological Museum will go up. A new section will be added to the Hotel at a cost of \$10,000. New offices will be erected for the ASSEMBLY DAILY HERALD and THE CHAUTAUQUAN. It is to be a year of marked improvements and all looking to the comfort and accommodation of the people.

Chautauqua is famous for combining pleasure with education. The native Palestine Arabs, will be a new attraction this year. They have been engaged, and we have no doubt but they will be as missionaries to America, from that far-off land. The following letter will explain itself:

UNITED STATES CONSULATE,
JERUSALEM, PALESTINE, September 11, 1880.

GENERAL EDWARD F. NOYES, United States Minister, France: Dear Sir—Mr. James Rosedale leaves Jerusalem to-day with six native Arabs, one of them a whirling Dervish from Bagdad, en route for the United States. These men, with their costumes, utensils, arms, etc., are for the purpose of illustrating Oriental manners and customs, under the supervision of Prof. Rosedale, who is himself a native of Jerusalem.

Mr. Rosedale is a brother-in-law of M. P. Bergheim, the well-known Jerusalem banker. Any favors shown him will be highly appreciated.

Yours very truly,
JOSEPH G. WILSON, Consul.

Prof. Luther T. Townsend, D. D., of Boston, Mass., author of "Credo," "God-Man," "Sword and Garment," "Arena and Throne," and several other valuable works, will be Dean of the "Chautauqua School of Theology." He is just in the prime of life, a graduate of Dartmouth College, also of Andover Theological Seminary, and is now a Professor in the School of Theology in the Boston University. He has gained a national reputation as a preacher, author, and teacher. Our new school is to be congratulated that Dr. Townsend has accepted the Deanship.

General Bolly Lewis, proprietor of the Duval House at Jacksonville, Florida, will be in charge of the new hotel at Chautauqua. He is to the manor born, an accomplished gentleman, and will make his guests happy.

With Prof. Churchill, of Andover, Mass., to teach elocution at Chautauqua next August, and Prof. Nathan Sheppard, of Chicago, to give practical illustrations of the art in ten lectures, every Chautau-

quan is in danger of being seized with an itching of soul to become an orator.

Takigraphy and Phonography have excited an uproar among certain readers of THE CHAUTAUQUAN. "What a great fire a little spark kindleth." In this case Takigraphy and Phonography go together with the advantage in favor of the former, until the writer desires to take down all that a fluent speaker says, then takigraphy fails. Professional phonographers claim that they can't take one hundred and fifty or two hundred words a minute with takigraphy, but with phonography they can. There is no more conflict here, than there is between science and religion.

We are informed that Hon. L. B. Sessions, of the New York State Senate, proposes to take the "Theological course" at Chautauqua. That would be a new departure for a lawyer, but it would be a union of the law and the gospel. The great teacher had lawyers come to his theological school. It is in order to revive the ancient custom on the shores of the lake. Come along brethren—the doors will be open.

We shall publish the following studies in the C. L. S. C. course for 1881-1882 in THE CHAUTAUQUAN. "Mosaics of History," to run through the volume by Prof. Arthur Gilman, of Cambridge, Mass. Popular articles on Mathematics, Geology, Philosophy, "Laws of Health," God in History, and Religion in Art. Bishop E. O. Haven, LL. D., of San Francisco, will prepare a series of papers on Political Economy. These will all be in the Required Reading. THE CHAUTAUQUAN will be enlarged from its present size, forty-eight, to seventy-two pages, and the price will be \$1.50 per year. We shall publish more than one-half the course of study for the C. L. S. C. in THE CHAUTAUQUAN next year.

We give below the initials used to designate the various organizations at Chautauqua and their signification:

C. S. L., Chautauqua School of Languages. C. T. R., Chautauqua Teachers' Retreat. C. F. M. I., Chautauqua Foreign Missionary Institute. C. C. C., Chautauqua Children's Class. L. U. L., Look Up Legion. C. S. T., Chautauqua School of Theology. C. L. S. C., Chautauqua Literary and Scientific Circle.

Another "Memorial Day" comes on the first of May. This time it is "Addison's Day." After reading the last CHAUTAUQUAN the members of the C. L. S. C. will feel a deeper interest in the day which bears his name. Joseph Addison was born in 1672, and had all the advantages which the best preparatory schools of England and Oxford University could give. His career as an author began when only twenty-two years old. From this time he wrote continually both prose and verse until his death in 1719. At the age of twenty-three he wrote a poem addressed to King William, which secured to the young writer the notice and favor of that monarch. His writings are very numerous. Among his best poems are the tragedy of *Cato* and *The Campaign*. His prose writings consist chiefly of essays contributed to the *Tatler* and *Spectator*, the latter of which he originated. It is as an essayist that he most excels. He is conceded to be the prince of British essayists. The ablest critics have regarded his essays as models of style. Johnson said, "Whoever wishes to attain an English style, familiar but not coarse, and elegant but not ostentatious, must give his days and nights to the study of Addison." Macaulay said of him, "He is entitled to be considered not only the greatest of English essayists, but as the forerunner of the great English novelists. His best essays approach near to absolute perfection; nor is their excellence more wonderful than their variety."

Col. E. A. L. Roberts, of Titusville, Pa., who died recently was, just previous to his death, through the influence of his brother, Dr. W. B. Roberts, State Senator, thinking seriously of aiding the cause of education—at Chautauqua—in a tangible form. He had a very successful business career and left a large estate.

We receive a great many letters asking questions about books, authors, prices, etc. In our advertising columns this month a number of the leading publishers of the country answer a multitude of these questions. What some of these firms say about their publications is first-class reading matter.

New England is turning towards Lake Chautauqua. With the Framingham Assembly, conducted by Dr. Vincent, every year, the recent lecture in Tremont Temple, Boston, by the Doctor, on the C. L. S. C., and the mails freighted once a month with THE CHAUTAUQUAN for the east, we shall soon witness a C. L. S. C. tidal wave.

A naval engagement at night on the lake will be one of the most brilliant scenes of the coming Assembly. To have more than twenty steamers and steam yachts, with their whistles screaming, bells ringing, and fire-works banging into the air, aimed at one another, will make a magnificent picture in itself, but when reflected from the clear waters of the lake, and finished with the "Vision of the Silver Palace" in the background, it will be sublime.

A lady from Iowa says that "the system of short-hand known as takigraphy is to the writing man what the electric light is to the man who wishes to see." Our stenographer protests.

EDITOR'S TABLE.

[Our readers are invited to send us questions of interest to be answered in this department. We specially welcome those which arise from our work in the C. L. S. C. Many are now on our "Table," but must wait their turn to be answered.]

Q. How are the words, Chautauquan, Beaconsfield and Hypatia pronounced?

A. Shaw-taw'-quawn, Bek'-uns-feeld, Hi-pā'-she-a.

Q. To what nation is ascribed the honor of inventing the alphabet?

A. Our English alphabet is derived from the Latin, the Latin comes from the Greek, the Greek from the Phœnician. The Phœnician, which is the old Semitic, the mother of nearly all prevailing modes of writing in the world, is of unknown origin.

Q. In my last CHAUTAUQUAN I see the expression "red-letter day;" will you please explain its origin or meaning?

A. In the old calendars the holy days, or saints' days were marked with red letters, hence the expression "red-letter day," which generally means a fortunate or auspicious day.

Q. The name of the wife of Mithridates, the shepherd who preserved the life of Cyrus is given as 'Cyno' in THE CHAUTAUQUAN for October, and Mr. Abbott calls her 'Spaco.' Which name is correct?

A. The Median name of King Cyrus's foster-mother was Spaco, "which is in Greek, Cyno." [Rawlinson's *Herodotus*, Vol. I, p. 194.] Either name is correct. Cyno is, perhaps, the more frequently used.

Q. Will you please give some information concerning "the voyage of Challenger," referred to on page 223 of THE CHAUTAUQUAN?

A. "The voyage of Challenger," referred to on page 223 of THE CHAUTAUQUAN, is described in Thomson's book, and also in Spry's, both of which are published by Harper & Brothers, New York. The object of the expedition was to discover as much as possible about the deep sea. It led to valuable results.

Q. What is the English method and what the French method of writing numbers? I have been a teacher for a long time and have known but two methods, the Arabic and Roman.

A. The English and French methods are methods of reading numbers, not of writing them. In the former, six figures constitute a period. In the latter, which is the one used in this country, a period has three figures.

Q. Will you please tell me whether the "Church History," by Hurst, spoken of in THE CHAUTAUQUAN, and "Outlines of Bible History," by John F. Hurst, is the same book? I ordered "Church History" and received "Bible History," which is claimed to be the right book.

A. Bishop Hurst is author of "Outlines of Bible History," and also of "Outlines of Church History." The latter is the book desired.

Q. I wish to ask if there is not some mistake in THE CHAUTAUQUAN, November number, page 53, chapter xiv. It says, "before the Trojan war, &c., B. C. 1174." The chronology on page 55 says, "Troy taken after a siege of ten years 1184." All other authorities I can find agree with that. I notice in "Origin of Nations," Mr. Rawlinson says, page 65, Herodotus places the Trojan war 1250 B. C. I should like to know if the mistake is in the date or if it should read after the Trojan war?

A. The Trojan war began *cir.* B. C. 1174, and ended with the capture and destruction of Troy, *cir.* B. C. 1184. Authorities differ widely as to the date of the Trojan war. See Rawlinson's *Herodotus*, Vol. II, pp. 191-2, note. Herodotus and Thucydides put it *cir.* 1260 B. C.

Q. What is meant by the capital cities of Assyria being in the middle of the river Tigris? See CHAUTAUQUAN for January, page 158.

A. The "capital cities of Assyria" were all situated on the middle of the course of the river Tigris; that is, about midway between its sources and its mouth.

Q. Is the land of Egypt now owned by king, priests, and soldiers as in days of the Pharaohs? "and does Egypt pay tribute to Turkey?"

A. No. De Leon, in 1877, wrote as follows: "There are 5,000,000 of feddans under cultivation. Of these, 1,000,000 are Khedivial or

family property, the rest, outside of a few large landed proprietors, such as Nubar and Chief Pashas, and other high dignitaries of the Court, or distant members of the blood royal, amounting to say 3,500,000 feddans, is still the property of the fellaheen, or native peasantry," and is subject "to a most grinding taxation." (*Khedives Egypt*, p. 236. Harper & Brothers, New York.)

2. Egypt does pay tribute to Turkey.

Q. Is Chautauqua a denominational institution?

A. Emphatically, no. Chautauqua is neither denominational, nor sectional, nor political. It is evangelical, international, and universal.

Q. Has the question of co-education of the sexes already been settled in its favor by experience, or is co-education yet on trial?

A. It has been so settled; not only by experience but by the Creator in the very arrangements and conditions of human society. That educators have found this out only recently need not surprise anybody, since it is analogous to so many other cases of the slowness of mankind to perceive the divine plan. Neither should we wonder too much if it takes some colleges and universities in this country and in Europe a century or two more to realize the fact—they will all fall into line by and by. Meanwhile, it does not follow that the sexes need or must receive the same education.

Q. In the February number of THE CHAUTAUQUAN in his lecture on "God in Natural Law," Joseph Cook says: "The definition which I venture to give of inertia is the capacity to originate force." What does he mean?

A. We give the following answer with accompanying statements:

1. THE CHAUTAUQUAN has probably misprinted Mr. Cook's words, as in his lecture on Biology, p. 144, lecture "Does Death end All," Mr. Cook defines inertia as "the incapacity to originate force and motion."

2. That is, inertia is nonentity.

3. Inertia implies negatively a certain state or condition of matter, but has no reference to its positive properties.

4. All matter *per se* is endowed with properties and forces.

5. Forces may or may not produce motion.

6. When the forces of matter are in a state of equilibrium, the substance is in an inert condition.

7. Motion is not a property of matter but an incident.

8. Inertia means neither motion nor force to move; or it may mean motion of substance without force to stop.

9. The moon is probably an inert mass of matter.

10. Earth, with its chemical changes, its winds, its waves, and earthquakes has not yet wholly reached that condition, but most of the matter of the globe is in a state of inertia.

11. As inertia means *nothing* it is not a property of matter.

The answers to the following questions are by Dr. Vincent.

Q. Will those questions in THE CHAUTAUQUAN on the different books, be any of the questions used in our examination papers and will be allowed to refer to our books for answers?

A. The questions in THE CHAUTAUQUAN will not be used in the examinations, and members will be allowed to refer to their books in filling out the papers. The method of examination will be fully explained to each member when the papers are sent out.

Q. If we have read all of the required reading before sending our report, can we not answer the question by making that statement or do you prefer that we should mention the number of pages?

A. If the number of hours is given, the statement, that the books required for that quarter have been read, will be sufficient.

Q. In counting the hours spent in required reading, are we to deduct the time spent in consulting Webster? or if we have by us some other work treating of the same topic which we wish to read in connection with our regular work, is it not admissible to count it all together?

A. Time spent in consulting dictionaries and other helps in connection with the required reading, may be reported under the head of required time.

Q. Are we to have a work on mental and moral philosophy in the required course?

A. Yes.

Q. Must the books of the White Seal course be completed this year or may we extend the time through two years?

A. They may be finished at any time.

Indolence is a delightful but distressing state; we must be doing something to be happy. Action is no less necessary than thought to the instinctive tendencies of the human frame.—*Hazlitt*.

I take it to be a principal rule of life, not to be too much addicted to any one thing.—*Terence*.

A BANQUET TO THE CHAUTAUQUAN.

THE CHAUTAUQUAN was the guest of the Meadville, Pa., Board of Trade, on the last Friday evening in March. The office of publication is located in this city. The business men, recognizing the value and large circulation of the magazine, and esteeming it a blessing to the community, decided in the generosity of their hearts to give THE CHAUTAUQUAN a banquet. Of course we attended,—and we attended to the courses. It was a company worthy of the occasion. Hon. Wm. Reynolds, first Mayor of the city, was present, also the Mayor-elect, Hon. Geo. B. Sennett, and Judge Church. Hon. S. B. Dick, President of the Board, who had just returned from his duties as a member of Congress, presided and acted as toast-master. The editors of the city papers were among the number, one of whom, Col. Reisinger, published a twelve column report of the speeches and proceedings in the *Evening Republican*. Of the banquet it said:

"The beautiful parlors of the Commercial were thrown open for their reception, and by nine o'clock was assembled a throng composed of the representatives of the prominent professional and industrial interests of our city, and men who are denominated as the solid men of the place. About half past nine supper was announced, the company were ushered by the committee into the dining hall, and seated before tables beautifully decorated with the choicest floral contributions of our best greenhouses, and substantially laden with everything which constitutes a first-class supper."

Colonel Dick said:—

"We have with us to-night, as the guest of the occasion, THE CHAUTAUQUAN, a magazine which has now made its headquarters in the city of Meadville, issuing 17,000 copies monthly. It is circulated from Maine to California, from beyond the borders of the St. Lawrence to the Gulf of Mexico. This great enterprise, having its headquarters in the city of Meadville, naturally attracts attention to our city, and therefore we deemed it proper and right that this social banquet should be given to THE CHAUTAUQUAN. I give you a toast to THE CHAUTAUQUAN, wishing it health and prosperity." [Applause.]

These kind words, concerning the gentleman at the head of the business department of THE CHAUTAUQUAN, found a voice:

"Here is a man who is known among us in business circles; in advance of whom, no man stands for integrity, uprightness, and success in his role as a business man—Mr. J. H. Lenhart." [Applause.]

Wm. Reynolds said:—

"No matter how large THE CHAUTAUQUAN may grow, the city of Meadville will be large enough to accommodate it."

The Rev. L. H. Bugbee, D. D., President of Allegheny College, spoke, and among other things he said:—

"It seems very proper that this first banquet of the Board of Trade should be given to a literary and peculiarly an educational enterprise, like THE CHAUTAUQUAN. Since this city, as has already been indicated, is an educational center, so acknowledged by all our surrounding communities, and by Western Pennsylvania, and by the State itself where the community is known; it is very proper that this banquet should be given to THE CHAUTAUQUAN."

The Hon. H. L. Richmond, Sr., was given for a toast,—"The Guest of the Evening." He commenced his response as follows:—

"It is getting into the wee hours of the early morning, and I shall not trouble you with many words. The establishment of THE CHAUTAUQUAN in our city will constitute an era in its history; and the greeting it has received is equally creditable to its originators and to our people. No greater blessing can be conferred upon any community than the securing to and the circulation among its members of a pure and elevated literature. This blessing is assured to us by the establishing in our city of THE CHAUTAUQUAN. You have heard its history from its editor and proprietor, the special guest of the evening. The story of its success, as related by him, is wonderful. We learn that scarcely six months have elapsed since its first number was issued, and we are informed by its business manager, Mr. Lenhart, that it is sent to over 4,100 postoffices in the States, saying nothing of the hundreds that go to the Canadas and across the seas to foreign lands, even to the far-off Indies. THE CHAUTAUQUAN is being introduced to the traveling public upon our railways, and it is believed will, to a great extent, take the place of the fugitive and many times impure literature which is put afloat on the cars." [Applause.]

Colonel Reisinger made a very humorous speech on "The Press," and closed with these words:—

"In behalf of the press, I presume I may extend the hand of fellowship to THE CHAUTAUQUAN. That it has come to live among us is a thing for which we may all be grateful; and I am peculiarly grateful, because it relieves me, probably, of some duties which I have hitherto performed. It will take much of a heavy load from my shoulders, as the *Republican* has heretofore been the only religious organ of the town." [Applause and laughter.]

All the great interests of Meadville were represented—Allegheny College, the Unitarian Theological School, the Academy, the public schools, Commercial College, etc., etc. H. L. Richmond, Jr., Esq., the Rev. H. H. Moore, one of the editors of the *Assembly Herald*,

and Geo. P. Hukill, Esq., of Oil City, Pa., added much to the interest of the occasion. This is the first issue of *THE CHAUTAUQUAN* since it was feasted and toasted by its friends. It makes its best bow to the Meadville Board of Trade, and here is our wish, that the people you represent, peculiarly favored as they are with educational privileges, may be even more highly favored in the future, and the city, "Queen of the cities in Western Pennsylvania," may enjoy increasing prosperity in all her industrial and manufacturing interests.

CORRESPONDENCE.

TAKIGRAFY.

Every Takigrafer can and will heartily endorse a letter published in the Editor's Table of the last *CHAUTAUQUAN*, regarding the system of shorthand called "Takigrafy." What the Connecticut gentleman said is literally true, as thousands, who are daily using the art, can testify.

While its contracted style is unequalled for rapid verbatim reporting, its simple style is more especially designed by the author to meet the needs and lighten the labors of the great mass of workers represented by the numerous trades and professions throughout the land; and it has been reduced to such simplicity, in the easy primers and text books recently published, that the principles contained in them are readily grasped and applied even by young children. Those who have tested and proved its value are not slow in pronouncing it one of the greatest labor-saving inventions of the nineteenth century. It is based strictly upon phonetic principles, and the signs for the sounds are so arranged that the writing follows the line in a forward direction, as closely as longhand, and instead of awkward, backward strokes, we have a graceful and facile running hand. This advantage will be especially appreciated by old phonographers. Then, too, this simple style has no discouraging lists of arbitrary word and phrase signs, to burden the memory and retard the progress of the learner. It is, in fact, all that the author (the Rev. D. P. Lindsley) claims for it: "simple, brief and legible; a system of writing in which editors, clergymen, authors, lawyers, students, and all literary, professional, and business men can do their writing from three to four times faster than by the common longhand," thus saving much valuable time.

If there were space we might quote a few commendatory notices from such papers as *The Atlantic Monthly*, *The Nation*, *Springfield Republican*, and many others, which have accorded unqualified praises to the art; or we might add the testimony of some prominent business men and clergymen, who practically demonstrate its usefulness in their every-day life. But those who are interested enough in the subject to investigate it for themselves, can readily find my bare statements corroborated by many other writers of the system.

PHONOGRAPHY.

Multitudes of Chautauquans and C. L. S. C. members sigh for the "pen of a ready writer." They are engaged in intellectual pursuits, and are fostering literary tastes, but are oftentimes sorely weighted down by the tedious, nerve-taxing, old-fashioned and cumbersome manner in which they must commit their thoughts to paper, or seek to catch the glowing words of the speaker whose utterances they would retain for future use.

There is a better way. One who *wills* may "write at breathing ease." A practical knowledge of phonography may be acquired by any person of common-sense and Yankee pluck; and at an early stage in his progress find it of great value.

I am glad that the columns of *THE CHAUTAUQUAN* have broached this question of "shorthand" as suitable to the needs of all who think and write. For such there will be found a rare fascination in the "crooked stringlets" of phonography, when once a partial or complete mastery shall be secured. The present writer, after twenty-seven years' experience as a phonographer, and having studiously examined nearly every shorthand system published during forty years, feels competent to witness a good profession on this subject.

Multitudes of so-called "systems" are foisted upon the unwary public. Multitudes of dupes mourn the fact. Shorthand works, good, bad, and indifferent, are on the market, and it becomes a matter of prudence to secure the every best. Isaac Pitman, Benn Pitman, Munson, Marsh, Lindsley, Burns, Graham,—all these and more are authors of varying styles of stenographic shorthand. With all these there are excellencies,—but the meed of highest praise for superior

excellence is due, beyond all successful contradiction, to "*Standard Phonography*," published by Andrew J. Graham, of New York.

By far the larger number of competent reporters in the United States use this author's system of shorthand; one who is in a position giving him facilities for knowing, says nine-tenths; and very many who profess to write according to other standards lamentably fail till they adopt Graham's principles in whole or in part.

It is supposable that every Chautauquan has read the commendation of tachygraphy as given in a recent number of *THE CHAUTAUQUAN*. The present writer was a frequent correspondent of the author of tachygraphy for several years, and has known and studied his various works, having been presented by the author with a copy of his original edition, then entitled *phonography phonografied*. I cannot commend it as meeting the requirements of stenographic work. It is not well adapted to the highest needs of the rapid writer, and I have never heard of a half dozen—I can truly say not even one,—verbatim reporter who used tachygraphy *simon pure*.

For one needing a somewhat condensed style of brief writing, tachygraphy may be employed, possibly equalling a few score of words per minute after much practice; but since the average of speech is somewhere in the neighborhood of one hundred and thirty words per minute, and the speed often reaches 150 to 200 words per minute, tachygraphy cannot favorably stand a comparison with *standard phonography*.

T. J. Ellinwood, for twenty years the reporter of Beecher's sermons, and for several years Professor of Phonography in the summer school at Martha's Vineyard, uses Graham's system in its entirety.

The five official reporters of the great General Conference of the Methodist Episcopal Church, held at Cincinnati in May, 1880, all used Graham's *Standard Phonography*, although one of the five had been for five years private secretary of Benn Pitman himself.

The classes to be taught at Chautauqua the present season will be under the instruction of the writer, who is private secretary of Rev. Dr. John H. Vincent, and has testimonials from Rev. Drs. B. K. Peirce, J. M. Buckley, D. D., Bishop Foster, and others.

Communications till July 1st will reach the writer if addressed to Wm. D. Bridge, New Haven, Conn.

AN ENGLISH TRIBUTE TO LONG-FELLOW.

ON HIS 74TH BIRTHDAY, 27TH FEBRUARY, 1881.

Hail, gray-haired sire! Hail, Prince of Song!
In cadence sweet thy notes prolong
To list'ning ears;
The lark that upward soars away,
Pours down its richest melting lay
As Heaven nears;

So may the soul-inspiring lays
Grow richer with the length of days,
And riper years;
Far hence be yet the Reaper's time
To take thee to a fairer clime
Beyond the spheres.

We greet thee thus in natal stave,
Across the wide Atlantic wave,
From Britain's strand;
Long may the laurel deck thy brow,
As down the stream of time we row
To better land.

We would not lose one strain of thine
For richest ruby from the mine;
We con these o'er:
"The Village Smith," "Evangeline,"
"A Psalm of Life,"—our hearts enshrine
"Excelsior."

Sing on, sweet singer of thy time,
Nor heed the teaching of the rime
Thy locks display;
Fill all thy years with sweetest song,
Though "Time is fleeting, Art is long"—
Yea, lasts for aye.

Emblazoned on the scroll of fame,
Writ large, beneath our Shakespeare's name,
Thou yet shalt shine,
When, swanlike, thy last song is sung,
Thy harp upon the willow hung,
And rest is thine.

—J. Stewart, in *London Musical World*.

CHARLES SCRIBNER'S SONS.

PUBLISH

THE ORIGIN OF NATIONS.

By Professor George Rawlinson, M. A. 1 vol. 12mo. With maps \$1.

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al-löp'a-ty; al-löp'a-thist.

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Bis'märek, not bíz'.

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has invariably its sharp, hissing sound.

déc'ade, not de-käd'.

de-có'roüs.

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less, for saying *déc'o-roüs*, which is really
as incorrect as it would be to say *sön'o-roüs*.

dëf'i-cit, not de-fiç'it.

dis-däin', not dis.

dis-hön'or, not dis.

ëc-o-nöm'i-cal, or ë-cö-nöm'i-cal.

The first is the marking of a large ma-
jority of the orthoëpists.

ë-nër'väte.

The only authority for saying *ën'er-väte*
is popular usage; all the orthoëpists say
e-ner'väte.

ëp'öeh, not ë'pöeh.

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tion, which is not even permitted in the
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fin-än-ciër'.

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gents.

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"honust, honust Iago," some of our acci-
dental Othellos to the contrary notwith-
standing.

Meissonier—mä'sön'yä'.

ô'a-sis; pl., ô'a-sës.

ô-le-ô-mär'ga-rine, not -ja.

The letter *g* is always hard before *a*, ex-
cept in *gaol*, now disused in this country.

pre-tëxt'.

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rël-ax-ä'tion, or rë.

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THE CHAUTAUQUAN.

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REQUIRED READING.

HISTORY OF THE WORLD.

CHAPTER LI.

THE CRUSADES—A. D. 1096-1291.

THE FIRST CRUSADE.

The Turkish captors of Jerusalem proved to be insufferably insolent and oppressive to the Christian pilgrims who flocked thither to worship at the sepulchre of Christ. Peter of Amiens, the hermit, resolved to call the warlike nations of Europe to arms, drive the Moslems out of Palestine, and convert it into a Christian kingdom. He was a small, keen-eyed, eloquent fanatic. "Whatever he wished he believed, whatever he believed he *saw* in dreams and revelations." He returned to Europe to execute his design, received the support of Pope Urban II, and with bare head, naked feet, coarse garment, and weighty crucifix, preached with such power as to rouse all Italy and France to the great undertaking.

In 1095 it was formally inaugurated at the Council of Clermont in France. In response to the stirring address of the Pontiff, cries of "*Deus vult*" (God wills it) burst from the assembled multitudes. "*Deus Vult*" became the war-cry of the adventurers, each of whom bore upon his clothing or armor the sign of the cross. Hence the name of *Crusade* (French *Croisade*, from the Latin *Crux*, a cross). Vast numbers from all parts of Europe hastened to engage in the holy war. Over six millions of men, sooner or later, took the Crusader's vow. *Plenary indulgence* was promised to all who should enlist under the banner of the cross; also "the absolution of all their sins, and a full receipt for all that might be due of canonical penance." If they should fall in battle they were told that it would be as martyrs; and if they survived it would be in certainty of heavenly reward. The love of war, adventure, and freedom added its impulse to that of religious excitement.

In May, 1096, twenty thousand eager crusaders set out for the Holy Land, under the command of Walter the Penniless. Only a few of the number—Walter included—reached Constantinople. The rest perished on the way. Forty thousand men, women, and children next followed, under the guidance of Peter the Hermit. Greatly reduced in numbers, they reached Constantinople, united with the followers of Walter, and were nearly all slain by the Turks on the plain

of Nice in Bithynia. Fifteen thousand Germans, led in their crusade by a priest named Godescal, were slaughtered in Hungary, as was also a fourth and following horde of 200,000 wretches from France, England and Flanders, who committed horrible ravages, and who murdered and pillaged the Jews without mercy. Three hundred thousand crusaders perished before a single city was wrested from the infidels. These were only the foam in advance of the wave. The real crusaders consisting of the nobles, yeomanry, and serfs of Europe, under feudal leaders of the first rank and fame, followed. Six armies appeared in the field at intervals, and united their forces at the Capital of the Greek empire, to the number of 600,000 men, besides women and priests. Every knight in the vast host had sworn to perform the duties of his profession. "As the champion of God and the ladies, he devoted himself to speak the truth; to maintain the right; to protect the distressed; to practice courtesy; to pursue the infidels; to despise the allurements of ease and safety, and to vindicate in every perilous adventure the honor of his character." This was chivalry.

Nice, the capital of Sultan Solymán, was taken in 1097. He was also routed at the battle of Dorylaeum. Baldwin, brother of Godfrey of Bouillon, then went into Mesopotamia, and obtained the sovereignty of Edessa. Antioch was taken in June, 1098, and the inhabitants massacred. Godfrey is said to have done some marvellous exploits, such as dividing a Turk from the head downwards with one stroke of his sword, so that "one half of the infidel fell to the ground, while the other was transported by his horse to the city gate." During the siege many of the crusaders fell victims to famine and disease. Some of them lost heart, and deserted the enterprise. Among the latter was Peter the Hermit,—better at preaching than at fasting and fighting—who was brought back by the soldiers of the heroic Tancred, and publicly reprimanded. Scarcely had Antioch been stormed, when 200,000 Moslems, advancing to its relief in turn besieged the captors. The choice of servitude or death was offered by the commander, Kerbogá; but the enfeebled Crusaders declined both, and in a memorable battle annihilated or dispersed the assailants.

The way to Jerusalem was now open, and in the summer of 1099, forty thousand heroes, the sad remnant of the once mighty host, caught sight of the holy city. On the 15th of July, "on a Friday, at three in the afternoon, the day and hour of the passion, Godfrey of Bouillon stood victorious on the walls of Jerusalem." Seventy thousand Moslems were put to the sword, many of the Jews were burnt in their synagogue, and then the victors accomplished their vow. "Bareheaded and barefooted, with contrite hearts, and in an humble posture, they ascended the hill of Calvary, amidst the loud anthems of the clergy; kissed the stone which had covered the Saviour of the world; and bedewed with tears of joy and penitence the monument of their redemption." (*Gibbon's History of the Decline and Fall of the Roman Empire. Vol. v. p. 594.*) They were deeply religious but not truly Christian. Ignorant and superstitious, though sincere and heroic, they failed to understand the spirit and

teachings of their Lord, and to emulate his holy human example. The Greek Christians, and other sectaries soon found out that the Latins were even harder masters than the Moslems.

As the result of the first crusade, the best part of Asia Minor was regained by the Greeks; Baldwin was established at Edessa, Bohemund in the principality of Antioch, and Godfrey in the kingdom of Jerusalem. The latter and his successors extended their rule from Scanderoon to Egypt; from the Mediterranean to the Euphrates;—leaving only four cities in the hands of the Moslems. The Knights of St. John of Jerusalem were their bravest and best supporters.

THE SECOND CRUSADE.

In 1144 the principality of Edessa fell before the assault of the emir of Mosul, who slaughtered the Christians. His son, Nouredin, then pressed on to destroy the Christian kingdoms of Syria and Palestine. All Europe was roused. The famous St. Bernard, abbot of Clairvaux in France, preached a second crusade. Two enormous armies took the field in 1147, and marched for the Holy Land. Louis VII, of France, commanded one, and Conrad III, emperor of Germany, the other. Their combined forces were estimated at 1,200,000 combatants. But they accomplished next to nothing. The treacherous Greek emperor, Manuel Comnenus, did all he could to ruin the enterprise. Conrad's army was betrayed by Greek scouts, and was cut to pieces by the Turks near Iconium; that of Louis was almost destroyed in the defiles of the Pisidian mountains. When the remnants reached Syria, they coöperated with the Christian princes of Antioch and Jerusalem in the siege of Damascus, and subsequently in that of Ascalon, but failed to reduce either stronghold. In 1149 the two monarchs returned to Europe, leaving the bones of a million crusaders to bleach under the Asiatic skies.

THE THIRD CRUSADE.

In 1187, Salah-Eddin, the sultan of Egypt, a gallant and generous warrior of Kurdish blood, put an end to the kingdom of Jerusalem by the capture of its capital. William, archbishop of Tyre, thereupon became the preacher of the third crusade. The Emperor Frederick I, of Germany, King Philip of France, and King Richard (Cœur de Lion) of England, prepared to respond to the call. The emperor was obliged to fight his way through the hostile Greeks, and lost his life from drowning, or from fever brought on by bathing in a river. Part of his army only arrived in Palestine, and there united with the remains of the army of Jerusalem in the siege of Acre. Philip and Richard arrived by sea, and joined in the siege, which lasted twenty-three months. Jealousies broke out, and Philip forsook the crusade. Richard remained for some time, and performed such prodigies of valor that for many years after "his tremendous name was employed by the Syrian mothers to silence their infants; and if a horse suddenly started from the way, his rider was wont to exclaim, 'Dost thou think King Richard is in that bush?'" He at last agreed to an honorable truce with Saladin, in which "it was stipulated that Jerusalem and the holy sepulchre should be open without tribute or vexation, to the pilgrimage of the Latin Christians."

THE FOURTH CRUSADE.

Unwilling to leave Jerusalem in the hands of the Moslems, a fourth crusade was determined upon by Pope Innocent III, in 1203. The armament assembled at Venice, but instead of repairing to Palestine, it besieged Constantinople, placed Baldwin, Count of Flanders, on the throne, and divided the empire between him and the other crusaders. The reconciliation of the Greek and Latin churches was the avowed object of this flagrant injustice, which only widened the breach between them. Venetian commerce received much enlarge-

ment from it. A minor crusade was undertaken by Andrew II of Hungary, in 1217, and still another by Count William of Holland, in the same year. Both were unproductive of any lasting result.

THE FIFTH CRUSADE.

The fifth crusade was commanded by the Emperor Frederick II, of Germany, and began in 1228. It ended in 1229 by the cession of Palestine to the emperor, who was crowned King of Jerusalem in the same year. After his departure the Christians lived in quiet and prosperity for the brief period of fifteen years.

THE SIXTH CRUSADE.

In 1244 the Charismian Turks, a more ruthless and savage race than the Saracens, or the Seljukians, burst into Syria. Jerusalem was pillaged and burnt, and the Latin Christians were once more obliged to resume their task. Louis IX of France, (St. Louis), led 40,000 soldiers against them. Sailing from Cyprus to Egypt, he conquered the coast and town of Damietta, but was soon defeated and taken prisoner by the sultan. Allowed to ransom himself and army, he embarked for Palestine, wasted four years within the walls of Acre, but could not visit Jerusalem, and returned without glory to his native land.

The chief result of this crusade was the establishment of the Mameluke power in Egypt. The Mamelukes were Tartar slaves who composed the sultan's body-guard, and who murdered him, in revenge for his politic generosity to King Louis. They then elevated their own commander to the throne.

THE SEVENTH CRUSADE.

After the return of St. Louis to France, the Mamelukes of Egypt conquered the greater part of the Christian possessions in Palestine. This prompted him to undertake the last crusade. The hope of baptizing the king of Tunis, tempted him to steer for the African coast, where he and the greater part of his army died of pestilence in 1270. Prince Edward of England, afterwards Edward I, then assumed command and went to Palestine, but accomplished nothing worthy of note. He was the last of the crusaders. In 1291, Acre, the last of the Syrian fortresses, capitulated to the Moslems, and Palestine was abandoned to their undisturbed possession. All enthusiasm about the holy sepulchre died out in the Western nations, nor could the utmost efforts of the Papacy rekindle it.

The fact was that the crusades had liberated, in some measure, the mind of Europe from superstition and bigotry; they had brought the soldiers of the cross into contact with a civilization far superior to their own; they had exposed the motives, the policy, and the character of the Papal court, and had subjected it to a freedom of criticism that subsequently issued in the Reformation. The church and the crown had increased in power and splendor; cities had grown in wealth and influence; and both in city and country personal liberty had made enormous strides. The commerce of the Mediterranean and Black Seas fell into the hands of the Italian republics of Venice, Genoa, and Pisa. As mind in Europe was awakened and quickened by the crusading enthusiasm, so it was enriched by better acquaintance with the philosophical and theological literature of the Greek Christians and the Moslems. Classical studies revived, and the science and arts of the Arabs were introduced to the Western nations.

The fanaticism which vented itself in the Crusades also wrought unmixed evil in its sanguinary persecutions of the Cathari, Albigenses, Waldenses; and other sects in Europe. It was as blind and bitter, as brutal and bloody against the truth as against error; against Christ in the persons of His holiest disciples, as against Mohammed in the persons of his fiercest and worst adherents.

SYNCHRONOLOGY, A. D. 1000-1291.

THE CRUSADES.	
(Hawes's Synchronology).	70,000 Europeans killed or made prisoners by the Turks in Palestine, 1062.
Jerusalem captured by the Turks, 1065.	Harold, king of England, slain at Hastings, 1066.
Christian pilgrims outraged by the Turks, 1087.	Saracens in Spain call in the aid of the Moors, 1091.
Preaching of Peter—Council of Clermont, 1095.	Edgar puts out the eyes of Donald, king of Scotland, and de-thrones him, 1098.
The First Crusade, 1096.	William of Poitou, the first troubadour, 1100.
The Second Crusade, 1147.	Henry V of Germany, excommunicated by Pope Pascal I, 1106.
Saladin takes Jerusalem, 1187.	Alphonsus, assisted by the Crusaders, rescues Lisbon from the Moors, 1147.
Third Crusade, 1188.	Massacre of the Jews at the coronation of Richard I of Eng-land, 1189.
Fourth Crusade, 1203.	Greek empire divided into four parts, 1204.
Fifth Crusade, 1217.	Asia overrun by the hordes of Genghis-Khan, 1216.
Sixth Crusade, 1228.	Inquisition established at Toulouse in France. The Scrip-tures forbidden to all laymen, 1229.
Seventh Crusade, by some historians reckoned the Fifth, 1248.	Haco, king of Norway, repulsed from the Scottish isles, 1249.
Eighth Crusade, 1270.	Cathedral of Notre Dame built at Paris, 1270.
Prolemaïs taken by the Turks. Crusades end,—having cost the lives of two millions of men, 1291.	Marco Polo travels to Pekin in China, 1272.
	The Papal Chair empty for two years and three months, 1268.
	Regular succession of English Parliaments from 1293.
	Tallow candles a luxury. Splinters of wood used for lights, 1298.
	Spectacles invented, 1299.

CHAPTER LII.

GREAT BRITAIN AND IRELAND—A. D. 449-1485.

After the abandonment of Britain by the Romans, the inhabitants were grievously harassed by the incursions of the barbaric Picts and Scots. Unable to defend themselves against the invaders, the Britains sought the aid of the Jutes, a band of whom, under Hengist and Horsa, landed at Ebbs Fleet in 449, and quickly put the northern savages to flight.

The new allies soon proved themselves to be more dangerous than the ancient foes, and forcibly established themselves in the country. Fresh bands of their brethren followed. Angles, Saxons, and Jutes from Germany and Denmark poured into the island in streams, drove out the natives, and planted themselves—together with their heathen worship, political institutions, and warlike habits—in the room of their rightful owners. "Foes are they," said a Roman poet, "fierce beyond other foes, and cunning as they are fierce; the sea is their school of war, and the storm their friend; they are sea-wolves that prey on the pillage of the world." So thoroughly did they conquer the land that "not a Briton remained as subject or slave on English ground." Though stubborn and valiant fighters, all the Britons were either slain or driven into the mountains of Wales. Germany transplanted part of itself into Britain, and the transplanted portion remained German in language, law, usage, and religion. "In its village Morts," writes the eloquent historian of the English people, "lay our Parliament; in the gleeman of its village feasts our Chaucer and our Shakspeare; in the pirate bark stealing from creek to creek our Drakes and our Nelsons."

When the Britons were all expelled from the east and centre of England, the new-comers indulged their passion for war by ceaseless fights among themselves. Each petty kingdom waged merciless war upon its neighbors, and sold its captives into slavery. Some of them were exposed for sale in the market place of Rome. "Their white bodies, their fair faces, their golden hair was noted by a deacon who passed by. 'From what country do these slaves come?' Gregory asked the trader who brought them. The slaveholder answered: 'They are English,' or, as the word ran in the Latin form it would bear at Rome, 'they are Angles.'

The deacon's pity veiled itself in poetic humor; 'Not Angles but Angels,' he said, 'with faces so angel-like! From what country came they?' 'They came,' said the merchant, 'from Deira.' 'Deira!' was the untranslatable word-play of the vivacious Roman—'aye, plucked from God's ire and called to God's mercy! And what is the name of their king?' They told him 'Ælla,' and Gregory seized on the word as of good omen. 'Alleluia shall be sung in Ælla's land,' he said, and passed on, musing how the angel faces should be brought to sing it." In 597 he sent Augustine with a band of monks to preach the Gospel to the English people. The soldiers of the cross landed on the spot where Hengist had landed over a century before. Ethelbert, the Kentish king, accepted the Gospel, which gradually spread into the neighboring principalities.

Northern England was evangelized by missionaries from Ireland. The Germanic tribes constituted a broad bar of heathen darkness that shut out the Gospel light from the eastern part of the island. All Britain was Christian before they came, but Christianity had retired before their savagery. Wales and Ireland remained Christian. Ireland, especially, was the home of science and Biblical knowledge, and also of missionary zeal. Columba, an Irish refugee, established the famous mission station at Iona, on the west coast of Scotland; and from it went out Aidan, who fixed his bishop's see at Lindisfarne, and from thence itinerated on foot among the peasants of Northumbria and Yorkshire, preaching the glad news of salvation by Christ. The abbot of Iona was the spiritual head of the church in the north of England, and the Pope of Rome in the south. The influence of the Irish scholars was felt by Bede, "the father of English learning," and the translator of the Gospel according to John into the English tongue. Six hundred scholars gathered round him, and spread the circle of his benign power. He died chanting "Glory to God."

The Saxon kingdoms of Kent, Sussex, Wessex, Essex, Northumbria, East Anglia, and Mercia were at last driven into union under king Egbert by the irruptions of the heathen Danes, about the beginning of the ninth century. Toward its close they were in possession of most of the country, but were at length subdued by Alfred, whose genius, abilities, culture, genuine piety, and brilliant achievements justly entitle him to the epithet of the "Great." "So long as I have lived," he said, when dying, "I have striven to live worthily." His name is still familiar and precious to every English child. He was an author, translator, legislator, and organizer. In all things he was guided by the spirit, and in many things by the letter of the Bible. The system of town meetings, county boards of supervisors, state legislatures, and the national congress are all outgrowths of the "wise-moots," or assemblies of the wise, in England. The Witanagemote was the national congress or parliament which elected or deposed kings, administered higher justice, imposed taxes, made laws, declared wars, concluded treaties, disposed of public lands, and appointed the great officers of state.

In 991, the Norwegians assailed England. The Danes next resumed aggression, and gave monarchs to the people in the persons of Canute and his successors. Canute became a Christian, "vowed to God to lead a right life in all things," and manfully tried to keep his vow. The Danish kings were followed by the Saxon Edward the Confessor, whose "good laws" were so dear to the people that liberty and independence were afterwards and always associated with his name. William the Conqueror believed himself to be the chosen nominee of this ideal monarch for the succession to the English throne, and claimed the right to present himself to the nation as a candidate. The opportunity was denied him by the election of Harold, immediately after the death of the Confessor in 1066. He resolved to assert his right by force

of arms, and while Harold was occupied with the invading Norwegians, whom he overthrew at Stamford Bridge, William landed with an army of Normans and Bretons at Pevensey in Sussex. Harold hastened to meet him. The two armies met at Senlac, near Hastings. The English warriors stubbornly contested the ground, and repeatedly drove back the Normans. A feigned flight of the latter broke the impregnable shield-wall of the English, who burst into pursuit. The Norman Duke then turned upon his disorderly pursuers, cut them to pieces, and charged upon the hill where Harold and his men fought like wounded lions. At sunset an arrow pierced Harold's right eye, and the battle closed with a desperate melée over his corpse.

Edgar the Ætheling was then chosen king; but he was only a boy, and no match for the Conqueror. He himself headed the deputation that came to offer the crown to the Norman Duke, whom Londoners willingly elected to the throne. William's "soldiers were kept in strict order. No change was made in law or custom." "Peace and order were restored," and he desired to reign as the legitimate successor of the Saxon kings. The discontented English sought refuge in distant lands, and from this time formed a great part of the Varangians or body-guards of the Greek emperors at Constantinople. The national revolt of 1068 transformed the king into a conqueror so ruthless that he swept the country from the Aire to the Tees bare of man and beast. Fifty years later the land lay untilled, and deserted of men for sixty miles to northward of York. Here, "the last of the English," made an obstinate and heroic resistance in the fen-country for some years. The last hope of freedom died with him at the surrender of Ely.

THE NORMAN KINGS.

Foreign conquest and oppression, on the whole, wrought out good to England. They welded national unity, begot moral and religious revival in the conquered, and made them acquainted with the artistic and intellectual life of the continent. William was a giant in size, possessed enormous strength and desperate bravery, and was as remarkable for the fury of his wrath as for the pitilessness of his revenge. His nature was hard, and only bent in the loneliness of the woods. "He loved the wild deer as though he had been their father." Only a single execution stained his reign. If "stark" to rebel and baron, men noted that he was "mild to those that loved God." Every tenant under the king or his barons was obliged to swear allegiance to the crown. William's commissioners empaneled a jury in each hundred of the realm, which "declared on oath the extent and nature of each estate; the names, number, and condition of its inhabitants; its value before and after the conquest, and the sums due from it to the crown." The inquiries and declarations were all recorded in the Domesday Book. The king held the Papal clergy under a tight rein, and seems to have desired their spiritual efficiency and the religious improvement of his kingdom. He died at Rouen in Normandy, in 1087. The attendants deserted him as he breathed his last, and "the Conqueror's body lay naked and lonely on the floor."

WILLIAM RUFUS, his second son, seated himself in the vacant throne. A fierce and able soldier, but a tyrannical ruler, he was slain, either by accident or design, in the year 1100. Peasants found his dead body in the New Forest, with an arrow sticking in his breast.

Henry I, youngest son of the Conqueror, then seized the sceptre, and confirmed himself in its possession by his grant of a charter that included the "law of Edward," and by his marriage with Matilda, the niece of Edgar Ætheling. By these measures he secured the loyalty of the people, who supported him against his brother Robert, and who conquered the Normans in the decisive battle of Tenchebray in 1106,—

thereby avenging on Norman soil the shame of Hastings. Henry as a governor "was a good man, and great was the awe of him." As a man he was cool, able, and methodical. Cruelty, greed, and lust sullied the splendors of his reign. Under him the financial and judicial systems of England had their rise. In 1120 his only son, William the Ætheling, was drowned on the French coast. When the tidings reached him, "stern as he was, Henry fell senseless to the ground, and rose never to smile again." His last years were embittered by the hostile intrigues of Geoffrey of Anjou,—"whose habit of wearing the common broom of Anjou, the *planta gemsta*, in his helmet, gave him the title of Plantagenet"—to whom he had given his daughter Matilda, in marriage.

STEPHEN, Count of Blois, and son of the Conqueror's daughter Adela, was raised to the throne by the suffrages of the Londoners, on the death of Henry I in 1135. He proved to be a temporizing and weak ruler. Yet his subjects loyally sallied to his aid, and at the battle of the Standard, fought at Northallerton, drove the Celtic tribes of Scotland in utter rout from the field. When Matilda, accompanied by the Earl of Gloucester, landed in the country to claim the crown for her son, some of the barons arrayed themselves on her side. In the civil war that ensued the land was filled with horrors. The barons "greatly oppressed the wretched people by making them work at" building "castles, and when they were finished they filled them with devils and armed men," whose atrocious cruelties foreshadowed those of the Spanish Inquisition. The religious labors of the austere Cistercian monks alone gave any promise of future peace. In 1153, Henry, the Duke of Anjou and Normandy, and grandson of Henry I, appeared in England, and was welcomed by thousands. The impending conflict between him and Stephen was averted by the interference of the clergy, who brought about the Treaty of Wallingford, by which Stephen was allowed to retain the crown as long as he lived, and was then to be followed by Henry.

HENRY II took the crown on Stephen's death in 1154. He was a short, compact, busy man, "always on his legs from morning till night." Thomas a Becket, was created his Chancellor, and was afterwards raised to the archbishopric of Canterbury. The cleric was quite as willful and tyrannical as the layman. Henry was resolved that all his subjects should be equal before the law, and Becket was resolved that they should not. The clerical order then included not only the priesthood, but also the whole of the professional and educated classes. Every member of these claimed the "benefit of the clergy," that is, exemption from civil jurisdiction. They could be tried only in church courts, and church officials did not inflict any punishment for crimes, except a spiritual one in the shape of penance, or deprivation of orders. Henry proposed that clerical convicts should be punished by the civil power. Becket would not consent. The "customs" of the realm were appealed to, and were embodied in the "Constitutions of Clarendon" by the bishops and barons in 1164. These "Constitutions" restricted the legal power of the clergy. Becket at last consented to set his seal to them, and then retracted his assent. Henry had "initiated the rule of law," but the rebellious ecclesiastic would not submit to it. Henry instituted the system of grand juries, and strove to perfect his legal reforms. Becket's obstinate opposition moved him to furious wrath. Four of his knights silenced that opposition by murdering Becket, and scattering his brains over the floor of the cathedral at Canterbury. The brutal outrage won canonization at once for the unsaintly Becket. Miracles were said to be wrought at his tomb, and he became the most popular of English saints. The state of religion and morality in England at that time may be learned from the "Bishop Goliath" of a court poet, named Walter de Map. He strips the veil from the corruption of the church, and exposes its indolence, avarice, and

immorality to the public gaze. Becket was an unclean specimen of his "order."

Ireland, at this epoch, had seriously retrograded in learning and civilization. It was full of kidnapped Englishmen who were held in slavery. Henry received permission from the Pope to reduce it to order, "and to enforce the payment of Peter's pence." The warring sept or clans were little better than savages. Henry, however, was not allowed to fulfil his commission. Dangers threatened on every side, and to meet them he prostrated himself, in 1174, before the shrine of the martyred Becket, and submitted to a public scourging in expiation of his complicity in the archbishop's murder. For the next ten years his power was at its height. The Scotch king was taken captive; Eleanor, Henry's intractable wife, was imprisoned, and his rebellious sons were reduced to submission. The judicial system of England was perfected, the national militia restored, and preparations made for taking part in a projected crusade against the Saracens. But Richard, his son, again took up arms against him. John, his favorite son, conspired for his destruction. "Now," said the hunted king, as he learned the last heart-breaking fact, "let things go as they will—I care no more for myself or for the world." Muttering, "Shame, shame on a conquered king," he sullenly passed away in 1189.

SYNCHRONOLOGY, 449-1189.

GREAT BRITAIN AND IRELAND.

Saxons invited into Britain, 449.

Defeated by Prince Arthur and Ambrosius, 487.

East Anglia, or Angles-land (whence) England, founded, 575.

Peter's pence first collected, 727.

England united under King Egbert, 827.

Kenneth McAlpine defeats the Picts, 843.

Alfred the Great, 872.

Alfred institutes a regular militia and navy, jury-trial, fairs and markets, 890.

Macbeth murders Duncan in Scotland, 1039.

William the Conqueror, 1066.

Lanfranc, Archbishop of Canterbury, 1081.

Canon law introduced into England, 1140.

Accession of Richard I, 1189.

Eutyches affirms the existence of only one nature in our Lord Jesus Christ, 447.

Attila, king of the Huns, routed at Chalons, 451.

Clovis, king of the Franks, baptized 496.

The Gemara, or Talmud of Babylon, published, 498.

Leovigild, king of Spain, 570.

Gildas, the British historian, writes *cir.* 590.

Chosroes, king of Persia, besieges Rome, 611.

Glass brought into England, 664.

Whitby Abbey founded, 674.

Winifred, an Anglo-Saxon, evangelizes the Frisians, 731.

Ramiro I, king of Spain, slays 70,000 Saracens in one battle, 824.

The Normans pillage Rouen, and march to Paris, 840.

Iceland settled by the Norwegians, 874.

Russian expedition under Oleg against Constantinople, 904.

Patronage of the Papal throne in the hands of harlots, 912.

Danes defeated at Clontarf in Ireland, 1039.

Popecy claims supreme spiritual and temporal dominion, 1070.

Norman French taught in the schools, and used in all legal proceedings in England, 1084.

Dissensions of Guelphs and Ghibellines, 1140.

Knights of the Teutonic Order instituted, 1190.

CHAPTER LIII.

GREAT BRITAIN AND IRELAND—1189.

THE ANGEVIN KINGS.

Richard I, successor to his father Henry II, was born in England, but bred in France. He was a stranger to his native land, and only visited it to raise troops and money for the Crusade. In the Holy Land he vindicated his title of "*Cœur de Lion*" (Lion-Heart) by his martial prowess. Troubles in England recalled Richard, but on his overland journey through Germany he was imprisoned by the Emperor, and compelled to accept his English crown as a fief from his jailer. "The devil is loose; take care of yourself," wrote Philip of France to Prince John, his accomplice in England, when he heard of Richard's release. John submitted at once on Richard's arrival, and left the latter at liberty to carry out his schemes in France. He was a brave, stern, defiant, greedy prince, but not without generosity. He was struck down by an arrow shot from the walls of the

castle of Chalwz, which he was besieging in 1199. The archer was captured, and magnanimously forgiven by the dying kingly desperado.

JOHN was acknowledged as King in England and Normandy, but in 1204 was stripped of the latter, and of nearly all his French dominions, and was reduced at a blow to the realm of England. What was calamity to him was benefit to the English. People and sovereign were brought into closer connection than at any time since the Norman conquest. England contained a united nation. The Universities of Oxford and Cambridge were established. Learning, commerce, and agriculture prospered. The unquenchable spirit of Saxon freedom revived. Society and government at the Universities "rested on a purely democratic basis. Among Oxford scholars the son of the noble stood on precisely the same footing with the poorest mendicant." (*Green's History of the English People, chapter I.*) Merchant guilds were formed, boroughs obtained charters, serfs were manumitted, and all went well in John's absence. "Foul as it is, hell itself is defiled by the fouler presence of John," was the verdict of his contemporaries on his character. Green maintains that the verdict has passed into the sober judgment of history. He was a mass of wickedness, perfidy, and superstition. Pope Innocent III, laid the kingdom under an interdict in 1208, because John excluded Archbishop Lornnton from his see of Canterbury. "All worship save that of a few privileged orders, all administration of Sacraments save that of private baptism, ceased over the length and breadth of the country; the church bells were silent, and the dead lay unburied on the ground." John retaliated with fierce vigor. In 1212 the Pope issued a bill of deposition, and absolved his subjects from their allegiance. John met the Papal measures with insolent scorn. Had he been a wise and just ruler, the insular spirit of his people would have sustained him. But he was a despot, who believed that kingly will was popular law. The barons conspired against him, the church and the commonalty hated him. On the 15th of May, 1213, he submitted to become a tributary vassal of the Pope, and to swear fealty to him. He stooped to this degradation to secure the Pope's help in his despotic schemes. But in 1215 the barons took matters into their own hands, and on the 15th of July compelled him to sign the Magna Charta. The Great Charter recognizes the "community of the whole land" as the source of supreme power. It secured the right of self-taxation to England. It exempted the means of livelihood from all demands of the law, gave free trade to foreign merchants, and uniformity of weights and measures throughout the realm. John never intended to observe the terms of the instrument. The Pope annulled it by a bill, and excommunicated the barons in the same year. The people set Innocent at defiance. "The ordering of secular matters pertaineth not to the Pope," they growled, and religious worship went on as usual. In 1216, Louis, son of Philip of France, accepted the offer of the crown, and landed in Kent. The larger part of England submitted to him, and on the 19th of October, John died of fever and gluttonous debauch at Newark.

Henry III, son of John, was crowned at Gloucester, at the age of nine years. The French were defeated and forced to evacuate the country. Langton and the barons obliged the king to establish "the principle, so fruitful of constitutional results, that redress of wrongs precedes a grant to the crown." The Dominican "Begging Friars," who were itinerant preachers subsisting on the bounty of their hearers, now began their useful toil. Roger Bacon wrote his "*Opus Majus*" (*Greater Work*), which is "at once the *Encyclopedia* and the *Novum Organum* of the thirteenth century." The commonalty rebelled against the greedy exactions of the Popes, and declined to support the king in his foreign wars.

In 1232 Henry determined to remove all checks to his authority, and to govern his realm despotically. With customary patience his protesting subjects endured his usurpations for some time, but in 1244 united under the lead of Simon de Montfort, the Earl of Leicester, to oppose them. A spirit of manly defiance broke out in the lack of all legal remedies. The Earl of Norfolk refused aid to Henry, who replied with a threat. "I will send reapers and reap your fields for you," he said. "And I will send back the heads of your reapers," answered the earl. In 1258 Henry was obliged to call a Parliament at Oxford. The "Provisions of Oxford," arranged for the representation of the commonalty in all future Parliaments, and placed further restrictions on sovereign power. The hand of Montfort was in the whole. "If I fear the thunder, I fear you, Sir Earl, more than all the thunder in the world," said the king, in an outburst of petulant truthfulness. Edward, his own son, sided with Montfort in the struggle. In the "Baron's war" which broke out, Edward joined his father, and was captured with him by Earl Simon at the battle of Lewes. To strengthen himself and to secure the popular liberties, Montfort called two knights from every shire, and two citizens from every borough to sit with the baron and the bishop in the Parliament of 1265. Montfort then created a new and abiding force in English politics. The great patriot was slain in the battle of Evesham before the Parliament assembled. But his work lived. Prince Edward followed his body, with genuine grief, to the tomb. He believed in Earl Simon's opinions, but did not wish to see him more powerful than the king. Henry III died in 1272, and Edward returned from his Crusade in Palestine to ascend the throne.

EDWARD THE FIRST.

Edward was an Englishman to the core. The best and worst attributes of his subjects were blended in him. Imperious and cruel at times, he was strangely tender and sensitive at others. When convinced that he was in the wrong, he promptly avowed his fault with a burst of tears. His strong hand was needed to suppress the disorderly barons who waged war on each other, and who also robbed the traders. Mere ruffians many of those mailed aristocrats showed themselves to be. "Once, under cover of a mock tournament of monks against canons, a band of country gentlemen succeeded in introducing themselves into the great merchant fair at Boston; at nightfall every booth was on fire, the merchants robbed and slaughtered, and the booty carried off to ships which lay ready at the quay." Edward wisely hanged the chief of those marauders, and severely punished the outlaws who filled the country with bloodshed and terror.

The king was no less successful against the Welsh, and also in reforming the government of his foreign dominions. The great stain upon his administration was the expulsion of the Jews from England. Sixteen thousand of them sought refuge in France. "Many were wrecked on the passage thither. Others were robbed and flung overboard. One ship-master turned out a crew of wealthy merchants on a sand-bank, and bade them call a new Moses to save them from the sea." Dangers in the north next demanded his care. Scotland was uneasy. Its composite people—Picts, Scots, Saxons, Normans—were all politically united under one monarch. In 1290 the "Maid of Norway," heiress of the last king, died. Thirteen pretenders claimed the crown. Edward, as overlord, awarded it to Baliol in 1292, and for a while all was peace. Edward, however, asserted his supreme right to receive Scotch appeals, and thereby offended Scotch pride, and also weakened himself in the conflict which was impending with Philip of France. Baliol defied him, and invaded England. Edward retaliated with terrible severity, massacred eight thousand citizens of

Berwick-upon-Tweed, overran the Scotch Lowlands, and immured Baliol in an English prison. The oblong block of limestone, which tradition said had been Jacob's pillow at Bethel, and on which the older Scottish sovereigns had been installed, was removed from the Abbey of 'Scone to Westminster Abbey, where it still remains under the coronation chair. His triumph seemed to be complete, but the Scotch were not subdued. Under the patriotic Wallace they repulsed the English at Stirling in 1297. Edward again returned to Scotland in 1298, routed the Scotch at the battle of Falkirk, and ungenerously cut off the head of the great patriot Wallace. Crowned in mockery with a circlet of laurel, the ghastly trophy was then placed upon London Bridge. The killing of Comyn by Robert Bruce in 1306, and the assumption of the Scottish crown by the latter, brought on another invasion. Bruce fled. Noble after noble was sent to the block. The Earl of Athol pleaded kindred with royalty. "His only privilege," burst forth the king, "shall be that of being hanged on a higher gallows than the rest." He himself succumbed to the great destroyer in the summer of 1307.

EDWARD THE SECOND.

Edward II inherited the throne but not the various abilities of his great father. On the 24th of June, 1314, he was utterly defeated by Robert Bruce, king of Scotland, at the battle of Bannockburn. The Scotch forces were drawn up in hollow squares, or circles of spearmen, as on the fatal field of Falkirk. But better fortune attended them on this occasion. Bruce slew Henry de Bohun, an English knight, in single combat. "Bruce was mounted on a small hackney, and held only a light battle-axe in his hand; but, warding off his opponent's spear, he cleft his skull with so terrible a blow that the handle of his axe was shattered in his grasp." The flower of English knighthood shared in Bohun's fate. Edward escaped to Dunbar and the sea. The plunder of his camp enriched the needy Scots. Bruce remained master of Scotland. Edward again exhibited the weakness and obstinacy of his character by leaning on the Le Despencers, as he had formerly leaned on Gaveston. By their means he routed and captured the Earl of Lancaster at Boroughbridge. But they were far from being absolutists like himself, and consolidated the power of constitutional government by an enactment of the Parliament at York. Edward unfortunately alienated the affections of his queen, Isabella, and of their son, Edward. She raised the standard of revolt against him in 1326. In the following January the peers formally deposed him from the throne, and in September, 1327, he was murdered in Berkeley castle.

EDWARD THE THIRD.

Prince Edward was placed in the vacated throne under the title of Edward III. The independence of Scotland was formally acknowledged in 1328. The king's own independence of his mother's paramour, Roger Mortimer, Earl of March, was next achieved by arresting that individual with his own hands, and procuring his condemnation by Parliament to a traitor's death. The queen-mother was sent into confinement for the rest of her life at Castle Rising. Edward had only reached his eighteenth year, but his wise and vigorous administration afforded brilliant augury of future greatness. In 1333 he defeated the Scotch at Halidon Hill, enforced the cession of all Scotland south of the Frith of Forth, and the homage of Baliol as vassal-king for the remainder. Equal success crowned his struggle with the Papacy. The Popes were in the habit of selling English livings in the church to domestic and foreign bidders. "The Pope's revenue from England alone is larger than that of any prince in Christendom. God gave his sheep to be pastured, not to be shaven and shorn,"—protested a later Parliament. But the Popes, then at Avignon in France, and

under French control, did shear the English sheep to the very pelt. In the sea-fight off Sluys, the French fleet was destroyed and 20,000 men slain by a far smaller force of English. At the battle of Crecy in Ponthien, Edward used artillery in field warfare—the first known instance of its employment. The fight began at vespers. So rapid was the English shot “that it seemed as if it snowed.” The king refused to send help to his sorely-pressed son, the “Black Prince” of Wales. The battle changed into a massacre. “Twelve hundred knights and thirty thousand footmen—a number equal to the English force—lay dead upon the ground.” Milan steel armor proved to be but a poor defense against the gray-goose shafts of the English archers. The same weapons broke a Scottish force a few months later, at Neville’s Cross, where King David Bruce was made prisoner.

From the field of Crecy, Edward turned to the siege of Calais, which surrendered in 1347. Six of the citizens, barefooted, in their shirts, and with halters round their necks, gave themselves into his hands. He purposed to cut off their heads, but spared them at the intercession of his Queen, Philippa.

Though so renowned that the electors of Germany offered him the imperial crown in 1347, Edward was a savage at heart. His chivalric courtesy to knight and noble was the glittering cover of a profligate and brutal soul.

In 1348 came the dreadful plague known as the Black Death, which carried off more than one-half of the three or four millions of people in England. “Its ravages were fiercest in the greater towns where filthy and undrained streets afforded a constant haunt to leprosy and fever.” The villages suffered almost as much as the towns. Half the clergy perished. Harvests rotted on the ground, and fields were left untilled because of the scarcity of hands. Wages rose suddenly. The prices of food rose correspondingly. Labor could not be had in sufficient force. Parliament in 1350 once more tied the laborer to the soil, and progress to civil liberty was forcibly arrested. In 1355 war with France was resumed. At the battle of Poitiers the French king was taken, while desperately fighting, together with a crowd of nobles, and was led captive to London. The captured nobles were ransomed by sums extorted from the miserable peasantry, who, driven mad by oppression and famine, rose in wild rebellion, butchered their lords, and fired their castles over the whole face of France. This peasant rising was called the Jacquerie. France was so wasted that it could not sustain Edward’s army. England, afflicted by pestilence, famine, scarce labor, and bad legislation, was in little better condition. The poor rose in bitter and resolute protest against the system of social inequality that oppressed them. Their protest has been many times repeated, and last of all in 1880-81 by the farmers of southern and western Ireland. John Ball, “a mad priest of Kent,” preached everywhere the natural equality and rights of man.

“When Adam dived and Eve span,
Who was then the gentleman?”

was the homely and popular rhyme which condensed his doctrine and threatened the downfall of the system of the Middle Ages. Chaucer’s “*Canterbury Tales*,” and Longland’s “*Complaint of Piers, the Ploughman*,” show the great difference between the condition of the rich and poor. The general misery turned the mind and the heart of the nation toward God, and prepared them for the translation of the Scriptures by John Wyclif, Master of Balliol College, in the University of Oxford, and recognized as first among the schoolmen of his day. This “morning-star of the Reformation” was one of the ablest and most versatile men of his own time, and the first who dared to publicly deny the errors of the Romish Church, and to assert the freedom of religious thought against its suffocating tyranny.

The power of Edward began to decline at the moment of

its proudest height. His French provinces refused to sink into mere appendages of the English crown. The Free Companies,—adventurers whose services were sold to the highest bidders,—harried the wasted land. The invasion of Spain by the Black Prince was fruitless of good results. The French king wrested province after province from his grasp. Internal strife between labor and capital rent England to the heart. Edward himself degenerated into a tyrant, the Black Prince died, domestic troubles increased, and the nation was ready for a change of sovereigns when, in the summer of 1377, Edward the Third died in a dishonored old age—robbed on his death-bed, even of his rings, by the dissolute mistress to whom he clung.

RICHARD THE SECOND.

The son of the Black Prince, succeeded his grandfather at the age of eleven years. Socially, the times were evil. The real blessings of the realm were the most despised. These consisted of the “Simple Priests” who with bare feet, russet dress and coarse sermons, were sent out by Wyclif to denounce the fallen priesthood, and to proclaim, in popular language, the message of salvation. These predecessors of the local and itinerant preachers of the Wesleyan Methodists were the pioneers of the Reformation. The Peasant Revolt broke out under the lead of Walter Tyler, whose adherents proudly boasted that they “were seekers of truth and justice, not thieves and robbers.” They demanded that bondage should be abolished, and that villein services should be commuted for a money payment. Richard, the boy-king, promised everything; and the peasants, with his letters of pardon and emancipation in their hands, joyfully returned to their homes. They were soon to find out what royal promises, extorted by necessity, are worth. The spirit of slaveholders dies hard. Like the devils of New Testament times, it tears its victims before it leaves them. Richard and his nobles retracted all they had granted, at the first opportunity. The Essex men displayed his own charters, and protested that “they were so far as freedom went, the peers of their lords.” “Villeins you were,” answered Richard, “and villeins you are. In bondage you shall abide, and that not your old bondage, but a worse!” But the hot-headed Rehoboam could not fulfil his threats. The Bible and the itinerant preachers were abroad in the land, and the power of Papal craft and baronial violence could not prevent the political liberty of those whom God had made free. The Bible and the school-book are more than a match for sword and fire-arm in the long run. In twenty years the small freeholders were the recognized basis of the electoral system in every English county. Villeinage rapidly died out, and its last remnant disappeared from Scotland about the beginning of the present century. In vain did the aristocracy assert that “their serfs were their goods.” “I believe that in the end the truth will conquer,” said Wyclif at Oxford. It did conquer, and in conquering annihilated serfdom. He and his “Simple Priests” affirmed the right of private judgment; and that the Bible is the sole rule of faith and practice, with such success that people said: “Every second man one meets is a Lollard.” “Women as well as men became the preachers of the new sect.” “Scripture,” complained a canon of Leicester, “became a vulgar thing, and more open to lay folk and women that knew how to read than it is wont to be to clerks themselves.” The Lollard books found their way to Bohemia, and stirred up the preaching of John Huss and the Hussite wars.

Richard aimed to make himself an absolute governor. As such in 1398 he forbade a duel between the Dukes of Hereford and Norfolk. The latter he sentenced to banishment for life, and Henry of Lancaster (Hereford), to exile for six years. While Richard was engaged in the conquest of Ireland, Lancaster returned, and all England greeted him with

hearty welcome. Richard was betrayed into Lancaster's power in Wales, and was solemnly deposed by Act of Parliament in 1399. In less than two years after that he came to his death in Pontefract Castle; and with him ended the direct line of the Plantagenets.

SYNCHRONOLOGY, 1189-1399.

GREAT BRITAIN AND IRELAND.

Richard defeats Saladin at Ascalon, 1192.
 Butchery of the Jews by John, 1204.
 London incorporated and chartered, 1208.
 Ireland subdued and English laws and customs introduced, 1210.
 Magna Charta granted at Runnymede, 1215.
 Coal discovered at New Castle, 1233.
 Wales united to England, 1282.
 Edward I conquers Scotland, 1296.
 John Wyclif died, 1384.

The Jews become the leading financiers in the world, 1196.
 Inquisition established by Pope Innocent III, 1204.
 Crusade against the Albigenses preached, 1205.
 Genghis Khan said to have caused the death of fourteen millions of human beings, under pretense of making all men worship one God. He died in 1227.
 Aristotle's works condemned by the Council of Paris, 1209.
 Doctrine of transubstantiation and auricular confession established, 1214.
 Houses in European cities still thatched with straw, 1233.
 Sicilians massacre 8000 French men, women, and children on Easter Day, 1282, and call the atrocity "The Sicilian Vespers."
 Ancient learning revives; arts and sciences improve; liberty progresses, 1300.
 Cards were invented in France for the king's amusement, 1391.
 Tamerlane takes the city of Delhi, 1399.

CHAPTER LIV.

GREAT BRITAIN AND IRELAND, 1399-1485.

THE HOUSE OF LANCASTER.

Henry IV, son of John of Gaunt, and grandson of Edward III, was a subservient tool of the Romish church. Through his instrumentality the infamous Statute of Heresy was passed by the Parliament at the beginning of 1401; and in February of the same year William Sautre, a parish priest at Lynn, who had preached against Romish idolatries and who refused to recant, was handed to the secular power, and on the issue of a royal writ, publicly burned. The Welsh revolted, and under the command of Owen Glendower, remained unconquerable. The Percies of Northumberland rebelled but were defeated at Shrewsbury in 1403. Henry Percy (Hotspur) was slain. Repeated conspiracies and rebellions demonstrated the insecurity of the throne. The second overthrow of the Percies at Bramham Moor, in 1408, put an end to danger from that direction. But a worse foe, in the shape of epilepsy, now assailed the king. Prince Henry, the "Prince Hal" of Shakspeare, virtually ruled the realm, and was crowned on the death of his father in 1413.

HENRY THE FIFTH,

The rollicking boon companion of rakes and drunkards shook off all such evil habits on his assumption of the royal dignity. He even showed considerable favor to the Lollards, and especially to his trusted official and valued friend, Sir John Oldcastle, Lord Cobham, the leader of the reformers. But the church was too strong for him—its friendship too necessary. Continuous persecution drove the Lollards into revolt. Thirty-nine prominent ones were executed as traitors. Cobham himself was doomed, but escaped for four years, during which he strove to rouse revolt after revolt. But public opinion was not sufficiently mature and intelligent to sustain him. He was at last captured on the Welsh border, and burned as a heretic.

Henry now demanded the restoration of the English possessions in France, and even claimed the crown of that country. Refusal and war followed. His signal victory over the French at Agincourt illustrated his character, and strengthened him in the estimation of his subjects. His mere handful of men was opposed by sixty thousand French

soldiers. A knight wished that more of his compatriots, then in England, were present. Henry answered with a burst of scorn. "I would not have a single man more," he replied. "If God gives us the victory, it will be plain we owe it to His grace. If not, the fewer we are, the less loss for England." His sick and starving warriors shared his spirit. With bared arms and breasts they gave free play to "the crooked stick and the gray goose wing." Henry was felled to the ground, but quickly rose again. The carnage was dreadful, the English victory complete. The glory of Crecy was surpassed, for the odds were greater. Eleven thousand Frenchmen lay dead on the field, and over a hundred princes and great lords were among the prisoners. At the siege of Rouen, the French soldiers thrust twelve thousand country folk out of the city into the space between the walls and Henry's encircling lines. The pitiless king refused to let them pass, and there they perished. "War," he said, "has three handmaidens ever waiting on her,—Fire, Blood, and Famine,—and I have chosen the meekest maid of the three." By the Treaty of Troyes he was formally recognized as the future sovereign of France, but he did not survive to become such in fact. Regretting that he had not lived to achieve the conquest of Jerusalem, he passed away in August, 1422.

HENRY THE SIXTH—1422-1461.

Henry VI was only nine months old when peacefully acknowledged as monarch. The Duke of Gloucester administered the affairs of England in his name, and his uncle, the Duke of Bedford, governed France as regent. The latter country was terribly desolated. Misery and disease killed a hundred thousand people in Paris alone. Orleans was besieged by a handful of English numbering only three thousand. France was terrorized by English victories. The spell was broken at last by Jeanne d'Arc, the child of a laborer at Domremy, on the edge of the great woods of the Vosges. Of deeply religious temperament, poetic, impassioned, and dutiful, she believed that St. Michael appeared to her in a flood of blinding light and bade her go to the help of the king, and restore to him his "fair realm of France." Parent and priest opposed her mission. "I had far rather rest and spin by mother's side," she pleaded with a touching pathos, "for this is no work of my choosing, but I must go and do it." Charles received her in the midst of a throng of nobles and soldiers. "Gentle Dauphin," said the girl, "my name is Jeanne the Maid. The Heavenly King sends me to tell you that you shall be anointed and crowned in the town of Rheims, and you shall be lieutenant of the Heavenly King, who is the King of France."

The age was superstitious. Friend and foe believed more or less in her character and mission. She was only eighteen, tall, finely formed, vigorous, and enduring. "As she mounted her charger, clad in white armor from head to foot, with a great white banner studded with *fleur de lys* waving over her head, she seemed "a thing wholly divine, whether to see or hear." Shrewd and sensible, she never lost her mental balance, even when suffering from wounds and insults. Chaste, tender-hearted and devoted, she deemed her mission completed with the coronation of the king at Rheims, and longed to return to her humble life as a shepherdess. When she fell into the hands of the English, her wearing a man's dress was accounted as religious heresy, and in May, 1431, she was burned as a witch in the marketplace at Rouen. "Soon as the flames reached her, the girl's head sank on her breast. There was one cry of 'Jesus!'" "We are lost," an English soldier muttered as the crowd broke up; "we have burned a saint."

The English cause was lost. Henry was crowned at Paris, but Bedford died, and his able successor, the Duke of York, who held command in France until 1444, could barely hold his own. In 1445 Henry married Margaret of Anjou. Maine

was ceded to the queen's father, the Duke of Anjou. The other provinces rose in revolt, and the surrender of Cherbourg in 1450 left Henry without a foot of Norman ground. Calais only remained in his hands in 1452. Discontent in England took the form of popular insurrection under John Cade about the same time.

As Henry VI remained childless it was proposed in the House of Commons that the Duke of York be declared heir to the throne. In 1452 the latter, in view of the king's insanity, was made Protector of the Realm. When Henry VI recovered his senses and his power, the Duke of York did not abandon all intention of succeeding or supplanting him.

THE WARS OF THE ROSES.

The deadly civil struggle which followed received the name of the Wars of the Roses, from the white rose which was the badge of the House of York and the red rose which was the crest of the House of Lancaster. Hostilities began afresh in 1458. In 1460 Henry was defeated and captured at the battle of Northampton. Richard of York was a rebel without doubt, although the nation's choice for its ruler. Defeated and slain at the battle of Wakefield, his head was crowned with paper and impaled on the walls of York. His son Edward succeeded to his title and pretensions, and avenged his death on the bloody field of Towton, in March 1461. Over 20,000 Lancastrians lay dead on the field. The loss of the Yorkist was nearly as heavy, but their triumph was complete. Henry and his queen was driven out of the country, and the crown passed over to Edward of York.

THE HOUSE OF YORK.

Edward IV was overshadowed for some years by the renowned, but crafty and perfidious Neville, Earl of Warwick, the "King-maker." The Nevilles foiled all Lancastrian risings. After his defeat by them at Hexham in 1464. Henry IV was betrayed into the hands of his enemies. "His feet were tied to the stirrups of his nag, he was led thrice round the pillory, and then sent as a prisoner to the Tower." Edward of York was as treacherous as Warwick, quite as pitiless, and more secretive and cunning. He determined to kick down the ladder by which he climbed to the throne, and to make himself the absolute ruler of his people. By his marriage with the widow of Sir John Grey, he cut off all of Warwick's negotiations for his union with a French princess; and by his skillful intrigues alienated the Yorkist party from the veteran earl. Warwick was obliged to throw himself into the arms of the Lancastrians. Edward's schemes failed for the time being, his army deserted him, and he was compelled to seek shelter in Burgundy. Henry VI emerged from his prison and reascended the throne. But his second lease of power was very brief. The fugitive usurper reappeared at Ravenspur, in 1471, at the head of an army, which increased all the way to London, when the imbecile Henry was again sent to the Tower. At the battle of Barnet which followed Edward was the victor, and Warwick was left dead in the field. The battle of Tewkesbury, in which Edward used a fine train of artillery, gave Queen Margaret into his hands. Henry VI mysteriously died in the Tower, and his son was murdered after his surrender upon the battle-field.

Edward was now firm in his seat, and felt himself to be sufficiently powerful either to suspend the session of Parliament, or to make it the mere registrar of his will. Its legislative functions were usurped by the royal Council; arbitrary taxation in the shape of benevolences and forced loans ground the people; spies and arbitrary imprisonments almost extinguished personal liberty, and justice was degraded and turned backward. Belief in sorcery and magic was almost universal. The clergy were ignorant and corrupt. Learning was no longer fostered at the monasteries. The only promises of a brighter future were the grow-

ing study and love of the Bible, and the introduction of the printing press by William Caxton in 1476. Each of these helped the other, and also fostered a love of literature that was certain, in the outcome, to reassert the ancient and constitutional liberties of Englishmen. Worn out with excesses the king died in 1483.

EDWARD THE FIFTH.

Edward V was peacefully seated in the royal chair after his father's decease. As he was only thirteen, his uncle Richard, Duke of Gloucester, was proclaimed Protector of the Realm. The crime of Edward IV. was now visited upon his innocent son, who with his brother, was confined in the Tower, and there—as was popularly believed—murdered at the instigation of Richard. The boy's reign was merely nominal.

RICHARD THE THIRD—1483-1485.

Prior to the death of the youthful monarch, Richard had assumed the sceptre in response to the prayer of Parliament. Henry Tudor, Earl of Richmond, a nobleman of Welsh paternity, and a claimant of the crown through his mother, now prepared to dispute its possession. The Duke of Buckingham lent his aid, rose in revolt, but failed and lost his head. Richard strove to fortify himself against danger by convoking Parliament in 1484, and by sweeping measures of reform. These were simply expedients and as such were abandoned as quickly as he felt himself to be safe. Hypocrite and murderer, as the people held him to be, their convictions and passions, like the hidden fires of a seething volcano, were gathered in a force whose explosion would hurl him from his blood-stained eminence. Henry landed at Milford Haven in 1485. His army came in conflict with that of Richard on Bosworth Field, in Leicestershire, on the 22nd of August. The Stanleys deserted in the crisis of the fight to Henry's side. With a cry of "Treason! Treason!" Richard desperately rushed into the thick of the battle, dashed the Lancastrian standard to the ground, and hewed his way into the presence of his rival, where he fell—overpowered by numbers. The crown he had worn was found near a hawthorn bush, and was placed on the head of the conqueror. With Richard ended the Yorkist branch of the Plantagenets, and with him closed the history of the middle ages in England.

SYNCHRONOLOGY, 1399-1485.

GREAT BRITAIN AND IRELAND.

Chaucer dies, 1400.	The Yu Ho Canal completed in China <i>cir.</i> 1400.
Wyclif's works burnt at Oxford, 1410.	Battle of Angora. Bajazet, the Turk, kills himself by dash- ing his head against the bars of an iron cage that he is said to have prepared for his adversary, 1402.
University of St. Andrew in Scotland founded, 1411.	John Huss burnt in 1415, and Jerome of Prague in 1416.
Revenue of Henry V. \$284,800.	John, King of Portugal, carries his arms into Africa, 1415.
Lord Cobham married, 1417.	Island of Madeira discovered by the Portuguese, 1420.
Wyclif's remains burnt and thrown into the Swift, 1428.	Paris taken, and held by the English for 15 years, 1420.
English burn Joan of Arc as a witch, 1431.	Joan of Arc forces the English to raise the siege of Orleans, 1428.
Insurrection of Jack Cade, 1450.	Pope Clement VIII at Avignon resigns the tiara, and thus terminates the "Great schism of the west," 1429.
Wars of the Roses begin, 1453.	Hungry wolves entered the city of Paris, where 50,000 persons died of famine, 1438.
Caxton sets up his printing press 1471.	Constantinople stormed by the Turks, 1453.
Battle of Bosworth, 1485.	Faust died at Paris whither he had journeyed to sell his La in Bible, 1466.
	Æsop's Fables, printed by Caxton, the first book with numbered leaves, 1484.

[TO BE CONCLUDED.]

"The Kitchen Garden," described in the March number of THE CHAUTAUQUAN, is spreading rapidly. Classes have been formed in Brooklyn, Philadelphia, Boston, Albany, Troy, Pittsburg, St. Louis, Cincinnati, and many smaller places. The system has also been introduced among the colored people, and the managers are striving to make it a part of the course of instruction in every industrial and public school in New York city. The work is worthy of all commendation, for it helps the poor to help themselves.

COMMON SENSE IN HYGIENE.

Persons of middle age, and beyond, will readily remember that the subject of this discourse was never met with in their earlier reading. What, then, is Sanitary Science, what then is the history of its origin, and what are some of its practical applications, are questions which may indicate the drift of the following sketch. A sketch merely it must be, of necessity, since the subject is so vast, and its multitudinous students, numbering among them many of the most noble and learned men of the age, have already produced a voluminous literature. Indeed, this new science had hardly taken definite shape when it became necessary to recognize distinct departments of investigation and of effort to which its cultivators should most successfully restrict their studies. The field is too broad for one mind.

Sanitary Science is simply the recognition of the essential conditions of health and the scientific application of the means necessary to its protection and preservation. It is broadly distinguished from medical science by the fact that, while the object of the latter is to cure us when we are attacked by disease, the object of the former is to protect us from the attack altogether. The success of sanitary science in the accomplishment of this object, involves a large abridgment of the functions of the medical practitioner. Yet, strange as it may seem, from a business point of view, the most active and zealous promoters of sanitary reform were, in the beginning, and are now, almost to a man, physicians. I once had the temerity to ask one of the most distinguished physicians in the State of New York if all his professional brethren sympathized with the great movement which looks so directly to the diminution of their business. His answer, uttered with great emphasis, and evident pride, was this: "I do not know any physician so mean—and there are some mean men in the profession—who does not wish this movement the highest measure of success." And yet seldom do we see in print, or hear from the platform, any recognition of the uncompensated toil of these men to whose labors, it may now fairly be said, every inhabitant of every civilized land is a debtor, to a greater or less extent. This work has been done quietly—so quietly, indeed, that comparatively few know that it has been done at all. No demand for public recognition or honor has found place in the journals of the profession, or in the utterances of its state or national assemblies. Even the proverbial bitterness of the rival schools has been forgotten, and the most zealous medical sectarians have joined in this grand charity with a heartiness which might well be accepted as a shining example by other professions. Imagine, by way of comparison, a state or national convention of lawyers, paying their own traveling and hotel expenses, sacrificing their business interests at home, and spending a week in devising ways and means to enable people to settle their differences without invoking the aid of courts and lawyers. The achievements of sanitary science, even in the first decade of its existence, are simply miraculous. It now lays its hand on the most fearful pestilence and disarms it of its power to harm. It comes as an evangel of good news to men,—promising length of days to those who obey the divine laws of the physical world;—rescuing childhood from the hand of its destroyers, and rendering the closing scenes of age an autopsia. It is sad to reflect that such a revelation has been so long delayed; that, in fact, it has never even been possible until now. So long as the worthlessness and the vileness of the human body was a cherished part of the creed, all effort and care for merely the physical well-being could find no favor. The body was the great antagonist of the soul—the more it could be made to suffer the better for the soul. The notion, long so common, that

disease was an exhibition of divine punishment for some sin, known or unknown, when followed to its logical conclusion, rendered any effort toward its alleviation an act of deliberate hostility to divine government. The insane and plague-smitten were under divine condemnation—social and domestic claims and relations were dissolved and the wretched sufferer became an outcast and was left to perish. Asylums and hospitals belonged not to that age.

The reaction came, but it came slowly. The hardness of heart gradually softened into pity, sympathy and philanthropy. The suffering became the special care of the good and the cultured. Hospitals, asylums and refuges sprang up in all Christian lands. Be it observed that all this array of noble effort was directed solely to the alleviation of suffering, not its prevention. That was reserved for a later day.

Sanitary reform was still impossible until another revolution in public belief should take place, and that in another field of thought. Though human diseases might no longer be regarded as inflictions of punishment, yet while they were held as smitings from a hidden hand, while the pestilence still walked in darkness, effects traceable to no cause, or effects of an inscrutable cause—all thought of defense and protection was idle. The essence of the sanitary project is *prevention*, and, until the causes and conditions of disease could be somewhat understood, there could, of course, be no intelligent method of prevention proposed.

The grand precursor of this idea of prevention of disease was the priceless discovery of Dr. Edward Jenner, who, just ninety years ago, demonstrated the means by which one of the most dreaded of pestilences is put completely under human control. Previous to this discovery ninety-six deaths in every thousand, in England, were from small-pox; shortly after the proportion had fallen to thirty-five per thousand. It is now well understood that the ratio of deaths from small-pox, in any community, simply indicates the extent to which vaccination has been practiced. This discovery was an inspiration. If one disease can be fairly met and overcome, why not another? The mental activity thus excited has at last begun to foreshadow the glory of its clustering achievements. Pestilence and war have always been the great destroyers of human life, yet out of this very darkness and terror has man at last drawn the secret of banishing the one and of preventing many of the sufferings formerly inseparable from the other. A mere glimpse at the history of sanitary progress must suffice. The idea of the communicability of many diseases from the sick to the well was of exceedingly slow growth, and has not, even yet, taken fair hold of the public mind.

Few pages of history show up human stupidity in a stronger light. Men seem to have had a glimmer of this truth, when, in the middle ages, the returning crusaders brought leprosy from the Holy Land into France and Italy. Persons coming from infested places were subjected to a detention, usually of forty days, to demonstrate their freedom from the disease. Thus originated the quarantine system now practiced by all commercial nations, with various modifications.

The alarm produced by the advance of cholera, in 1832, from its home in Asia into central and western Europe, and its manifest importation into America, startled into great activity all minds habituated to search for a cause behind every phenomenon, and proved another most important precursor of what we now call sanitary science. The somewhat shadowy notion of contagion—communication of disease by personal contact—now emerged from its obscurity into the full light of a demonstrated fact. Among the more distinct and immediate antecedents of organized sanitary effort, as it exists to-day, may be mentioned the Crimean war of 1855, and, more especially, the Southern rebel-

lion in the United States. When, in the spring of 1861, 75,000 men were suddenly called to arms, the sufferings to which they were necessarily exposed on account of the lack of organization everywhere in the army, especially in the commissary and medical departments, stirred the sympathy of the whole North, as human sympathy had never been stirred before since the world began. It was no mute, helpless paralysis of agony—it was intense, intelligent and active. The suggestion of a sanitary commission ran like an electric thrill through all hearts and hands. But we stand too near the magnificent embodiment of Christian charity to estimate its greatness and its goodness. Its history cannot yet be adequately portrayed.

When the terrible necessity, out of which it was born, had passed away, the great idea of organized effort for good remained, and has already produced abundant fruit and gives glorious promise of a golden harvest in the near future.

For reasons which I have no space to give, it was apparent that sanitary reforms could never be accomplished if left to the spontaneous movements of individuals or small communities. Compulsion must be applied and that with a vigorous hand actuated by broad principles. Hence the power of law must be invoked.

Accordingly, soon after the close of the war, state Boards of Health began to be organized, the first being that of Massachusetts, in 1869. At this time one-half the states of the Union have perfected such organizations for the protection of the health and lives of their citizens.

Inasmuch as sanitary science aims at the *prevention* of disease, it could possess no philosophical basis until something should be known as to the causes and conditions of the diseases it proposes to forestall. Previous to the investigations of Franklin, no better protection against the thunderbolt was known than the ringing of a consecrated bell: now the bristling rod disarms the surcharged cloud, in a manner not shrouded in mystery, but clearly understood by all. The revolution which has since taken place in the domain of pathology is not less fundamental. No more forcible illustration of this revolution need be adduced than a comparison of the nomenclature and classification of diseases at present in use, with that of a half-century ago. Every one is familiar with the term *zymotic*, as applied to a large class of diseases. Its use is of recent origin, because it embodies a new idea. The prevalence of its use throughout the medical literature of the present day attests the popular favor with which it is generally received. It is my purpose, in this paper, to sketch briefly the origin of the *Zymotic Theory* of disease, not from the stand-point of medical, but from that of sanitary, science.

The fact that certain diseases are *communicable* from the sick to the well, and occur in no other way, is so obvious that it has always been clearly recognized. But as to the precise mode of communication, which, for the purposes of prevention, is the vital question, few ever seemed to investigate or even theorize until very recently. The moment scientific research began in earnest, it rapidly became apparent that other diseases belong to this category of communicable diseases, until now a large list is placed under this head.

This progress in medical knowledge is in harmony with the intellectual activity of the age, which, with patient but persistent effort, seeks to find in every physical phenomenon its immediate cause. It is, in fact, the clearer recognition of the prevalence of law everywhere in the material universe. So strong is this disposition, that when the cause eludes absolute verification, a hypothesis must be constructed, which shall afford a rational, though incomplete, explanation. On no battle-field more than that of his struggle with the diseases which attack him, has man sought for their causes so little in former ages, or so much and so

successfully as in the present. Formerly deep mystery veiled the whole question, and in this mystery was free-verse for the play of all imaginable demoniacal and malign spirits and influences, but no room for a law which sets forth every fact as an effect, and behind which somewhere and always stands a cause. Now, on its first appearance, every fact is tried with the most refined methods of torture, scalpel, re-agent and lens, until it renders an intelligible and consistent account of itself, or, if not fully that, at least a plausible hypothesis.

This tendency of the human mind has wrought many wonderful revolutions in our conceptions of our relations to the physical world, but none more beneficent, and full of promise for the future than the revolution in medical science, by the new and philosophical notions it has introduced concerning the causes of disease.

So long as disease was regarded as a fact without a cause, or, at least, without an ascertainable cause, the natural and only method was to deal with it as an antagonist to be destroyed sternly and summarily. The safety of the patient lay in the destruction of the demon which possessed him. But when disease comes to be regarded as the natural and regular effect of known causes, the matter is placed in a new light. The great science of medicine is now rapidly facing about, and the recognition of cause and effect, here as elsewhere, suggests the idea of destroying or controlling the cause, and thus to forestall the inevitable effect. In other words, the problem of old medicine was, *how to cure*—the problem of new medicine is, *how to prevent*. Thus, medicine verges largely toward sanitary science.

To trace the rise and development of the zymotic theory of contagious diseases would lead us along one of those great lines of intellectual progress, which, at the same time, shows the incalculable value of the new method of investigation, and also the utility, in the absence of absolutely demonstrated facts, of a rational and consistent working hypothesis, productive of results obtainable in no other way.

It is true, we find here and there, in the speculations of the ancient physicians, suggestions which might seem to mark the origin of this theory, yet they were but guesses among countless others, the outgrowth of imagination rather than of profound attention and study and productive of no results. The real foundation of the theory, I am inclined to think, was laid almost exactly two centuries ago, when the newly invented microscope, rude as it then was, suddenly revealed to the Dutch philosopher, Leeuwenhoek, the hitherto unsuspected microcosm, teeming with life in varieties and gradations as vast and wonderful as those previously known to the unaided eye. He first observed and recorded the fact that, in the process of fermentation, practiced from time immemorial, in bread-making and brewing, minute spherical or ovoid bodies, in countless numbers, are always present. Yeast, then, is composed of these organisms so minute that it would require more than six millions of them to cover a square inch of surface. If, then, a little leaven leavens the whole lump, how inconceivably rapid must be the multiplication of these cells. But the Dutch savant had too many discoveries on hand to pursue all of them to any great length, and the study of the yeast plant was not resumed until about fifty years ago. Its analogies to the vegetable kingdom were then, by the help of improved instruments, definitely ascertained, and also the fact of its invariable presence in the fermentation of saccharine bodies. Then the important question arose, does the yeast plant cause fermentation, or is it the product of this process? It may serve to show us how very recent is our knowledge of this subject, to remember that, so late as 1840, Liebig, then the foremost chemist of his age, in a paper presented to the British Association, brought forward with great force and clearness, his celebrated theory that the mere contact of

heterogeneous bodies under favorable conditions, was the chief cause of a large number of chemical reactions. Among other illustrations he cited the processes of fermenting beer, wine, the production of alcohol, acetic acid; and in the same category of processes he includes the action of certain poisons and contagions. For all these he claimed a purely chemical cause.

Thirty years later—1870—Liebig, writing on the same subject, admits some change of view, but precisely what he does not make plain. As so often happens with men who have devoted themselves too exclusively to the confirmation of their own ideas, he had neglected to observe what other workers and thinkers were doing in the mean time.

It was only in 1843 that this question was settled by the decisive, yet simple, experiment of placing a fermentable liquid in a vase divided by a porous partition through which the yeast-cells could not pass, but which would permit a free circulation of the liquid. In one compartment a little yeast was placed, and there only did fermentation occur. It was now clear that the microscopic plant was the cause of this remarkable process. In the light of still later discoveries, these facts have acquired a larger significance than they could ever have possessed otherwise.

Let us now glance, for a moment, at a different line of study. The notion that both animals and plants may, under favoring conditions, arise spontaneously, that is, without being the reproduction of similar organisms, has been widely held from the remotest times. While it was admitted that there is a fixed law of descent, each plant or animal producing its kind and not another, yet the converse was not admitted, that in all cases each kind was always the lineal descendant from one of its kind.

Did not a fertile soil produce weeds? Did not putrefying flesh generate worms? The latter question was effectually answered in 1668 by Redi, an Italian philosopher, who placed bits of fresh meat in wide-mouthed bottles, some of which were covered closely with paper. All were then exposed to the warm sunshine. The meat putrified alike in all the bottles, but maggots appeared only in those to which the flies had access.

After Redi's experiments, when the microscope had revealed the hitherto invisible orders of minute animal and vegetable life, the notion revived that at least these lowly organisms may require only certain conditions in order to spring into existence. Experiments, which in those days passed unchallenged, seemed to favor the conclusion. Drop a dry leaf or a bit of hay in a glass of water, place it in the warm sunlight, and in a short time it will teem with infusorial life. It would be a long story to tell how patiently, and sometimes how hotly, this question has been pursued during the last quarter of a century. There is only room here to say that with each step in more refined methods of research and observation, and with the elimination of one possible source of error after another, previously unsuspected, the possibility of the spontaneous origin of life in any form, however low, has been steadily dwindling toward the vanishing point, until at the present day few remain as serious advocates of this venerable and obsolescent theory.

One of the incidental, although by no means the least important results, of the long and laborious investigations just alluded to, made by many hands both in this country and in Europe, is the astonishing fact, constantly encountered, that the atmosphere is everywhere pervaded with the germs of organisms which produce decompositions in solutions containing suitable organic matter. Indeed, such solutions can be preserved from decomposition only by heating them to a temperature presumably sufficiently high to destroy the vitality of all the germs present in them and excluding the air, or admitting it only after filtration through minutely porous substances. The revelation of modern science,

that at every breath we probably inhale countless germs capable of developing, under favorable conditions, into the minute bodies which bear to putrefaction the same relation that the yeast plant bears to fermentation, is neither very comforting nor poetical, and yet it may, nevertheless, prove of exceeding value to those whose study it is to lighten somewhat the heavy burden of human suffering.

It is to be distinctly borne in mind that the only forms of disease to be considered are those which are in some manner communicable from person to person. In other words, they are diseases which do not rise spontaneously. They are not due merely to conditions. Sudden exposure to cold may induce active disease of the digestive and respiratory organs. Improper food may cause disorder of the digestive system. Intense mental application may derange the nervous organization. But when small-pox or scarletina occurs, no one, in these days, supposes that the disease springs up spontaneously, or is, in any sense, the result of surroundings or conditions. It is referred to some infected person by whom or from whom *something* has been communicated to the person of the patient, initiating and repeating the same series of phenomena essentially in the latter that had taken place in the former.

In modern times writers on pathology have been inclined to enlarge very greatly this class of diseases, including in it a large number which, until lately, were seldom, if ever, regarded as communicable from person to person. To this class the term *Zymotic* is now applied, and in it are generally included such diseases as small-pox, measles, scarletina, diphtheria, whooping-cough, typhus fever, typhoid fever, cholera, cerebro-spinal meningitis, yellow fever, etc.

The question of the communicability of such diseases as these is no longer a matter of dispute, but to form a rational account of the mode of communication and propagation, is a difficult task. Still, in spite of the difficulty, the problem is attractive and inspiring to all who love scientific research, especially when its aim is to alleviate human affliction.

Of the various theories which have been offered to explain the spread of this class of diseases, we can mention only two of the more important. The first is commonly designated as the *Chemical Theory*. The projectors of this theory supposed they found in the process of ordinary fermentation a phenomenon quite analogous to that of communicable disease. Fermentation, it was held, was essentially a process of decomposition, decay and putrefaction, and a portion of matter, *however infinitesimally small*, while in this condition, could infect or inoculate a healthy organism. This theory recognizes the *specific character of this infection or contagion*, since each disease reproduces itself regularly and invariably, subject only to modifications arising from constitutional differences or surroundings. Small-pox produces small-pox only, and not cholera. Precisely how a minute particle of matter communicated by a touch, or borne in the air and inhaled, could superinduce a tendency toward putrefactive change in an organism in perfect health, this theory fails clearly to explain.

Moreover, when it is observed that this theory rests chiefly on a view of the process of fermentation which has been long known to be entirely erroneous, it obviously is doomed to an early obsolescence. We have now come to know that the active forces of fermentation are organizing and not disorganizing forces, that the phenomena are due to the multiplication of a plant—the yeast plant—which, though invisible to the unaided eye, nevertheless has its specific character and possesses the power of reproducing itself, under favorable circumstances, as readily and certainly as has a grain of wheat, yet with a rapidity unknown among plants of more complicated structure.

The second theory—usually designated as the *Germ Theory*, or the *Zymotic Theory*, in contradistinction to the

Chemical Theory,—is, like the latter, based on the analogy of the fermentative process, but on the true instead of the false view of that process. It is held that in case of a disease of this class, its immediate cause is due to the entrance of microscopic, or perhaps ultra-microscopic, organisms which multiply with wonderful fecundity, pervading the system, and by their presence deranging and poisoning it with more or less potency. Escaping and finding, by any means, access to another similar organism, the process is repeated in all its essential features.

While it is difficult to conceive of disorganizing changes progressing in such a great variety of ways, as the former theory would suggest, it is easy to understand how living and growing germs, differing as widely among themselves as do the plants with which we are familiar, should produce different effects upon the systems in which they find a habitation and which they rob for their own nourishment, and which they possibly poison by their noxious exhalations. Hence it is supposed that each zymotic disease is due to a distinct species of germ.

This theory gives a rational explanation of the *indefinite propagation* of disease while the chemical theory is particularly weak in this respect. The potency of a poison bears some ratio to its quantity. Strychnia, in certain quantity, is fatal; but in a fractional quantity is medicinal. A poison, if not fatal, usually vanishes at last from the system by elimination, but *does not migrate to another*, or reproduce its effects by infection or contagion. The germ theory, however, affords a very simple explanation of the indefinite propagation of such diseases. Everybody knows now, thanks to Jenner, that on the point of the finest needle may be conveyed from one person to another a sufficient quantity of vaccine lymph to produce a marked disturbance of the system, leaving it a sterile field for the germs of small-pox, should it be exposed to them. How inconceivably is this millionth of a grain of matter diluted as it mingles with the whole volume of the blood and diffuses itself throughout every fibre of the body. On the chemical theory its power would become insensible by dilution, while on the germ theory, it "grows by what it feeds on," and thus is capable of indefinite propagation so long as appropriate pabulum is supplied.

It is certainly a curious fact that in the production of vaccine virus we seem to have a perfectly clear case—which may possibly prove to be but one of hundreds yet to be discovered—in which an organism receives at once a definite modification which it invariably thereafter transmits to its descendants. The virus of small-pox from the human body reproduces itself *specifically* in a second human body—in the third, fourth, and so on indefinitely. But if in one stage of its onward progress, the virus passes through the body of a calf, and then is returned to its human channel a wonderful modification is perceived. Is it a new species of virus, or a variety only? If only a variety, it would seem that on the principles of heredity we should, at least now and then, have a sudden case of atavism or revival of the pre-vaccine type. And again how strange that while vaccination does not produce small-pox, it comes so alarmingly near it, that, in one respect at least, it leaves the system of the subject profoundly and permanently altered, just as small-pox alters it, *sterilized* as far as the germs of small-pox are concerned; so of yellow fever and the group of children's diseases.

This theory involves an almost inconceivable fecundity and rapidity of multiplication of these disease germs. But the difficulty is rather apparent than real. We draw our analogies very naturally from familiar observations. Those who study the simpler forms of vegetable life, such as the algae and fungi, find them endowed, seemingly according to the same law which prevails in animal life, with a power of

reproduction in proportion to the lowly rank they occupy in the scale of being. Indeed, the spores of certain fungi, seem almost omnipresent—wherever a favorable condition exists they are found—but as they do not spring forth spontaneously, their sowing must be broadcast in a wider sense than has ever been given to that word of the field. Experiments of the most refined and ingenious character and multitudinous in number, performed in numerous places and by many persons, have placed this idea in the category of the demonstrated facts of science.

Following up the analogy of inoculation by the vaccine virus or that of small-pox, daring investigators have not been wanting who have attempted to produce other forms of disease by a similar method, and it has been claimed that diphtheria has been unquestionably produced by transplanting a minute portion of the diphtheritic membrane to the throat of a healthy person.

Every day's observation suggests new modes in which it is possible, nay, certain, that these germs of disease migrate from system to system. They may float to us on the air we breathe, in the water we drink. The infection of scarlet fever has been known to lie dormant in clothing for years. Articles that pass from hand to hand, such as books from a public library, or paper money, may be, and no doubt are, not unfrequently, the ready vehicle of disease. The cup that passes from lip to lip may bear a poison more dangerous than hemlock.

The march of the pestilence, awfully sublime, herein discloses its terrible secret. It has often been remarked that its rate of progress corresponds to that of the usual means of travel. The cholera was from August, 1830, to March, 1832, in traveling from Astrachan to Paris. In the fourteenth century the plague was three years in passage from Constantinople to Vienna. In these days the pestilence travels at the modern rate. In 1865 cholera took passage on a steamship from Alexandria to Ancona. In 1867 it went from Rome to Zurich in four days. Little matter what the direction of the wind, or of the rivers, cholera floats with the human stream along the world's great highways. With the dreadful memories of the yellow fever yet so fresh in mind, and the spectacle of the terrible pestilence now devastating Russia and menacing all the rest of the world, it is eminently wise to study well all that is known concerning these questions of such grave importance, and to recognize the fact that our high state of civilization incurs fearful perils if not penalties by the inflexible laws of the natural world. But it is to these very laws that we may look for protection when we come to understand them. Precisely this is what Sanitary Science aims to accomplish.

The globe is surrounded with a gaseous envelope many miles in thickness. This atmospheric ocean, which nowhere finds a shore, has its currents and its pulsating waves no less than the ocean of water lying beneath it. Dense at the bottom, the atmosphere thins away upward until it vanishes, by insensible gradations, into the vacuous realms of space. Vast as are the tracts of the upper air, and profound as are the abysses of the ocean, they are alike almost barren of life. The narrow zone, made up of the very lowest stratum of the atmosphere and the upper layer of the seas, is the zone of life, teeming with countless species of animals and plants.

It seems strange that, with such munificence of space, all possible life must be crowded into so narrow limits. Yet so it is. As you ascend the mountain you rise into a realm of scanty and struggling life. You approach the frontier, you have passed the "timber line," and only the more hardy and insignificant representatives of the floral world mantle the cold rocks with moss and lichens. The noise of the world's great uncaged menagerie dies away beneath you, and the silence about you is broken only by the feeble

hum of some arctic insect. The difficulty of respiration in so rare a medium and the chilling temperature remind you that you have transcended the limits of comfort, if not of life.

The delicate adjustment of the atmosphere to all life, in its temperature, its density, and its composition, is but faintly indicated by observations such as these.

Let us limit our consideration to the relation of the air to the vital functions of our own species. If you could spread out into one sheet the exquisitely thin, transparent membrane, which, so curiously infolded and involved, you call your lungs, it would be ample to cover one side of quite a respectable apartment. Coursing over every portion of this voluminous membrane is the mazy net-work of pulmonary blood-vessels, divided and sub-divided down to microscopic size, through which, nevertheless, your fifteen or twenty pounds of blood must be driven continuously and with a surprising velocity. As these two tides beat upon this thin dividing wall—the tide of the invisible air and that of the blood—both are profoundly changed, the latter taking the hue of scarlet and becoming enriched with oxygen to be carried to every fibre of the body, kindling in it warmth and vitality, the former losing its life-giving power and becoming noxious and deadly.

Every one knows how instantly life ceases when the air, for any cause, fails to reach the lungs. In that case the blood returns, as it must, but carries poison and death, instead of life, to all parts of the system. If such be the case, then all causes affecting the quality of the air we breathe must correspondingly affect its power to vitalize the blood. All intelligent care in providing the lungs with a supply of pure air, in sufficient quantity, must take into account its physical and chemical properties. Especially is it important to remember that one of its most remarkable properties is its disposition to blend itself with all other gaseous bodies, however unlike itself. It descends to meet those heavier, it rises to join those lighter, than itself. Gravitation seems to lose its charm in the presence of a higher law of gaseous diffusion. The atmosphere thus receives all emanations, however poisonous, from all sources, dissolves them in itself, and by its wonderful alchemy speedily transforms them into ministers of life and health again.

One of the most difficult problems of Sanitary Science is to devise detailed methods by which, in the exigencies of a variable climate, and of the varied occupations of civilized life, every pair of lungs shall be regularly supplied with pure air of suitable temperature and humidity. This may seem an ideal condition—a desirable impossibility, yet plainly no wise attempt at the maintenance of perfect health can aim at anything less. For aught we know, each cubic inch of the whole volume of the atmosphere may have been breathed over many, many times since the race began, yet certain it is that no cubic inch of air which has been expelled from the lungs, fresh from playing scavenger to the blood, is fit to be taken into the lungs immediately. Look at your lamp as it burns quietly on the table before you. There is more than a poetical analogy between it and the lamp of life. You and it alike are consumers of oxygen. A simple experiment, which you may have seen performed, or which, if you have not seen it, you may easily perform yourself, will afford an impressive illustration of this point. Fill a glass jar with water, invert it in a larger vessel of water, then, by a tube of any sort force a stream of air from the lungs under the mouth of the jar until it is filled with respired air. Slip a cover under it and place it on the table. Light a short piece of candle attached to a wire, remove the cover of the jar and at once thrust the burning candle into the jar. It is immediately extinguished, showing that the air in passing once through your lungs has been so largely robbed of its vitalizing oxygen that it can no longer sustain the feeble com-

bustion of a candle. Certainly it could no longer suffice adequately to purify by oxidation the tide of life that pours into your lungs every instant.

Every light of whatsoever sort which makes our homes bright at night, every source of heat we employ to mitigate the severities of our wintry climate or to furnish motive force to our multitudinous machinery, is a draft upon the same atmospheric capital upon which the warmth and motion of our own bodies depend.

I do not purpose in this talk to discuss in detail the difficult question of ventilation. Few questions of engineering and architecture are more complicated and intricate. A still more difficult matter, I apprehend, is to make the necessity of ventilation fully comprehended by the public. When it is comprehended, the modes of its accomplishment will be demanded with an earnestness that will accept no negative. Architects and engineers will be quick enough to take in the situation, when the question takes its proper prominence in the specifications which are made imperative by those who are going to build.

How many cubic feet of air are you willing to accept as a minimum supply for a long night's voyage on the sea of oblivion? How careful are you to make provision for the escape of that which you have once breathed and for the admission of that which would bring sweetness to your sleep and vigor to your awakening, if you would permit it? Drop into the crowded school-room some stormy afternoon, and see what you think of the quality of the air you find there and how well it is adapted to make young blood sweet and pure. In churches and assembly rooms pure air seems often to be held as something dangerous and noxious if we regard the seemingly studious efforts made to exclude it. It would seem that a mere sense of common decency, and much more any intelligent thought of the inevitable effects upon health and life, would demand the abatement of such abominations.

I have spoken of the atmosphere as furnishing us, when it is received in its purity, one of the prime conditions of health, but it may also become the vehicle which shall bring to us poisonous exhalations with which it may have been loaded, or it may bear the invisible germs of infectious diseases ready to take root in any congenial soil and produce their harvest of disease and death. It is a singular fact that every human habitation becomes a centre of possible danger to itself and to others. Despite the all-purifying and diluting power of the atmosphere, the products of decomposition resulting from the waste of every household are always a source of danger, and their disposal should be a matter of careful and incessant attention. Especially are the "modern conveniences" attended by a fearful following of perils and penalties. In how many elegant houses does the faint but alarming hint of sewer air greet you at the door. From chamber and bath-room the ingeniously constructed net-work of pipes is professedly for the purpose of carrying away the waste of the household, but really serves well its unintended use of conducting into every room of the house the poisonous gases resulting from the decomposition of this same household waste as it goes on in the sewers of the street to which hundreds of other houses besides are tributary. These outlets of visible household waste become the inlets of indescribably foul air, and with it the germs of malaria, diphtheria and possibly of other forms of zymotic disease.

No facts have been more thoroughly settled by Sanitary Science than that the quality of the water used for domestic purposes affects the health, and that water is often the vehicle by which disease enters the body. The necessity, therefore, of looking well to the quality of the water-supply is of great importance. Unfortunately it is no easy matter to judge of the quality of water by the senses, the

public faith to the contrary notwithstanding. Pure water—in the absolute sense of that term—is an ideal substance. Neither in the bubbling stream, in the flowing streamlet, nor at the bottom of the coolest and deepest well is it to be found. It is the exclusive property of the poets. There is some slight compensation for the universal lack of this ideal article in the fact that as its effects on the human system have never been tested, it cannot, therefore, be assumed that it would be perfectly suited to our wants if we had it. Why absolutely pure water cannot exist in nature, is easily understood when we think of its most striking properties. Bland and tasteless as it is, it possesses wonderful powers. More nearly than any other fluid, it answers to the alchemistic notion of the *Alcahest*—the universal solvent. Few substances perhaps absolutely resist its action, whether solid, liquid or gaseous. As it distills from the great alembic of the sky, and falls in gentle showers, it absorbs the gaseous impurities of the atmosphere and sweeps down with it the various emanations, gaseous or solid, which have arisen from the earth. The summer shower and the winter snow bring down not only moisture, but also fertility, to our fields. How sweet and clean, we say, is the air after a rainfall in summer. And so it is, but what of the rain? Correspondingly foul—it has washed the air of its impurities.

When the rain reaches the earth, already slightly impure, its solvent power is actively exerted on everything it touches. Whether it flows away over the surface or descends by filtration through the soil, it takes up whatever is most soluble until it is saturated, and even then it may deposit one substance to make room for another. Thus the surface of the earth, as well as the air, is constantly washed by the rains, and since, in this region, the annual rainfall is nearly four thousand tons of water per acre, it is on a vast scale. It is plain that the quality of the waters of any country must depend directly on the qualities of the soil and rocks over which they flow or through which they filter. Everybody knows that water is *soft* where limestone and magnesian rocks are absent, and *hard* where they are present. Much also depends upon the compactness of the rocks as well as upon their composition. In the older geological formations, where the rocks are more crystalline, they are less soluble than in the newer formations where the solidification is less complete. For this reason general differences exist between the water of the northern and southern states. For the same reason the waters of England and western Europe are highly charged with mineral matter.

The savage has little need for water except to slake his thirst, but with his progress in the amenities of civilized life man's necessities for water in greater abundance grow more numerous and imperative.

Thus far I have considered only such qualities of water as may be due to topographical and geological conditions. But a much more serious alteration in the quality of the domestic water supply is that caused by human instrumentality. Here man is his own enemy, and not infrequently a fatal one. Each human habitation is almost unavoidably a source of pollution to the water in the soil beneath it, yet this is the store from which the daily supply is usually drawn. It seems to be forgotten that water flows downward, that it carries with it a little of almost everything it touches, that organic matter undergoes decomposition underground, and, in short, that the water we daily use should be clearly beyond all intelligent suspicion. If water is odorless, and especially if it is clear, it is usually satisfactory. It matters less about the taste—people become accustomed to almost any flavor and when once habituated to it prefer it. One accustomed to hard water pronounces soft water flat and unacceptable. People would be horrified at the mere thought of drawing their supplies from the sewer of a city, but cases have been known where, over large

areas, the ebb and flood of the wells kept time with the ebb and flood of the neighboring sewers. Cases have also occurred in which the deepening of a sewer has drained the wells along its course, not so much to the alarm of the owners at the revelation of a communication between them, as to their indignation at the loss of what was really only a source of danger. The usual remedy has been an act of retaliation, to deepen the well and drain the sewer into it.

In crowded cities, with even the best sanitary regulations everywhere enforced, the contamination of the soil is inevitable, and from a contaminated soil it is vain to expect to draw pure water. How often in city, village and country are cess-pool, water-closet, stable and sty horribly close neighbors to the well! As the well reaches the lowest level, all drainage will flow toward it, and inevitably into it, while the law of gravitation reigns. The deeper the well the greater, therefore, may be the danger.

In addition to household contamination of water, another cause of great importance exists in various manufacturing processes incidentally producing large quantities of waste matter, which usually finds its way more or less directly into the nearest stream. As cities must often depend on the adjacent river for a water-supply, the protection of its current from pollution, by the inhabitants of towns and villages situated above it, becomes a serious problem. So much anxiety has this question awakened in England, and especially in London, depending chiefly on the Thames, which is little better than an open sewer, carrying to the sea the drainage of several millions of people, that some years ago a Parliamentary Commission was organized, embracing some of the most eminent scientific men of the kingdom, to investigate in the most thorough manner the whole question of the domestic water-supply of the country. The work of this commission has made large contributions to our knowledge on this subject. Its general showing is not a cheerful one, but it gives a sufficient reason for the existence of much suffering, disease, and death.

It especially emphasizes one important fact. Evidently with a view to render the people of London satisfied with the Thames water, which is furnished to them by several corporations, the doctrine had been advanced and ingeniously and persistently argued, that the natural processes of purification are very rapid; that the organic matter, however abundant or offensive, is speedily oxidized by the air held in solution by the water, and transformed into harmless compounds. The conclusion of these ingenious arguments is to the effect that owing to this spontaneous process of purification, there can be no permanent defilement of rivers, and that the water of the Thames at London is "good" in quality and perfectly wholesome." These arguments have occasionally been reproduced in this country to influence the choice of a water-supply. In reply to these specious arguments, the commissioners, in their last report, after detailing a large number of elaborate investigations, conclude by saying: "We are led in each case to the inevitable conclusion that the oxidation of the organic matter in sewage proceeds with extreme slowness, even when the sewage is mixed with a large volume of unpolluted water, and that it is impossible to say how far such waters must flow before the sewage matter becomes thoroughly oxidized. It will be safe to infer, however, from the above results, that there is no river in the United Kingdom long enough to effect the destruction of sewage by oxidation." The natural process of water purification is probably the only really efficacious one—namely, evaporation and recondensation in rain and snow.

No one will doubt that the use of contaminated water must be prejudicial to health. Less certainty, however, is felt in the assertion that the water we drink often serves as the vehicle by which positive disease enters the system. Sanitary literature furnishes multitudes of cases in which

the outbreak of such diseases as cholera and typhoid fever has been as distinctly traced to a contaminated well, as an outbreak of small-pox could be referred to an infected person. In all places where large numbers of persons are brought together with inadequate means of drainage, as in summer hotels, especially at the seaside, in boarding-schools, and camps, sudden outbreaks of typhoid fever are unfortunately of frequent occurrence, and in many cases the immediate cause is found in contaminated water. Not long since, in the city of Rochester, within a few weeks, fifty cases of typhoid fever, or closely related disease, were reported to the Board of Health. An energetic investigation followed, which showed that all these patients, except two, used well-water instead of the supply drawn from Hemlock lake. From all these wells, forty in number, the water, upon examination, was found to give unmistakable evidence of sewage contamination. Another instructive case has been lately reported in the city of Syracuse by Dr. Van De Warker. A citizen returned to his home ill of typhoid fever. Within six weeks, sixteen cases followed in the immediate neighborhood. A most skillful examination of all the facts in the case showed that all the persons attacked had used water from the well near the cottage of the first patient, that this well had evidently been liable to contamination from excrementitious matter, and that the occupants of other houses in the same neighborhood, though coming into frequent contact with the sick, but not using water from the well above mentioned, were in no case attacked with the disease. The chain of evidence, connecting every one of these cases with a contaminated well, is complete.

It may be reasonably asked what precautions can be taken against such insidious attacks of disease. I answer, in general, such precautions as you take against any other insidious enemy. The same kind of persistent, patient investigation which is employed to detect the perpetrator of larceny, arson, or murder, will generally lead to a safe conclusion as to your safety or danger. Wells near dwelling-houses, which is necessarily the case in villages and cities, can hardly be considered free from contamination in any case, and, if contaminated, are certainly unsafe. In the country, they may be put at a safe distance, but in the determination of this question the character of the soil and the direction of the movement of the underground water should be fully understood. The underground stream that supplies your well may possibly be the natural sewer of your neighbor's house.

The inference from such cases as those mentioned above is that water is often the vehicle for the disease germs which thus invade the system and produce their specific forms of disease. But the water we drink may be the medium of quite another sort of trouble concerning which there is no room for the hypothesis. I allude to the contamination of water by lead pipes. Those who have given attention to the matter assert that cases of lead poisoning from this cause are of far more frequent occurrence than is usually supposed. The well-known fact that lead is not eliminated from the system, as are most other poisons, but accumulates until the quantity becomes sufficient to procure grave results, should induce more attention to this matter than it usually receives. Lead should never be used for water-pipes. Nor is this the only source of danger. Lead is largely used in the manufacture of the so-called tin-plate. Tin roofs poison the water which flows into the cistern. Culinary vessels made of "tin" thus become objects of suspicion. The Michigan State Board of Health, in their last report, call special attention to the danger arising from the use of lead pipes, tin-plate adulterated with lead, in roofing, and in culinary vessels, and in earthenware with lead-glazing. The poorer classes are especially exposed to these dangers and should be protected.

THE WORLD OF SCIENCE.

We are told that there was a time when the matter which composes this world, as well as that which is in the sun, moon, and other planets, was in a state of chaos—that is, in one mass together—and that out of this confused mass, the earth and other planets were gradually developed. Let us imagine that we are now looking out upon this world for the first time, and in total ignorance of all the facts which make up science.

But what is science? Literally the word means knowledge, or things known. But there are many subjects about which much is known, which we do not ordinarily speak of as sciences. For instance, much is known about music; and yet commonly speaking, we call music an art. But really it is both a science and an art. The difference between art and science is, that art implies practice, while science depends upon abstract or speculative principles. The theory of music would be a science, while the practice of it would be an art.

When we talk of any science we do not mean that all it is said to teach is positively known to be true. Often much of it is theory, or what men suppose may be true, though it has not been proven. So that when men talk of the conflicts between science and the Bible, they are talking about the theories of men which are called science, but some of which may yet be shown to be false. Scientists themselves are not settled in regard to some of them, and their opinions are continually changing.

Let us now look out upon the earth for the first time. The sun has risen in its splendor and the earth is bathed in the soft light of the new morning. Hill and valley, meadow and woodland, rock and stream are all baptized in the same ineffable glory. Let us go forth. For a time the eye wanders, trying in vain to drink in the entire scene of beauty. But amid all these bewildering objects, there is nothing upon which the eye rests with more pleasure, than upon the almost endless variety of trees, shrubs, grasses, and flowering plants, which cover every hill with their verdure and adorn every rod of the vast area before us, with their beauty. Let us look at these. Here are trees of almost endless variety, with leaf as varied as their forms, and blossom and seed as widely differing as either. Many of them we observe are bearing fruit. But how different in shape and size and color. And if you venture to taste them, you will find the flavors as varied as the appearance. If you cut into the trunks of these trees you will find the wood differs as widely as any other part of the tree. Some are very beautiful in their structure and of the richest colors. Some are very hard, while others are quite the opposite. Some are never found except upon rocky soil; others always upon sand. Some always found upon the edge of streams or other bodies of water, while others are never found near water. The question comes to us, whence these remarkable differences? Do these trees grow at random—in any shape or in all shapes? May the apple bear peaches next time? Will the persimmon be rich and juicy like the pear some day? Will the rose be mottled like the lily, or have an odor like the poppy, some time in the future? If we continue our search we shall find that the oak and the maple, the chestnut and the apple, each grows from a peculiar seed, which is deposited in the earth. Moreover, it will be found that the peach or the plum tree never comes from the seed of the apple—that nature never makes mistakes of this kind. No man ever sowed a field of wheat and harvested from it a field of barley. These things, though remarkable, have been so from the beginning, with never an exception. Moses said, by the direction of God, 4,000 years ago: "Let the earth bring forth grass, the herb yielding seed, the fruit

tree yielding fruit after his kind, whose seed is in itself, upon the earth. And the earth brought forth grass, and herb yielding seed *after his kind*, and the tree yielding fruit, whose seed was in itself, *after his kind*." Gen. i: 11-12. We shall find if we continue our search, that trees, shrubs, fruits and flowers, have properties which differ as widely as their appearances. Some are poisonous, others harmless. Some fruits are nutritious and delicious for food, while others are tasteless or disagreeable. Many of the plants have properties which make them valuable for medicines. Now it is by finding out these different properties and putting together such trees and plants as have the same or similar properties and characteristics, that men have been able to group them into classes or families. They have found by careful observation, that there is a tree which they have called the oak which always has the same characteristics, no matter where it is found. This tree has a leaf which is peculiar, and it is never found with any other kind of leaf, nor is exactly the same kind of leaf ever found on any other kind of tree. The oak has other characteristics, which are peculiar to itself. But we shall find that there are different families of the oak. We shall find classes with the general peculiarities of the oak, but with other characteristics which distinguish them from the common oak. Still these differences are not sufficient to justify us in calling the tree by any other name than that of the oak. For instance, we shall find in Florida, the "Live Oak," so called because it is an ever-green, that is, its leaves do not drop off as they do from the oak in colder climates. But in other respects it is so like the common oak that we cannot call it by any other name. So we have different kinds of maple trees. There is the rock or sugar maple, and the soft or white maple, and still other kinds which make distinct families of the maple. The same is true of shrubs and smaller plants. Now it is by observing these peculiarities in trees, shrubs, and plants, that men have been able to separate them into different classes and so reduce the study of the vegetable kingdom to a complete system. The vegetable kingdom embraces everything which grows up out of the earth—from the tallest tree to the smallest grass or flower. What men know about this vegetable kingdom is called the *science of BOTANY*. So when we study to find out these things we are studying Botany. The word Botany is from a Greek word, *botane*, which means an herb or plant; and the science of Botany tells of the structure of plants, the functions of the different parts—that is, what each part of the plant has to do—the places where they grow, whether on the mountain or in the valley, on dry or moist land, in warm or cold climates, the families or groups into which they are gathered, and the names by which they are described. In short, Botany includes everything known about plants. It is a study full of interest, and many great men and women have given their whole lives to the study of it. You can hardly imagine the many years of hard labor which it has cost to gather the facts which we now have. Perhaps you may wonder what good can come from so much study of this science. Let us see. Many plants, as you already know, furnish food, while others are used for medicine. It is very important that we know what kinds are wholesome for food, so that we do not eat those which are injurious. It is equally important to know the medicinal properties of such as can be used for medicines. When you show a plant to a good botanist, he will tell you at once whether it is poisonous or not and whether or not it has medicinal properties. If you give him a flower he will tell you on what kind of soil it grew, and give you a complete history of the plant which produced it. It is exceedingly pleasant to ramble through the fields with such a guide and name the flowers and plants which you find and tell their history. It is like walking

among old friends. Every flower becomes a personal friend when you call it by name and give its family history. I remember crossing the Green Mountains from Vermont into New York, with such a friend, some years since. We spent much time in rambling in the fields, among the rocks, and alongside the mountain streamlets, examining and classifying the rare plants which grew in that mountainous region. We found a great number which we had never seen before, and two or three of which we could find no description. The long journey, which might otherwise have been lonely and tedious, was made delightful; and I think of those uninhabited wilds to-day, as being filled with the smiling faces of cherished friends. It would be a pleasure to go over the same route again, and renew acquaintance with those friends of long ago.

But we must not linger too long among the flowers and trees.

All along our journey through the fields we have been stumbling over stones, clambering over ledges, wandering through valleys, and climbing up hillsides, without for once stopping to ask, how came all this? Whence these long ranges of hills and mountains? How does it happen that they run so nearly in the same direction? Why is not the entire face of the earth one plain flat surface? As we study the structure of the earth, as we look at the stones which lie scattered over its surface, as we examine the different ledges of rocks, and especially as we dig down into the earth as men have done in mines, for hundreds and even thousands of feet, we shall find many curious things. We shall find that almost the entire body of the earth is rock—that the soil upon the surface of the earth reaches down but a few feet in most places. As we dig down we shall find that the different kinds of rock, such as granite, limestone, sandstone, etc., lie one upon another in regular order, and always in the same order. I mean that we do not find granite at the bottom in one place, with limestone above, and limestone at the bottom in another place, with granite above it, but, in their natural beds they are always found in the same order. Of course we shall find different kinds of rocks in different places. For instance, in England we shall find what is called the chalk formation—a kind of stone like the chalk we use, and from which it comes. Those who have come from Paris to London via Dieppe will remember the high ledges of rock all around the shores of the English Channel at Dieppe, which look like high walls of white marble. We do not see this kind of rock in this part of the world. And we shall find some kinds of rock here which are never seen in England.

For the last fifty years men have been studying hard to find out how these different kinds of rock came into existence, how long they have been in existence, and all the circumstances connected with their origin. They have been able to determine with some degree of certainty, how long it must have required to deposit some of these kinds of rock, and so have made some estimates in regard to the age of the rocks. They have determined that all the rocks were once on a plane, that is, they were flat, and parallel with the level portions of the earth. They have ascertained that the mountains and hills have been produced by some enormous pressure in the earth, which has thrown up its surface in places, so as to produce hills and mountains. By careful observation men have been able to tell how long it has been since certain ranges of mountains were lifted up. They have found out that these or similar changes are going on continually in some parts of the earth. Occasionally a new island is thrown up in the sea. Then another island will sink out of sight. Some islands now inhabited have come up out of the sea within the last few hundred years. Not only are these changes going on among mountains and islands, but we know that much of the land which is now covered with

fields of grain, or perhaps with populous cities, was once covered with water. The whole valley of the Nile, which is among the richest valleys on the earth, was covered with water a few hundred years ago.

By careful examination we shall find that the different kinds of rocks are widely different in their structure. Some show that they have been deposited by water, and then have grown hard by pressure, or by the influence of the sun, or heat from some other source, just as clay would grow hard if pressed or exposed to heat. Others show that they have been exposed to a more intense heat; while others, like chalk and marble, are composed of countless numbers of shells of small animals, which have died in the ages which are gone. The science which tells about these and many other curious things is called GEOLOGY. The word means a treatise or discourse about the earth—from the Greek words, *ge*, the earth, and *logos*, a discourse. The science of Geology, then, tells what is known about the earth. The difference between Geology and Geography is, that GEOGRAPHY tells us only about the surface of the earth as we see it now, while Geology includes not only the surface, but the whole bulk of the earth, and tells its history from the beginning. That particular part of Geology which treats about the rocks or minerals, is called MINERALOGY. The word means a treatise upon minerals. There is much connected with the science of Geology which is not positively known. Many theories about the age of the rocks and the earth, theories concerning the condition of the rocks as we approach the center of the earth, whether melted or not, cannot yet be positively settled. Some of them are mere conjectures, and scientists themselves are not at all agreed in regard to them. But it is a most fascinating study. If Botany adds interest to every walk through the fields, Geology will double that interest at least. So that with a knowledge of these things, we shall never find ourselves alone. There is no solitude to the student of nature.

If, in our wanderings, we have made our way to the seashore, you will doubtless have been delighted with the many rare and beautiful shells which we have found scattered here and there along the shore. Some of these are of marvellous beauty, excelling in their brilliancy, even the richest colors of many of the rarest flowers. We cannot stop with these long; but I promise you that when you find time to gather a variety of these beautiful shells, whose brilliancy and exquisite polish even the salt sea water does not tarnish, and make a careful study of them, you will be fascinated as you rarely ever have been with any study. If young people knew how much real enjoyment they could find, by having some specimens of rock, a collection of shells, and another of plants, to study, and classify, and name, in their hours of leisure, they would never sigh for sources of enjoyment. I have known a boy eight years old to spend hours of perfect delight, during the days and evenings of a long, cold winter, with his cabinet of shells. The science which tells about this is called CONCHOLOGY. The name is from the Greek words, *konche*, a shell, and *logos*, whose meaning you already know.

But, how often, as we have wandered, has our attention been turned toward some strange or beautiful animal, or some rare or sweet singing bird. What an almost endless variety of these animals, both great and small! Beautiful or ugly, ferocious and cruel, or timid and harmless, lazy and never caring to move, or always in motion and as fleet as the wind. So we shall find that their habits vary as widely as their appearance. One thing which seems a little strange is the fact that while these animals are all loose and at liberty to go where they please, they do not wander far. Every animal seems to have his home. You will find one always upon the tops of mountains among the crags, while another will rarely or never leave the deep cuts between the mountains.

The different kinds of animals are seldom or never found together. Those which are of the same kind, even, do not always associate; though some, like the deer and moose, are sometimes found in companies. The study of animal life is full of interest. Some animals show a degree of intelligence which is really surprising. The habits of the small insects such as the spider and ant are as strange as anything in the lives of men. We shall find things just as strange if we study the habits of the birds. Many things, both in animals and birds, make them seem almost human—in fact superior in some respects to many human beings. The affection which almost all the lower animals show for their young—the real gallantry which the male manifests in protecting the female, and the almost more than human regard which he has for her desires—the fidelity which many animals show toward those whom they regard as friends, together with many other peculiar manifestations, invest the study of these animals with rare interest. The science which treats of the animals is called ZOOLOGY; while that which tells us about the birds is known as ORNITHOLOGY. The name Zoology is from the Greek words, *zoos*, an animal, and *logos*. The meaning, as you will see, would be, a treatise about animals.

The word Ornithology means a treatise upon birds—from *ornithos*, a bird, and *logos*.

Thus far, these rambles have not been tedious, I trust. And yet we have often been interrupted by a shower, or a threatening sky. Sometimes the clouds have brought rain, when to us there seemed very little prospect of it, and we have been drenched by an unlooked-for storm. At other times when we have deferred our ramble on account of the threatening aspect of the clouds, they have suddenly melted away, and a gloomy morning has been followed by a charming day. But we have lost the day because we feared the storm. How much trouble it would have saved us, if we could have known from day to day, just what the weather would be on the next day. You remember, perhaps, that in the old almanacs which we used to see when children, there was an attempt to tell what the weather would be day by day. But they knew very little about it, and hence were wrong as often as they were right. But it was so important that men should know about this if possible, that they continued to observe carefully, and study everything which would give any clue to this important secret. At last they found the cause of the winds, and then the cause of rain, snow, etc. They found out what would be likely to produce violent storms, where and how these storms generally originated, and which way they were likely to travel. They found that when a storm started in a given direction, whether east or west, it generally continued in that same direction until its force was spent. They could tell, too, about how long it would take for a storm to move from one place to another. So, then, if they could find out by telegraph where there were storms to-day, and which way they were moving, they could tell what places the storm would be likely to reach on the next day, and so on. To find out these things has required an amount of study and labor, of which you can have very little conception. The number of instruments which have been invented in order to make the proper observations to find out these things, would surprise you.

I knew one of these men, who died a few years ago, Mr. E. Meriam, of Brooklyn Heights, N. Y. He was almost the father of that science which tells so much that is valuable about the weather. He was a man of singular habits, as great men often are. I remember the last time I met him was at White River Junction, Vt. It was a very cold morning in midwinter, the mercury registering 25° below zero. He had ridden fifteen miles on the outside of a sleigh-coach. He told me that he had on no under flannels, and he wore

no overcoat. His coat was of common cloth and had not been buttoned during his ride. His hands were bare and his feet were protected by thin cotton hose and a pair of prunella gaiters which would weigh about four ounces. He declared that he had not felt the sensation of cold during his ride. He attributed it to the fact that he never ate or drank anything that was warm. He ate very little meat, and that as well as the potato must be cold. His drink was cold water only. He was then a man of about sixty years of age, of slight figure, with a face as pure and sweet as a child's, while he was as active and nimble as a boy of ten years. He told me that for more than fifteen years he had registered the state and temperature of the atmosphere, every hour, day and night—that when at home he arose every hour during the night and examined his barometer, thermometer, etc.

I wondered then, twenty-five years ago, what practical good was to come from such devotion and sacrifice. I ought to say it was no sacrifice to him—it was more than his meat and drink. We see now what good has come from this devotion and self-denial of the students of science, and how much the world owes to them. The science of METEOROLOGY, for that is the name by which we call this study, has been brought to its present perfection by just such patient and monotonous work as that to which I have referred. By this science, men to-day determine with such accuracy what the weather is to be for the next twenty-four or forty-eight hours, that the farmer can arrange his work to the best advantage, and the sailor has but to consult the weather-report to determine whether he must remain in port or may leave it. And if we were now starting upon our rambles for the first time, we could avoid excessive heat or storms.

The word meteorology is from the Greek word *meteora*, things in the air, and *logos*. Hence the meaning is, literally, a treatise upon things in the air. The science has come to be of so much importance that the government has established a department, for the purpose of making and reporting observations upon the weather. To-day, "Old Prob," is consulted and listened to by more people, than any other man in the nation.

We have now traversed the earth, and by rapid glances caught glimpses here and there, which I hope will awaken a deep desire for study. But we have seen but little of that world of mystery which is all about us. While looking at the animals and birds, we have trodden upon thousands of little animals too small to be seen by the naked eye. There are many wonders and beauties in the plants which cannot be discovered, because too small. Many of the rocks are made up of shells too minute to be seen by the unassisted eye. All over the earth, in water and air, in the rocks and flowers—a whole world of beauty and mystery has been passed by, because they have been too small and delicate to be seen, even by the keenest eyes. But men have found, first by accident, and then by experiment, that with pieces of glass of certain shape, put together in certain ways, they could make very small objects appear quite large. So, by these instruments thus constructed, they have opened to us another world—a world heretofore unknown. This instrument we call the microscope, from *mikros*, small, and *skopein*, to view—which means to view small things. We call the science which treats of all this, MICROSCOPY. You will find, bye and bye, when you have studied carefully all that is around you, that you still have the richest field before you—a field which can be studied only by the use of the microscope.

How often, during our rambles, has the sun gone down before we have reached our homes, so that we have found ourselves closing up the journey so full of incident and interest, by the light of moon or stars. How quiet and restful the earth has seemed under the weird light of these

stars; as though she felt herself under the gaze of some thousand-eyed being, who was scanning her conduct. How we, too, have wondered what these bright lights are? When did they begin to shine? Who put them there, and for what? From the earliest days men have been asking these questions. Let us go out on this beautiful October evening and look for ourselves. Here are a thousand stars of different size and brightness. By careful observation we shall find that they are all moving; not in confusion and disorder, but with the most absolute and unvarying regularity—like a countless caravan, moving silently and forever along the celestial archway. If we are amazed at this, how will our amazement be increased when we find that this procession has never stayed in its course, since this light first shown upon Adam and Eve, as for the first time they walked forth in the garden of Eden. The shepherds as they kept guard over their sleeping flocks, in that far-off home of the infant race, watched the same stars and wondered whence they came and what their mission. They saw, as we do, that all these bright stars seemed to move in one direction—that they disappeared in the west, and reappeared regularly in the east. What strange thoughts must have been awakened in the minds of these rude men? What were these lights, forever burning, but never burning dim? What unseen power moved them in their eternal rounds? How far away were they, and what purpose do they serve? Every effort made to find out such facts, only impressed men deeply with the thought, that they were all governed by absolute laws. They have sought for these laws, with a devotion which has amounted to the most unconquerable enthusiasm. Were these placed in the sky for mere adornment? Or were they put there only to shed their feeble light upon the darkness of night? What message bring these silent watchers from the far-off regions of their abode? Are they the lights set upon the out-posts of the eternal city, defining its boundaries, which, like the midnight lights of some earth-born city, are declaring to us a habitation far away? Is this the beginning and end of their mission? These, and problems like these, have agitated great minds since first "the shepherds watched their flocks by night." Religious enthusiasm has joined hands with the ingenuity and research of science, to uncover and interpret these footprints of the Creator. Man with unaided eye could see their beauty and mark their movements. But all beyond this was hidden—mere conjecture. How men have longed to climb up to these stars, or by some means bring them down to us. Is there no way to bridge the chasm? Must we forever remain in this uncertainty concerning them? This anxiety has goaded men till they could not rest. Little by little, light has broken through the windows of science, and this longing has been relieved. Instruments have been invented by which the stars have been magnified, until it was almost like bringing them down to our very doors. By the aid of these instruments we are now able to measure, weigh, and compute the distance of the stars with as much accuracy as if they were in close proximity to the earth. In addition to this, we can see tens of thousands of stars, which are never seen by the naked eye. More than this; we have ascertained that many of these are great suns, shining by their own light, and like our own sun, illuminating other worlds beyond. These stars, which at first, appeared only like little evening lights, of the size of a candle, have been so changed that they now appear like great worlds, some of them many thousand times larger than our own earth, and perhaps as well adapted to be the habitation of other millions of intelligences. How this has enlarged our ideas of the universe in which we live! The study gives us new views of the greatness of God, and bring us nearer to Him. The instrument by which we have been enabled to accomplish this is

called the *Telescope*. The name is derived from *tele*, far off, and *skopein*, to see. Hence to see afar off. And the science which treats of all this is called ASTRONOMY—from *aster*, a star, and *nomos*, a law. Hence, the laws of the stars. No science is grander, no study more elevating. None better adapted to enlarge the mind or give wings to the imagination.

We have seen in our rambles how these studies of what are called the "Natural Sciences," cover every path with objects of beauty, and endow every natural object with characteristics of a personal friend. The student of science hears a voice in wind and stream, in rock and tree. Every flower smiles upon him, and every plant speaks to him in language which cannot be misunderstood. To him, animals, birds and insects are endowed with intelligence. Everything animate and inanimate, in water, earth and sky, talks in a language which is intelligible. He is never alone, never in search of something to amuse. He walks amid a world of beauty, and only yearns for time and strength that he may know it more fully.

We have now only stepped upon the threshold of the open door to the World of Science. We have had a glimpse at some of the principal studies sometimes called the PHYSICAL SCIENCES. We have traced their development, and seen a little of the effects of such study.

There remain such sciences as CHEMISTRY, and NATURAL PHILOSOPHY, which, with those already noticed, are often spoken of by the general name of PHYSICS, by which we mean the science of nature, and it embraces all that we know, or may know about the material world. In later years the term Physics has come to be used to signify that which was formerly embraced in the department of science called Natural Philosophy. Considered in this light, Physics treats of the properties of bodies, such as hardness, malleability, etc., and the causes, such as gravitation, electricity, etc., which modify these properties. Chemistry, which is often classified under the general head of Physics, differs from Physics in the narrower sense in which I have used it. The difference may be stated in this way: Physics treats of the phenomena of laws which govern bodies in masses, and of those effects which do not produce any change in the nature or composition of the bodies; while Chemistry treats of the phenomena and laws of the particles of matter, and of all those effects which produce changes in the properties and composition of material bodies. Chemistry is considered under two general heads: organic and inorganic. Organic treats of organized bodies, whether animal or vegetable; while inorganic treats of unorganized bodies, such as minerals.

But there are many other branches of study, which in a broader classification may be considered as sciences. There is the whole range of MATHEMATICS, which relates to whatever is capable of being numbered or measured. This is very properly called a science, because everything in Mathematics is susceptible of proof. One branch of Mathematics, that which relates to measuring the earth, is called GEOMETRY; from *ge*, the earth, and *metrum* or *metron*, a measure. Originally it implied only measuring the earth; but at present it is used in a much broader sense, viz: The science of extension; that is, of lines, or surfaces and solids. The Egyptians are said to have originated this science in this way. The river Nile is known to overflow its banks every year, and by this means it washes away all the boundaries or land-marks of men's estates. The owners were obliged to distinguish their boundaries by figures and by the quantity. By this means they became adepts in the art of measuring, and invented the science of Geometry. The methods by which the problems of Geometry are solved require the most careful processes of reasoning. This thought introduces us to another branch of study, which embraces

the whole art of reasoning, called LOGIC. This is one of the seven sciences, viz: GRAMMAR, RHETORIC, LOGIC, POETRY, ANTIQUITIES, HISTORY and CRITICISM, which are called by the French, BELLE-LETTRES. Logic is usually defined as the art of reasoning, or the art which teaches the right use of reason. The word, *logos*, literally means, *to speak, a discourse*, etc. One writer says "logic is so called because thinking is only an inward mental discourse, wherein the mind converses with itself."

Besides these, there are the mental and moral sciences. The word mental is from *mens*, the mind, and MENTAL SCIENCE is that branch of science which tells us about the mind—its different departments, together with the laws which govern its action and its development.

The word moral comes from *mos*, which signifies a manner or custom. MORAL SCIENCE is that which teaches what our manners or actions should be. More specially it means our moral duties, or how we should act toward our fellows and toward our God. It is the science of right and wrong, and tells us of the various duties which grow out of the different relations of life, which we must perform in order to do right. This is often called ETHICS and ETHOLOGY, both of which mean the science of morals. The word Ethics is from the Greek word *ethos*, which means custom, manners, etc., and is synonymous with—means the same as —*mos*, in Latin, from which moral comes. There is still another branch of study, which may, with some propriety, be called a science. It treats of the beautiful—tells us what constitutes beauty; that is, what entitles a body to be called beautiful, the results of the study of the beautiful, etc. This science is called ESTHETICS, and embraces the theory of taste in all its bearings, whether upon things in nature, or in art. It also embraces that department of science known as Belle-Lettres.

Beyond all these, there is a branch of study, which in many respects is more important than any of them. I mean THEOLOGY. It is so called from the Greek words *theos*, a God, and *logos*. Hence the science which treats of God and divine things. It is generally treated in two branches: natural and revealed. NATURAL THEOLOGY is the knowledge we get of God by the light of nature and reason, in the study of His works as we see them around us. REVEALED THEOLOGY is that which is to be learned of God, of His plans concerning us, and of our duties to Him and to one another, as they are revealed to us in the Bible.

In the treatment of this subject thus far, I have almost necessarily passed over some important branches of science, such as MECHANICS, PHYSIOLOGY, PSYCHOLOGY, METAPHYSICS, POLITICAL ECONOMY, etc. It would be interesting to trace the history of each of these, and see how like the other sciences they have grown, little by little, out of the necessities of man. But that would make this paper far too long. So I shall only give you the briefest definition of these possible.

MECHANICS is the science of motion, that branch of practical mathematics which considers moving forces, their nature, and the laws which govern them. That part of the science which treats of forces acting upon other bodies so as to produce rest is called STATICS; from *sto*, to stand. That which treats of forces acting so as to produce motion, is called DYNAMICS; from *dunamikos*, which means power. The term Mechanics includes the action of forces upon liquids and gases, as well as upon solid bodies. That part of the science which has reference to liquids is called HYDROSTATICS; from *hudor*, water, and *statikos*, to stand or weigh; and it treats of the laws which govern liquids. Strictly speaking, Hydrostatics would treat only of those laws which govern liquids when in a state of rest, while those laws which relate to liquids in motion, would be called HYDRODYNAMICS.

The term **PHYSIOLOGY**, which relates to another department of physical science, is used also both in a broad and narrow sense. When used in its broad sense, it signifies the laws which control the works of nature. But in its narrower and more common sense, it means that which treats of the organs of animals and plants, and their functions or uses.

There remain now but two or three branches of science to which I shall allude. An important branch is called **METAPHYSICS**; which means literally, after or beyond nature. It is from *meta*, after or beyond, and *phusikos*, natural or physical. It is generally believed that Aristotle gave it this name, because he thought the physical, or things relating to nature, should be studied first; and afterwards those things which relate to mind. Hence we will call Metaphysics the science which relates to the phenomena of the mind. It is only another name for Mental Philosophy.

PSYCHOLOGY is sometimes used in the same sense, though strictly it signifies a treatise upon the human soul, showing what it is so far as can be determined, and the laws which govern its action. The word is derived from *psuke*, a soul, and *logos*.

A branch of science, which is called **POLITICAL ECONOMY**, should be well understood by every citizen. It treats of the laws which are to govern men in their civil and political relations; the laws which govern trade, the sources of wealth and prosperity, and the methods of securing them. These principles underlie and control all good government, and hence it is important that they be carefully studied by every good citizen. Then there are laws which relate particularly to the social life of man—to the development and elevation of the social nature. The science which treats of this may be called **SOCIOLOGY**, though the word as used by Herbert Spencer and some other writers has a somewhat wider range. The social nature of man, though rarely referred to by writers, is one of the most important elements in the nature of man. This element is one of the most powerful, and enters largely into all those efforts which give one man power over others. The problems which grow out of the social nature are of all problems the most difficult to solve. Hence it will be well for society when this branch of science shall receive more careful attention.

Here, then, as though standing within the charmed circle of this Panorama of Sciences, I must leave you to your own reflections; but not without the hope that you may have received some impulse, which will give additional inspiration to your study in the future.

THE telegraph companies are threatened with a new rival. The telephone exchange is the new candidate for use and honors. "Lowell, Mass., is connected with over one hundred cities and towns in the States of Massachusetts, New Hampshire and Rhode Island. The longest circuit is from Springfield, Mass., via Worcester, Fitchburg, Lowell, Lawrence, to Exeter, N. H., over 150 miles, which is worked successfully. The telephone business between Boston and Lowell, a distance of twenty-six miles, amounts to \$3,000 annually. The Lowell District Telephone Company, which owns and operates the systems of Worcester, Lowell and Fitchburg, and the lines of the Northern Massachusetts Telephone Company, use 2,500 telephones, and pays the American Bell Company a monthly royalty of over \$1,200. The company controls over 1,500 miles of wire, and employs in all divisions about one hundred persons."

ANY engagement that is innocent is better than none—as the writing of a book, the building of a house, the laying out of a garden, the digging of a fish-pond, even the raising of a cucumber or tulip.—*Paley*.

INTRODUCTION TO THE SCIENCES.

[CONCLUDED FROM MAY NUMBER.]

45. The Phenomena of Heat are the Effects of a rapid Motion of the Particles of Matter. This much, however, is certain: that heat can be caused by motion. Every boy knows that a metal button may be made quite hot by rubbing it. A skilful smith will hammer a piece of iron red hot. The axles of wheels become red hot by rubbing against their bearings, if they are not properly lubricated; and even two pieces of ice may be melted by the heat evolved when they are rubbed together. And there are abundant other reasons, as you will find when you study physics, for the belief that the sensation that we call heat, and all the phenomena which we ascribe to heat, are the effects of the rapid motion of matter.

However, a quiescent body may be made hot without exhibiting the least appearance of motion. The surface of the water in a tumbler at 100° is just as unruffled as that of the same water at 32°. What, then, is meant by saying that heat is a kind of motion, and that the greater the heat in any body the greater the amount of motion in that body?

The answer to this question is that the motion which causes the phenomena of heat, is not a visible motion of the whole mass of the hot body, but a motion of the individual particles of which it is composed. And each particle moves, not straight forward, but backwards and forwards in the same space, so that its motion may be roughly compared to that of a pendulum, or to that of the balance-wheel of a watch. It is in fact a sort of *vibratory* movement; each vibration taking place through a very short distance and with extreme rapidity. The sensation of heat is caused by the vibratory movements of the particles of matter, just as sound is so caused. The prongs of a tuning-fork which has been struck, certainly vibrate, for you can see them do so if the note is low. If you now put your ear at one end of a long piece of timber and the handle of the vibrating tuning-fork is placed upon the other end, the vibratory motion of the tuning-fork will be communicated to the particles of the wood and will be loudly heard. All the time the sound is heard the particles of the wood are vibrating. Nevertheless, the wood as a whole does not move, but its particles swing backwards and forwards through such a minute space that their motion is imperceptible.

But what are these *particles* of matter which by their vibration give rise to the phenomena of heat?

46. The Structure of Water. We have seen that pure water is perfectly clear and transparent. The naked eye can discern no difference between one part and another. In other words, it has no visible texture or *structure*. It does not follow that it really possesses none, however, for there are many things which seem to be the same throughout, or *homogeneous*, which yet show structure if they are examined by a magnifying glass. Thus the surface of a sheet of fine white paper looks perfectly even and smooth to the eye; but a magnifying glass of no great power will show the minute woody fibres of which it is made up; while, under a powerful microscope, the paper looks like a coarse matting.

But if we put a small drop of water on a slide, such as is used for microscopic objects, and cover it over with a thin glass so as to spread it out into a film, perhaps not more than 1-10,000th of an inch thick, it may be examined with the very highest magnifying powers we can command, and yet it looks as completely homogeneous and shows as little evidence of being made up of separate parts as before. However, this is still no proof that the water is not made up of little parts or particles, distinctly separated from one another. It may merely mean that the particles are so extremely small that they cannot be distinguished even by microscopes which magnify four or five thousand diameters.

It is certain that solid bodies may be divided into particles so minute that the best microscopes show no trace of them. Common gum-mastic cannot be dissolved by water, but it readily dissolves in strong spirit of alcohol, and mastic varnish is an alcoholic solution of gum-mastic. If you add water to mastic varnish, the alcohol takes away the water and the mastic falls out, or *precipitates*, as a curdy solid composed of very visible whitish particles. But if a drop of the varnish is added to a good deal, say half a pint, of water and well stirred at the same time, the mastic, though it is still precipitated as a solid, is in a state of extremely minute division. No separate solid particles of mastic are visible to the naked eye, but the water assumes a faint milky tinge.

The milkiness arises from the presence of solid particles of mastic diffused through the water; and yet, if the experiment has been properly managed, a drop of the fluid may be spread out as before and examined with the highest magnifying powers, and nothing can be seen of such particles. So far as vision goes it might be a drop of pure water. Now our best microscopes are able to show us anything solid which has a diameter of 1-100,000th of an inch, quite distinctly; and probably solid opaque particles of much smaller size would make themselves apparent as a turbidity or cloudiness. The particles of mastic must be therefore so much smaller than this that they remain invisible. Hence it follows that if water were made up of separate particles, or droplets, one millionth of an inch in diameter, and thus had the structure of a mass of very fine shot, no microscope that has yet been constructed would enable us to see even a trace of that structure. We could not obtain any direct evidence of it.

47. Suppositions or Hypotheses; their Uses and their Value. When our means of observation of any natural fact fail to carry us beyond a certain point, it is perfectly legitimate, and often extremely useful, to make a supposition as to what we should see, if we could carry direct observation a step further. A supposition of this kind is what is called a *hypothesis*, and the value of any hypothesis depends upon the extent to which reasoning upon the assumption that it is true, enables us to explain or account for the phenomena with which it is concerned.

Thus, if a person is standing close behind you, and you suddenly feel a blow on your back, you have no direct evidence of the cause of the blow; and if you two were alone, you could not possibly obtain any; but you immediately suppose that this person has struck you. Now that is a hypothesis, and it is a legitimate hypothesis, first, because it explains the fact; and secondly, because no other explanation is probable; probable meaning in accordance with the ordinary course of nature. If your companion declared that you fancied you felt a blow, or that some invisible spirit struck you, you would probably decline to accept his explanation of the fact. You would say that both the hypotheses by which he professed to explain the phenomenon were extremely improbable; or in other words, that in the ordinary course of nature fancies of this kind do not occur, nor spirits strike blows. In fact, his hypotheses would be illegitimate, and yours would be legitimate; and, in all probability, you would act upon your own. In daily life, nine-tenths of our actions are based upon suppositions or hypotheses, and our success or failure in practical affairs depends upon the legitimacy of these hypotheses. You believe a man on the hypothesis that he is always truthful; you give him pecuniary credit on the hypothesis that he is solvent.

Thus, everybody invents, and, indeed, is compelled to invent, hypotheses in order to account for phenomena of the cause of which he has no direct evidence; and they are just as legitimate and necessary in science as in common life. Only the scientific reasoner must be careful to remember

that which is sometimes forgotten in daily life, that a hypothesis must be regarded as a means and not as an end; that we may cherish it so long as it helps us to explain the order of nature; but that we are bound to throw it away without hesitation as soon as it is shown to be inconsistent with any part of that order.

48. The Hypothesis that Water is composed of Separate Particles (Molecules). It has been pointed out that we cannot see, and indeed that there is not much hope of our ever being able to see, the separate particles of water, even if water is composed of such particles. But it is perfectly legitimate to suppose that water is made up of such particles, if that hypothesis will enable us to explain the properties of water.

Let us suppose then that any portion of fluid water is really composed of a prodigious number of particles less (and probably much less) than a millionth of an inch in diameter. We may call these particles *molecules*.*

We are justified, in accordance with the general properties of matter (§ 18), in supposing that these molecules tend to approach one another. But the fact that water is slightly compressible justifies the supposition that its molecules are not in actual contact, but that they are separated by interspaces, just as the motes in the air of a dusty room are so separated.

What is it that keeps the molecules apart? We have seen that great mechanical pressure brings them but slightly nearer to one another; hence there is an equivalent resistance of some kind which keeps them apart. This resistance must have the same origin as the sensation which we know as heat, for it has been seen that diminution of heat diminishes the bulk of water; that is, allows the molecules to come closer together; that is, diminishes their tendency to keep asunder. Increase of heat, on the other hand, increases the volume of water; that is to say, drives the molecules further apart, or increases their tendency to keep asunder.

Suppose we call the cause of the tendency of the molecules of water to come together an *attractive force*; and the cause of their keeping apart, which manifests itself to us as the sensation of heat, and is, as we have seen, in all probability, a rapid vibratory or whirling motion of the molecules, a *repulsive force*; then, in the liquid state, these forces are so adjusted that the molecules are quite free to move, and yet hold together.

By adding heat the repulsive force is increased, until the molecules are about twelve times as far apart as they were in each direction; while the attractive force is overcome, and the molecules fly off in all directions as soon as they are unconfined. On the other hand, by taking heat away, the repulsive force is diminished, until the molecules become inseparable and the water assumes the solid form.

It is probable that the expansion of fluid water, at a temperature below 39° , depends upon the molecules taking up a peculiar arrangement as they approach one another. If sixteen men are formed into a column, four deep, and each man a foot from the other, the same men may stand closer together and yet form a hollow square, which occupies a larger space. That the molecules of water do take up a particular order in assuming the solid condition, is shown by the crystalline form of ice. Each crystal of hoar-frost owes its shape to the arrangement of its molecules, according to a definite geometrical pattern.

Thus the hypothesis that water is composed of separate molecules, is useful, for it helps us to some extent to explain the properties of water. And, when you study physics and learn the laws of motion, you will find that there is no end to the number of the truths established by observation and

* Diminutive of *moles*, a mass.

experiment, which can be explained by this hypothesis. Hence it may fairly be adopted and employed as a means of picturing to ourselves the order of nature, so long as no facts are discovered which are inconsistent with it.

49. All Matter is probably made up either of Molecules or of Atoms. The same reasons which lead to the adoption of the hypothesis that water is composed of separate particles justify its extension to all forms of matter whatever.

The metal mercury or quicksilver, for instance, may be supposed to be made up of distinct particles of mercury of extreme minuteness, and according to the temperature, these associate themselves in the solid (frozen mercury), liquid (ordinary quicksilver), or gaseous form (vapour of mercury). To whatever treatment pure mercury may be subjected, we cannot get anything but mercury out of it. The particles of mercury have never been broken up. Hence they are generally termed *atoms*, or particles that cannot be divided; and mercury is said to be an *element*, or a substance which is not compounded of any other substances.

Here is a case in which it is very useful to distinguish between fact and hypothesis. The matter of fact is that, up to the present time, no one has been able to get out of pure mercury anything but pure mercury. The statement that mercury is a simple substance, and therefore never can be broken up into any other substances, is a hypothesis which future observation and experiment may or may not confirm.

A hundred and fifty years ago it was universally believed that water was as much an element as mercury. But water is now well known to be a compound. In fact, as has already been said, the particles of water may be very readily broken up or *decomposed* (in what way, you will learn when you study chemistry) into two totally distinct substances, *oxygen* and *hydrogen*, which are gaseous at all known temperatures, though by combining vast pressure with extreme cold they have recently been liquified. Each of these gases, according to our hypothesis, consists of particles, and since these can by no known means be further broken up, they are considered to be *atoms* like those of mercury.

Nine parts by weight of pure water always yield eight of oxygen and one of hydrogen. The hypothetical particle, or molecule of water, therefore, must be composed of atoms of oxygen and hydrogen having this relative weight; and chemists have grounds for believing that one atom of oxygen and two atoms of hydrogen exist in each molecule of water. If this be so, the structure of water must be more complicated than we thought at first; and each particle of water (the molecule) must be a system composed of three separate atoms.

50. Elementary Bodies are neither destroyed nor is their Quantity increased in Nature. It has been seen that when a cubic inch of water is dissipated by heat, it is not destroyed, but that it merely changes its form from the fluid to the gaseous state, while its weight remains unaltered. If the same cubic inch of water is decomposed into oxygen and hydrogen gases, the water is indeed destroyed, but the matter of which it consisted remains unchanged in weight. If the water weighed 252.5 grains, the oxygen gas will weigh 224.45 grains, and the hydrogen gas will weigh 28.05 grains. And nothing that man has been able to do has affected the weight of a given quantity of either of these gases. So far as we know, elementary bodies retain their weight under all circumstances, and can be traced by it whatever shape they may take. If this is true it follows that, in the order of nature, matter is *indestructible*: the quantity of it neither increases nor diminishes.

Hence it follows that natural things and artificial things resemble one another in one respect. It is true of both that

the matter of which they are composed is never destroyed and never increased; and therefore the order of events in nature as much consists in the joining together and putting apart of natural bodies by natural agencies, as the order of events in the artificial world consists in the joining together and putting apart of natural bodies by human agencies.

51. Simple Mixture. In order to learn the manner in which water may be broken up into its elements or decomposed, you must turn to the Primer on Chemistry. But as a preliminary to the study of that science, it may be useful to consider some simple cases of composition and decomposition which are exemplified by water.

If half a pint of water, coloured by putting a little ink into it, is added to the same quantity of clean water, the two will readily mingle; the total quantity of water will be a pint; and its color will be just half as dark as that of the colored half-pint. This is a case of simple *mixture*. The volume of the mixture equals the sum of the volumes of the things mixed, and there is no change in the properties of these things. So when water evaporates, the gaseous water or vapor mixes with the air in the same way, the molecules of the one body dispersing themselves between the molecules of the other until there is the same proportion of each everywhere. In like manner, sand and sugar may be (and unfortunately often are) mixed, without any change in the properties of either, or in the space which they primitively occupied.

On the other hand, oil and water will not mix however much you may stir the two together; and the oil, being the lighter, rises to the top as soon as the fluid is quiet. Nor will quicksilver and water mix, but the quicksilver, being very much heavier than the water, rushes to the bottom of the vessel into which the two are put. Neither will sand nor iron filings mix with water; as heavier bodies, they also sink to the bottom. Nor does powdered ice, though it is water in another shape, mix with ice cold water; as a lighter body, it floats at the top.

52. Mixture followed by Increase of Density; Alcohol and Water. Strong spirit, or *alcohol*, is a clear, transparent fluid which looks like water, but is a very different substance. For example, it boils at a much lower temperature, it burns with a blue flame, it has intoxicating properties, and, like oil, it is very much lighter than water. Hence if colored spirit is poured gently upon the surface of water the spirit rests upon the water. Suppose, now, that we take a tall measure graduated into ten equal parts. Fill the lower five with water, and then, very gently, pour in the strongest alcohol, colored in some way, until the tenth mark is reached. We shall have five volumes of water below, and an equal quantity, or five volumes, of colored alcohol above. Here the two are in contact, the color will be diffused into the water for a short distance, but not far, showing that only a slight mixture is taking place. This, however, is not because the two fluids mingle with difficulty; for, with slight stirring, they mix completely, and you have a fluid the color of which is about half as intense as that of the alcohol, and many of the other properties of which are intermediate between those of pure alcohol and those of pure water.

Thus far, nothing further than simple mixture, as when colored water was added to pure water, seems to have occurred; but, in reality, something more has happened. In the first place, the mixture is a good deal warmer than either of its components; that is to say, *heat* has been *generated*. In the second place, if you measure the volume of the whole fluid after it has cooled, it no longer stands at the mark *ten* but distinctly lower, or about *nine and three-quarters*. As the volume of the mixture is less than the sum of the volumes of its two components, it follows that the *density* of the mixture must be *greater* than a density midway between that of the water and that of the alcohol. In other words, the

molecules in the mixture do not occupy the same space as they did when they were separate. The result is the same as if the ten volumes had been compressed until they occupied only nine and three-quarters; so that the effect is a contraction similar to that which would be brought about by taking away heat from the mixture. In fact, as we have seen, the mixture gives out a quantity of heat.

There is another respect in which the mixture is unlike both its constituents. It both *boils* and *freezes* at a much lower temperature than water does, and at a higher temperature than alcohol does. In fact pure alcohol has not yet been frozen. If the molecules of the alcohol were merely diffused among those of the water as water is diffused through wet sand, they ought to pass into the gaseous state at the same temperature as that at which alcohol boils; and it would then be very easy to separate alcohol from water by distillation. But the fact is not so; alcohol cannot be obtained free from water by distillation unless something which holds water very strongly, such as quicklime, is added, so as to keep all the water back when the fluid is heated.

Thus alcohol and water, mingled together, give rise to a fluid which is not a mere mixture, the properties of which are known if we know the properties of its components; it is, in strictness, a new body, in which the molecules of the water and those of the alcohol affect one another to a certain extent, and modify the pre-existing properties of each.

This effect of different bodies upon one another becomes much more manifest when water is brought into contact with certain solids.

53. Solution: Water Dissolves Salt. If a spoonful of salt is put into a tumbler of cold water and the water is stirred, the salt swiftly vanishes from view; and, after a time, so far as our sense of vision goes, the water appears to be just what it was before. But if the water in the tumbler at first weighed five ounces and the salt weighed two ounces, the water in the tumbler will now weigh seven ounces; the water will now taste salt, the salt is said to be *dissolved*, and the *solution* is called *brine*. Moreover, the solution is said to be *saturated*, for if you put more salt in it will remain unchanged. Water, in fact, will dissolve two-fifths of its weight of salt, and no more. If the brine thus formed is put into a wide dish, so that the water may evaporate; or if it is heated and the water boiled away; as fast as the water diminishes, a quantity of salt, equal to two-fifths of the water which is converted into steam, returns to the solid state and falls to the bottom of the vessel. And when all the water is driven off, the salt which remains will have exactly the weight, and all the other properties which it had before it was dissolved by the water.

Thus, contact with water has had a very singular effect upon the salt. It appears to have changed one of the properties of the salt, namely, its *solidity*, but to have left all the rest unaltered. We saw just now that powdered ice does not mix with ice-cold water, but that the fragments of ice remain solid. The moment, however, that the temperature rises, the *cohesion*, or sticking together of the molecules, which is the characteristic of the solid state, comes to an end; they become loose and free to move, and they mingle with the surrounding water. Or we may say that the ties which held the molecules of the solid together are dissolved, so that the solid water becomes fluid.

The resemblance of this process to the dissolving of salt in water is so obvious that, in common language, it is often said that a lump of salt or of sugar *melts* away in water; but if you try to make salt fluid by heat, you will have to expose it to a very high temperature, so that the conversion of salt from the solid state into the liquid state by solution in cold water is obviously a very different process from liquefaction by heat. Nevertheless the result is the same so far as the

condition of the salt is concerned. The cohesion between its molecules is destroyed, and they distribute themselves evenly among the molecules of the water, just as the molecules of steam distribute themselves among the molecules of air. And, when you study chemistry, you will learn how it may be proved that the smallest drop of the solution of salt contains exactly the same proportion of salt as the whole does.

If brine is allowed to evaporate slowly, the molecules of the salt arrange themselves, as the water leaves them, in beautifully regular cubical crystals. You may see them form easily enough if you watch a drop of brine gradually dry up under a microscope. The salt crystals contain nothing but salt. If they are heated till they become red-hot they pass into the fluid state; and when still further heated, the fluid salt becomes a vapor or gas, and, as such, flies off into the air, or *volatilizes*.

Thus we see that when salt and water are brought into contact, the salt undergoes a certain amount of change, while the water does not remain wholly unchanged. For brine no longer boils at 212° but requires a considerably higher temperature. The salt, as it were, holds the water back and prevents it from assuming the gaseous state under the same conditions as if it were pure, just as, in the previous case, the water held the alcohol back; or we may say that the force of heat which drives the molecules of liquid water apart, when steam is formed, has a greater resistance to overcome when salt is dissolved in the water. And just as the presence of alcohol lowers the freezing point of the water with which it is mixed, so does the presence of salt lower the freezing point of water. Sea water, which is a weak brine, begins to freeze at about 27° ; and the ice which is formed is quite pure, while the remainder of the sea water becomes richer in salt.

If we mean by attraction that which opposes any force which tends to separate bodies, then we may say that the molecules of salt and those of water attract one another. And such attraction between molecules of matter of different kinds is called *chemical attraction*.

54 Quicklime and Water: Plaster of Paris and Water: Combination. Quicklime is a substance obtained by heating chalk or limestone to redness. When pure, it is a white, hard solid, which can be made to pass into the liquid and gaseous states only at enormously high temperatures. If a lump of fresh quicklime is placed in a saucer and about one-third of its weight of water poured upon it, there will be a great turmoil, heat will be evolved, the water will disappear, and the lime will crumble down into a soft white powder. This operation is what bricklayers call *slaking* lime. And if no more water has been added than the proportion mentioned, the pure white powder which results will be solid and dry, the water having to all appearance, vanished.

In the solution of salt we saw a solid become fluid under the influence of water; in the slaking of lime the fluid water enters into the structure of a solid. If more water is added, this solid dissolves or becomes liquid, as the salt did, and the solution is called *lime-water*. By carefully-managed evaporation of the water the lime may be recovered in the form of crystals, just as the salt was recovered. But there is this difference, that the salt crystals contain no water, while the lime crystals not only contain water, but contain exactly the same proportion as exists in slaked lime, that is to say, 18 parts water to 56 parts lime.

The water thus bound up with the lime into a new solid holds on so firmly to the lime that it requires a red heat to separate the two. The lime and the water are said to be *chemically combined*; and as the proportion of lime and water in slaked lime, or lime crystals, is always the same, they are said to be confined in *definite proportions*; and the slaked lime receives the special name of *hydrate of lime*.

Gypsum or Plaster of Paris is a dry, white powder. If mixed with a little water it does not slake after the fashion of quick lime, but the mixture soon *sets* or becomes hard; and, at the same time, the greater part of the water disappears. In fact, it has combined with the plaster of Paris and forms part of another hydrate, in which, when the superfluous moisture dries, not a trace of water is to be seen. It is this property which is taken advantage of when plaster of Paris is used for making casts and moulds. The fluid plaster is poured over and round the body to be cast; as a fluid, it applies itself conveniently to all the inequalities of its surface; and, when it sets, it retains the shape which it has thus acquired. Set plaster of Paris may be perfectly dry; but it nevertheless contains between one-seventh and one-eighth of its weight of water, fixed and forming an integral part of the solid hydrate. And if the set plaster is strongly heated, the combined water is driven off and it returns to its original state.

Gypsum is found abundantly in nature, in the shape of beautiful transparent crystals which are called *selenite*. These crystals have the same composition as set plaster, that is to say, they are hydrates. A thin flake of such a crystal viewed with the highest powers of the microscope appears perfectly homogeneous. Nevertheless, there is good reason for the conclusion that it consists of molecules of water and molecules of gypsum which hold together so strongly that they form a hard, brittle, glassy solid. Moreover, the molecules of the hydrate itself hold together more strongly in some directions than in others. It is very easy to split the crystals lengthwise; while much more force is needed to cut them crosswise, and then they do not split, but break.

Glauber's salt and Epsom salts are other examples of solids which dissolve in water and separate in the crystalline form as the water evaporates; and which, like lime and gypsum, combine with a definite proportion of water to form crystalline compounds. In fact, each of these glassy, brittle solids contains more than half its weight of water.

Thus we see that two bodies, of which water is one, may combine together to give rise to something different from either. And we are thus led to the science of *chemistry*, which tells us exactly how bodies combine, what comes of their combination, and how compounds may be separated into their constituents.

55. Mineral bodies may take on definite shapes and grow, or increase in size, by the addition of like parts. Water and all the other natural bodies which have hitherto been mentioned, are what are called *mineral bodies*, although, in common use, the term mineral is usually restricted to ores and metals. Now, we have repeatedly had occasion to remark that, under certain circumstances, not only water, but many other mineral bodies, assume regular shapes. The most familiar example is that of the beautiful imitation of leaves and foliage which is presented by the ice which forms on a window in winter. But we have also seen that common salt, lime, gypsum, Glauber's salt and Epsom salts, also assume the crystalline form as they, or their compounds with water, are deposited from their solutions. And if a drop of solution of Glauber's salt or of saltpetre, is allowed to evaporate under the microscope, a wonderful spectacle will be presented. As the salt assumes the solid state, the crystals suddenly appear in the field of view as needles and plates disposed in beautiful patterns, which rival those of hoar frost, though they are quite different from them. In fact, as you will learn if you study *crystallography*, every crystallizable substance has its proper crystalline forms and never departs from certain strictly related geometrical figures.

A crystal of any of these substances will *grow* if placed under proper conditions. Thus, if a crystal of common salt

is hung by a thread in a saturated solution of salt, which is exposed to the air, so as to allow the water to evaporate slowly, the molecules of the salt which is left behind and can no longer be held in solution, deposit themselves on the crystal in regular order and increase its size without changing its form. And, in this way, the small crystal may *grow* to a great size. The large crystals of sugar candy, which consist of sugar and water deposited from a strong syrup or saturated solution of sugar, grow in the same fashion, upon threads suspended in the evaporating syrup. In this mode of growth you will observe that the enlargement is effected by addition to the outside of the growing body; and moreover the matter which is added, namely, the salt or the sugar, already exists as salt in the brine or as sugar in the syrup.

B. LIVING BODIES.

56. The Wheat Plant and the substances of which it is composed. Every one has seen a cornfield. If you pluck up one of the innumerable *wheat plants* which are fixed in the soil of the field, about harvest time, you will find that it consists of a stem which ends in a *root* at one end and an *ear* at the other, and that blades or *leaves* are attached to the sides of the stem. The ear contains a multitude of oval grains which are the *seeds* of the wheat plant. You know that when these seeds are cleared from the *husk* or *bran* in which they are enveloped, they are ground into fine powder in mills, and that this powder is the *flour* of which bread is made. If a handful of flour mixed with a little cold water is tied up in a coarse cloth bag, and the bag is then put into a large vessel of water and well kneaded with the hands, it will become pasty, while the water will become white. If this water is poured away into another vessel, and the kneading process continued with some fresh water, the same thing will happen. But if the operation is repeated the paste will become more and more sticky, while the water will be rendered less and less white, and at last will remain colorless. The sticky substance which is thus obtained by itself is called *gluten*; in commerce it is the substance known as *macaroni*.

If the water in which the flour has thus been washed is allowed to stand for a few hours, a white sediment will be found at the bottom of the vessel, while the fluid above will be clear and may be poured off. This white sediment consists of minute grains of *starch*, each of which, examined with the microscope, will be found to have a concentrically laminated structure. If the fluid from which the starch was deposited is now boiled it will become turbid, just as white of egg diluted with water does when it is boiled, and eventually a whitish lumpy substance will collect at the bottom of the vessel. This substance is called *vegetable albumin*.

Besides the albumin, the gluten, and the starch, other substances about which this rough method of analysis gives us no information, are contained in the wheat grain. For example, there is woody matter or *cellulose*, and a certain quantity of *sugar* and fat. It would be possible to obtain a substance similar to albumin, starch, saccharine and fatty matters, and cellulose, by treating the stem, leaves, and root in a similar fashion, but the cellulose would be in a far larger proportion. *Straw*, in fact, which consists of the dry stem and leaves of the wheat plant, is almost wholly made up of cellulose. Besides this, however, it contains a certain proportion of mineral bodies, among them, pure flint or *silica*; and, if you should ever see a wheat-rick burnt, you will find more or less of this silica, in a glassy condition, in the embers. In the living plant, all these bodies are combined with a large proportion of water, or are dissolved, or suspended in that fluid. The relative quantity of water is much greater in the stem and leaves than in the seed.

57. The Common Fowl and the Substances of which it is Composed. Everybody has seen a common fowl. It is an active creature which runs about and sometimes flies.

It has a body covered with feathers, provided with two wings and two legs, and ending at one end in a neck terminated by a head with a beak, between the two parts of which the mouth is placed. The hen lays *eggs*, each of which is enclosed in a hard shell. If you break an egg the contents flow out and are seen to consist of the colorless glairy "white" and the yellow "yolk." If the white is collected by itself in water and then heated it becomes turbid, forming a white solid, very similar to the vegetable albumin, which is called *animal albumin*.

If the yolk is beaten up with water, no starch nor cellulose is obtained from it, but there will be plenty of fatty and some saccharine matter, besides substances more or less similar to albumin and gluten.

The feathers of the fowl are chiefly composed of horn; if they are stripped off and the body is boiled for a long time, the water will be found to contain a quantity of *gelatin*, which sets into a jelly as it cools; and the body will fall to pieces, the bones and the flesh separating from one another. The bones consist almost entirely of a substance which yields gelatin when it is boiled in water, impregnated with a large quantity of salts of lime, just as the wood of the wheat stem is impregnated with silica. The flesh, on the other hand, will contain albumin, and some other substances which are very similar to albumin, termed *fibrin* and *syntonin*.

In the living bird, all these bodies are united with a great quantity of water, or dissolved, or suspended in water; and it must be remembered that there are sundry other constituents of the fowl's body and of the egg, which are left unmentioned, as of no present importance.

58. Certain Constituents of the Body are very similar in the Wheat Plant and in the Fowl. The wheat plant contains neither horn, nor gelatin, and the fowl contains neither starch, nor cellulose; but the albumin of the plant is very similar to that of the animal, and the fibrin and syntonin of the animal are bodies closely allied to both albumin and gluten.

That there is a close likeness between all these bodies is obvious from the fact that when any of them is strongly heated, or allowed to putrefy, it gives off the same sort of disagreeable smell; and careful chemical analysis has shown that they are, in fact, all composed of the elements *Carbon, Hydrogen, Oxygen, and Nitrogen*, combined in very nearly the same proportions. Indeed, *charcoal*, which is impure carbon, might be obtained by strongly heating either a handful of corn, or a piece of fowl's flesh, in a vessel from which the air is excluded so as to keep the corn or the flesh from burning. And if the vessel were a still, so that the products of this *destructive distillation*, as it is called, could be condensed and collected, we should find water and ammonia, in some shape or other, in the receiver. Now ammonia is a compound of the elementary bodies, nitrogen and hydrogen; therefore (§ 50) both nitrogen and hydrogen must have been contained in the bodies from which it is derived.

It is certain, then, that very similar nitrogenous compounds form a large part of the bodies of both the wheat plant and the fowl, and these bodies are called *proteids*.

59. Proteid Substances are met with in Nature only in Animals and Plants; and Animals and Plants always contain Proteids. It is a very remarkable fact that not only are such substances as albumin, gluten, fibrin and syntonin, known exclusively as products of animal and vegetable bodies; but that every animal and every plant, at all periods of its existence, contains one or other of them, though, in other respects, the composition of living bodies may vary indefinitely. Thus, some plants contain neither starch nor cellulose, while these substances are found in some animals; while many animals contain no

horny matter and no gelatin-yielding substance. So that the matter which appears to be the *essential* foundation of both the animal and the plant is the *proteid* united with *water*; though it is probable that, in all animals and plants, these are associated with more or less *fatty* and *amyloid* (or starchy and saccharine) substances, and with very small quantities of certain mineral bodies, of which the most important appear to be *phosphorus, iron, lime, and potash*.

Thus there is a substance composed of water, proteids, fat, amyloids, and mineral matters which is found in all animals and plants; and, when these are alive, this substance is termed *protoplasm*.

60. What is meant by the word Living? The wheat plant in the field is said to be a *living* thing; the fowl running about the farmyard is also said to be a *living* thing. If the plant is plucked up, and if the fowl is knocked on the head, they soon die and become *dead* things. Both the fowl and the wheat plant, as we have seen, are composed of the same elements as those which enter into the composition of mineral matter, though united into compounds which do not exist in the mineral world. Why then do we distinguish this matter when it takes the shape of a wheat plant, or a fowl, as *living matter*?

61. The Living Plant increases in Size, by adding to the Substances which compose its Body, like Substances; these, however, are not derived from without, but are manufactured within the Body of the Plant from simpler Materials. In the spring, a wheat-field is covered with small green plants. These grow taller and taller until they attain many times the size which they had when they first appeared; and they produce the heads of flowers which eventually change into ears of corn.

In so far as this is a process of growth, accompanied by the assumption of a definite form, it might be compared with the growth of a crystal of salt in brine: but, on closer examination, it turns out to be something very different. For the crystal of salt grows by taking to itself the salt contained in the brine, which is added to its exterior; whereas the plant grows by addition to its interior: and there is not a trace of the characteristic compounds of the plant's body, albumin, gluten, starch or cellulose, or fat, in the soil, or in the water, or in the air.

Yet the plant creates nothing (§ 50), and, therefore, the matter of the proteids and amyloids and the fats which it contains must be supplied to it, and simply manufactured, or combined in new fashions, in the body of the plant.

It is easy to see, in a general way, what the raw materials are which the plant works up, for the plant gets nothing but the materials supplied to it by the atmosphere and by the soil. The atmosphere contains oxygen and nitrogen, a little carbonic acid gas, a minute quantity of ammoniacal salts, and a variable proportion of water. The soil contains clay and sand (silica), lime, iron, potash, phosphorus, sulphur, ammoniacal salts, and other matters which are of no importance. Thus, between them, the soil and the atmosphere contain all the elementary bodies which we find in the plant: but the plant has to separate them and join them together afresh.

Moreover, the new matter, by the addition of which the plant grows, is not applied to its outer surface, but is manufactured in its interior; and the new molecules are diffused among the old ones.

62. The Living Plant, after it has grown up, detaches part of its Substance, which has the Power of developing into a similar Plant, as a Seed. The grain of wheat is a part of the flower of the wheat plant, which, when it becomes ripe, is easily separated. It contains a minute and rudimentary plant; and, when it is sown, this gradually grows, or becomes *developed* into the perfect plant, with its stem, roots, leaves and flowers, which again give rise to sim-

ilar seeds. No mineral body runs through a regular series of changes of form and size and then gives off parts of its substance which take the same course. Mineral bodies present no such *development* and give off no seeds or *germs*. They do not reproduce their kind.

63. The Living Animal increases in Size by adding to the Substances which compose its Body, like Substances; these, however, are chiefly derived directly from other Animals or from Plants. The fowl in the farmyard is incessantly pecking about and swallowing now a grain of corn, and now a fly or a worm. In fact, it is feeding, and, as everyone knows, would soon die if not supplied with food. It is also a matter of every-day knowledge that it would not be of much use to give a fowl the soil of a corn-field, with plenty of air and water, to eat.

In this respect, the fowl is like all other animals; it cannot manufacture the proteid materials of its body, but it has to take them ready made, or in a condition which requires but very slight modification, by devouring the bodies either of other animals or of plants. The animal or vegetable substances devoured are taken into the animal's stomach; they are there digested or dissolved; and thus they are fitted to be distributed to all parts of the fowl's own body, and applied to its maintenance and growth.

64. The Living Animal, after it has grown up, detaches part of its Substance, which has the Power of growing into a similar Animal, as an Egg. The fowl's egg is formed in the body of the hen, and is, in fact, part of her body inclosed in a shell and detached. It contains a minute rudiment of a fowl; and when it is kept at a proper temperature by the hen's sitting upon it, or otherwise, for three weeks, this rudiment grows, or develops, at the expense of the materials contained in the yolk and the white, into a small bird, the chick, which is then hatched and grows into a fowl. The animal, therefore, is produced by the development of a germ in the same way as the plant; and, in this respect, all plants and all animals agree with one another and differ from all mineral matter.

65. Living Bodies differ from Mineral Bodies in their Essential Composition, in the manner of their Growth, and in the fact that they are reproduced by Germs.

Thus there is a very broad distinction between mineral matter and living matter. The elements of living matter are identical with those of mineral bodies; and the fundamental laws of matter and motion apply as much to living matter as to mineral matter; but every living body is, as it were, a complicated piece of mechanism which "goes," or lives, only under certain conditions. The germ contained in the fowl's egg requires nothing but a supply of warmth, within certain narrow limits of temperature, to build the molecules of the egg into the body of the chick. And the process of development of the egg, like that of the seed, is neither more nor less mysterious than that, in virtue of which, the molecules of water, when it is cooled down to the freezing-point, build themselves up into regular crystals.

The further study of living bodies leads to the province of *Biology*, of which there are two great divisions—*Botany*, which deals with plants, and *Zoology*, which treats of animals.

Each of these divisions has its subdivisions—such as *Morphology*, which treats of the form, structure, and development of living beings, and *Physiology*, which explains their actions or functions, besides others.

III. IMMATERIAL OBJECTS.

66. Mental Phenomena. Material objects are all either not living, that is to say, mineral bodies, or they are living bodies. Everything which occupies space, offers resistance, has weight, and transfers motion, belongs to one or other of these two great provinces of nature. The sciences of As-

tronomy, Mineralogy, Physics, and Chemistry deal with the former, while Biology, with its two divisions of Zoology and Botany, treats of the latter. But natural knowledge is not exhausted by this catalogue of its topics. In the very first paragraph of this Primer, in fact, we had occasion to draw a distinction between *Things*, or material objects, and *Sensations*; and a moment's reflection is sufficient to convince you that sensations are not material objects. A smell takes up no space and has no weight; and to speak of a pound or of a cubic foot of sound, or of brightness, is, on the face of the matter, an absurdity. Pleasure is said metaphorically to be fugitive, but you cannot imagine a pleasure as a thing in motion.

What we call our *Emotions* are in like manner devoid of all the characters of material bodies. Love and hatred, for example, cannot for a moment be conceived to have shape, or weight, or momentum. And when, in reasoning, we think, our *Thoughts* have the same lack of the qualities of material things.

Sensations, emotions, and thoughts, thus constitute a peculiar group of natural phenomena, which are termed *mental*.

67. The order of Mental Phenomena: Psychology. A definite order obtains among mental phenomena, just as among material phenomena; and there is no more chance, nor any accident, nor uncaused event, in the one series than there is in the other. Moreover, there is a connection of cause and effect between certain material phenomena and certain mental phenomena. Thus, for example, certain sensations are always produced by the influence of particular material bodies on our organs of sense. The prick of a pin gives pain, feathers feel soft, chalk looks white, and so on. The study of mental phenomena, of the order in which they succeed one another, and of the relations of cause and effect which obtain between them and material phenomena, is the province of the science of *Psychology*.

All the phenomena of nature are either material or immaterial, physical or mental; and there is no science, except such as consists in the knowledge of one or other of these groups of natural objects, and of the relations which obtain between them.

[THE END.]

End of Required Reading for June.

THE SOWER.

A PAINTING BY JEAN FRANCOIS MILLET.*

In the dim dawning sow thy seed,
And in the evening stay not thy hand.
What it will bring forth—wheat or weed—
Who can know, or who understand?
Few will heed,
Yet sow thy seed.

See, the red sunrise before the glows,
Though close behind thee night lingers still.
Flapping their fatal wings, come the black foes,
Following, following over the hill.
No repose!
Sow thou thy seed.

We, too, went sowing in glad sunrise;
Now it is twilight, sad shadows fall.
Where is the harvest? Why lift we our eyes?
What could we see here? But God seeth all.
Fast life flies.
Sow the good seed.

Though we may cast it with trembling hand,
Spirit half-broken, heart sick and faint,
His winds will scatter it over the land;
His rain will nourish and cleanse it from taint.
Sinner or saint,
Sow the good seed.

* This French artist, lately dead, was only discovered to be a great artist after his death. "The Sower" is one of his numerous studies of peasant life—intensely realistic, yet with a soul beneath the realism. The steadfast labourer with his seed-bag—dim light in front and darkness behind, in the which follow a cloud of black crows—is a picture never to be forgotten.

MEXICO.*

Our civil war was the great reason why the circumstance on which I am to address you this afternoon did not claim at the time the attention from the people of this country that it otherwise would have received. I assume that you all have more or less fragmentary knowledge of the fact; and the advantage which my lecture will claim will be, to round off your information on the subject, and to present it to you as a whole. I will venture to characterize what I shall say as exhibiting one of the most remarkable interventions of Almighty God in human affairs, with special reference to liberty and the diffusion of evangelical religion. In 1853 the influence and power of the despotism of the Catholic Church might be regarded as embodied in General Santa Anna, a man who held in himself more history than any other man in Mexico. When I used to read of his influence and power and despotism, I little thought it would fall to my lot to visit him in the last few days of his life, occupying a position in a rented house, in a back street in Mexico, and dependent for his daily bread upon the liberality of his friends. But such are the changes that have occurred, and they indicate the amazing alterations which have ensued in America, as the result of the circumstances on which I am now to address you. Clive and Cortez, one in the east and the other in the west, founded empires for their respective countries. How different is India to-day under the control of a Protestant power from the condition of Mexico under the control for three hundred and fifty years of a Roman Catholic power. No man who knows Mexico can doubt, no man who has read Prescott's History can doubt that the Mexican people are to-day in a worse condition than when Cortez conquered Mexico. More ignorant, worse clad, more deeply degraded and more thoroughly destitute of all that constitutes the comforts of life. Take any of our evangelical churches, and let that church have held a land under its absolute control, for three hundred years, and leave it more degraded than it found it, what worth would we think there was in such a denomination, in such a religion? And yet, tested by this principle, to which all are amenable, the Catholic Church never developed more thoroughly than she has done in Mexico, the terrible failure that she exhibits as a power to civilize and redeem men.

My lecture is divided into eight parts. The method of Rome's reign over the Aztec nation for three centuries and a half. Second, the effects on the nation. Third, the struggles of the people for constitutional freedom. Fourth, Rome's cruel and desperate efforts at repression. Fifth, the ultimate victory of civil and religious freedom. Sixth, the vengeance of God upon the parties that were implicated in this conspiracy against the welfare of the race. Seventh, the resurrection of the nation; and lastly, the open door that God has set before evangelical Christians in Mexico, with special reference to my own denomination.

In the first place, we will consider the methods of Rome's reign in Mexico. As soon as the Aztec nation was conquered, Cortez introduced what was called the hacienda system. The estates of the country were divided among the *Conquistadores* and their followers, and the Aztec people were placed in fortified farm-houses, and there they have remained, from that time to this, serving the baron on wages fixed by himself, required to purchase all their supplies at his store, he thus realizing a double profit upon their daily toil. A law was passed that made it unlawful for any of this class to remove from one hacienda to another if he owed the proprietor twenty dollars, without paying that and the interest; and, of course, as it was the master's interest to see that all persons in his employment should go in debt to him

to that extent, they thus lived and died—vegetated and died, in their own locality, destitute of interest in their native soil.

At each of these haciendas Cortez built a church, established a curé, and after having completed this system of civilization, he introduced into the country the Franciscan friars to catholicize the nation, and associated with these were the friars of the Dominican order, clothing them with inquisitional powers, with the design to conform these people by force to the ideas of the Catholic Church, and thus complete the civilization which Spain introduced into Mexico. The church was richly endowed. This fact will come out with greater prominence as I proceed. The fact is that twenty years ago the Catholic Church in Mexico was the wealthiest ecclesiastical establishment on the face of the earth. President Juarez called upon his minister Lardo, for a report on the subject which has given the facts to the world, and from that report I quote, when I tell you that the nine bishops of Mexico held between themselves an annual income of seven hundred and twenty-five thousand dollars, of which the archbishop received for his share one hundred and thirty-five thousand dollars per year. Now, for a bachelor bishop, who had no family to support, and only himself to take care of, it seemed an amazing amount of money to pay for his services, but that was the scale on which things were done. Twenty-five millions was the income of the Catholic Church from her property and her tithes. She was the wealthiest church and Mexico the poorest nation on the face of the earth, according to the population a quarter of a century ago. All this was confirmed and established by what is called a concordat, which is a compact between the head of the Catholic Church and the state, in which an engagement is entered into by the government that all the legislation shall receive the sanction of the Pontiff; and such a compact or concordat held Mexico, confirming and maintaining that state of things to which I have referred. The church then was the banker of the nation. There was no other bank in Mexico. If a man wanted a loan of a few thousand dollars he went to the archbishop, gave his obligation, which they preferred to be in a bond or mortgage because they expected they could so manipulate circumstances that the property would fall into the hands of the church for masses for the repose of the donor; and the church was thus growing wealthy at the expense of the nation. The position taken by the Catholic Church was this: When the tax-gatherer came around to the religious corporation which held half of the real estate in the city of Mexico, and asked for the tax, they said, "Why, it is all consecrated. We will not pay a cent," and they turned him out, and there was no power in the city to enforce the collection. The result was that all the public burdens were thrown on the estates of the laity. Any of you taking that fact home to your own village, town, county or city, can imagine what state of things there would be if any church there held one-half of the real estate or the income, and the lay estate had to bear all the public burdens, notwithstanding the fact that you gave the church the advantage of police, and sewerage, and gas, and all the other conveniences of our modern civilization. This brought about such a condition of things, that the state had either to die or revolutionize. They could not live at this rate, and as they chose to have a national life for themselves, they chose revolution and carried it out. There were fifty convents at that time in the City of Mexico alone, and five thousand six hundred clergy in the country for nine millions of population.

Secondly, the effect upon the nation, as I have remarked, from my own observation for seven years in the country and from the constant reading of the authorities upon this question, nine-tenths of which are Roman Catholic. The confessor of Maximilian and the chaplain-in-chief of the force

* A lecture delivered at Chautauqua, August 2, 1880.

that France sent to establish him upon the throne in Mexico, and Madame Calderon, the wife of the Spanish ambassador, a lady of learning and ability, but a devout Roman Catholic—these are the two authorities upon which I may rely, to mention others, for every statement I make to you.

The condition of the people. The abbot, a French priest, remember, says, that he found in Mexico the most degraded condition of human nature on which his eyes ever looked. He declares that the majority of priests of Mexico were either only fit for the gallows or the galleys. He goes on to illustrate this, that the majority of the nation, I mean the men and women living together as man and wife, were living outside the bonds of lawful wedlock. The fact is, that during the past seven years we have had the utmost solicitude to secure that men seeking membership in the churches should be free from this disability. In some cases I have had to deal with men seeking exhorter's license who, after careful inquiry, I found had not been married. When inquired of they said that before the passage of the civil law, the clergy charged seventeen dollars for giving the benediction of the church on the sacrament of matrimony. I would be told: "My wages were three rials a day," about thirty-three cents, "and it would have taken me twenty years of saving to have gathered together enough to secure the benediction of the Church of Rome upon my marriage. So we took our covenant, one with the other, and pledged our love and fealty, and we have lived so since." Now, realize the condition of society like that. The abbot tells us in his book here, that he was horrified to find two things. In the first place, he says that going through the country and getting information about it, he found his brethren very generally refused him the rights of hospitality, and when he came to inquire closely into this niggardliness of disposition, he found it arose from the fact that they did not wish him to see their social life, or to become acquainted with their wives and children, and he makes the dreadful statement, that when he came to the people to inquire in regard to this thing, he found them perfectly indifferent in reference to them, and some of them had the boldness to say to his face they were quite satisfied that a priest should be a married man, if he was only contented with one wife. Such a state of things exists in this unfortunate state of Mexico. What can you expect of people thus situated.

What was the state of the new government? Mr. Chairman, in that envelope which I hand you, there are fifty-seven photographs of the men who have held power in Mexico since 1851, since the land proclaimed her independence of Spain. In the thirty-nine years previous to the reign of Maximilian there have been fifty governments in Mexico—a pronunciamiento, an altered government in every nine months, involving a sacrifice of life, the overthrow by force of the government power, and the institution of another, and that fact will show you how far from peace unfortunate Mexico has been for the last fifty years. The policy was this: Rome, having the money and knowing the price of the corrupt generals in the country, when any man in the presidential or dictatorial chair would dare to act contrary to her will, and consult the popular voice, and think to establish civil and religious liberty, at once thrust him down. Down went the government, and the one put up must satisfy the Church of Rome and only could stand as long as she was satisfied. If one could stop here in regard to the circumstances of this country, it would not be as bad as the state of things which I have now to tell you of. I have mentioned the Inquisition, that power of oppression that Romanism introduced into the country. My friends, it would have been a very awkward thing, during the last fifty years, especially, to have had an *auto-da-fé* side by

side with this United States of ours as they used to have in Spain. But Rome had another way of disposing of those who dissented from her views, and many of those men who looked for freedom, had to take this condition of things in their hands. When the Liberals became victorious, they rushed at the two sections of the Inquisition at the capital in Puebla, just as the mob of Paris did on the old Bastille, and they brought out the living and set them free. I have been told by men who were there in the crowd that the men who were brought out from these dungeons where they had been confined for years, went down the streets of Mexico to find out whether any of their friends were still living, and the tears were forced from the eyes of the people as they looked on. But what was worse, they were assured that in those eight feet walls, for they seemed to build for eternity, there would be found secrets of that prison-house that ought to be brought to light, and they tapped on the walls and wherever they found a hollow sound they dug in, and in the cells there they discovered the evidence of what Rome had done. Not like men prepared for the grave, but in their daily clothing, they stood. The victims of Roman tyranny were taken from the examining chapel and put into these cells and a little board put up before their faces and there they were left to die; some of these were women. If ever you go to the city of Mexico, there, opposite the museum and in the great hall on the right side you will find two persons embalmed by the government. They were recent enough for this use to be made of them, and there they stand in two glass cases; one of them is a woman, and her baby is at her feet. These fiends in human form dealt with the citizens of Mexico in this way; with the men who loved freedom and looked for light. The government brought a number of those persons out and put them on a stand and sent for the city photographer to take them, and I have one of the photographs in my hand, showing four of those persons. They were manacled by the hands and wrists, and in that condition, they sank down in those dark dens and died for freedom. Of course, such facts as these aroused the popular indignation against the ruling hierarchy, and they determined, at whatever cost, they would regain their freedom.

I now come, in the third place, to speak of the struggles for that freedom. A grand man, whose photograph I have with me to-day, Hidalgo, the Washington of Mexico, a curate of the Catholic Church, loving his native land better than he loved the ecclesiastical despotism of Rome, prepared his declaration of independence; and flew that flag from the balcony of his home in the town of Delores, on the second day of September, 1860, and pledged his life and sacred honor to maintain it. The Aztec people gathered around it and cheered it. An army formed. He was the centre, and he tried to fight it out with the hierarchy of Rome and to win freedom for his country, but he failed. The force brought by the church party defeated him. He was captured and condemned to die. The grand old man told them they might kill his body but could not kill his soul. They shaved his head and hands to take the consecration off from him, and stood him up to die like a felon. The last words the old man uttered were these: "Let Jesus live, and let Mexico live;" and he dropped dead, shot to the heart. Friends, when you are in Mexico on the 22d day of September, at eleven o'clock in the morning, for they keep the time, and in the great square, in that plaza, you will see from the national palace come forth the president of Mexico, and both houses of congress and the military, and the people, and the old flag of Hidalgo is brought forth and saluted with a royal twenty-one, and speeches are made, and their Fourth of July celebrates the fame of a man who died for his country, and, though he died, yet his cause lives, and is to-day triumphant in Mex-

ico. Now, what were these struggles for freedom. It was a dreadful struggle, for on one side there was power, money, foreign influence, appeals to conscience, and the Inquisition, to repress. And yet, notwithstanding this, these lovers of freedom, undrilled, hardly armed, fought it out to the last, and in 1867 completed the triumph of freedom.

Associated with this comes in the religious question. You know that Texas was formerly a part of Mexico. The same rule extended up to its northern boundary. The Lone Star State took a notion that it would like to have a separate existence and so cut herself off from Mexico, and a war ensued, but she maintained her right, and what would old Santa Anna say, the man who crossed its bound and fought to the bitter end, could he be told that seven Methodist conferences meet in that state to-day, and that it is becoming a power for the Protestant empire. But before we touch upon that we have other considerations to speak of. The war of 1846, partly growing out of the preceding facts, occurred. Taylor and Winfield Scott entered Mexico. The pious men in their armies applied before they left New York for Spanish Testaments and Bibles. The American Bible society were not ready for the demand, and the result was they had to send to London. They were sent forward, in many a knapsack, and in boxes in the commissariat wagons, the word of God came. Wherever the American army rested for the night, the people came to talk with the northern republicans, and they gave them copies of the scriptures. They told them that the word of God was the magna charta of human freedom, and that a Bible reader could never be a slave, and this led to the studying of the word of God in Mexico, as a book in favor of civil and religious freedom. That was the seed, the fruit of which we are reaping to-day. So, when God could find no other method, from the mouth of American cannon in the march of the American army, the good seed sprang forth. As soon as Scott and Taylor left the country, a raid was made on the Bible. Every effort was made by the Catholic priests to make the people give them up, and many did it, and in the plazas of Mexico, fires were made of them, and priests and fanatics danced around, delighted that they were destroyed. But many have never been given up.

Rome became aroused and desperate. Our near neighborhood began to be a terror to them. She intended to hold forever the seventeen states of Central and South America, so that republican institutions, the word of God, or evangelical religion should never cross their bounds and change the condition of the peoples. To the maintenance of that determination, the Church of Rome devoted all her energy, and the tremendous struggle of the past few years ensued as consequence. The intention of the Church of Rome was to erect on the Rio Grande a break-water beyond which our freedom and our faith should never pass to evangelize these states of Central and South America. A few months ago I stood in St. Paul's church in the city of Rome, and, Dr. Vernon translating for me, I gave the lecture I am giving you this afternoon, and when I was through a venerable gentleman stepped forward from the congregation and introduced himself. He said: "at the time of which you speak, the inception of the effort to send Maximilian to Mexico, I was a prelate of the Catholic Church." He is so no longer. He says: "I know that the statements that you have made concerning the effort to accomplish this French intervention are true, and I know it from my personal knowledge. I was not aware of the reasons of the emperor's execution, or the subsequent facts concerning the religious liberty that has grown out of them, and I thank you for rounding off my information, but I want you to have the satisfaction of knowing that in regard to the mysteries of that movement, you have the facts." Rome never had, and does not intend

to have any regard for the people, or respect for their will, and hence, instead of conciliating the people, and agreeing on some basis of peace between church and state, the Roman hierarchy determined to carry it to the last and bitter end with a high and strong hand. So there was no hope for the Pope but to fight. They had to revolutionize or sink. What did they do under those circumstances? A conspiracy grew out of this matter, and as the nation repelled the church, and determined to be free, there came a resolution on the part of Rome to seek a foreign intervention. His emissaries went to Europe, and amongst despotic powers of that land they sought for aid, and that was the origin of the circumstances which brought Maximilian to Mexico. But there was one thing that caused these people anxiety. There stood in their path the Monroe policy, or the Monroe doctrine, and they did not wish to come in collision with it. Three years passed away without determining what should be done, and at last our war broke out. What is this doctrine? It is called after Monroe's name, but the Father of the Country laid it as an obligation on the consciences of the people to keep themselves free from European alliances, on this continent, and to work out their own destiny, free from foreign interposition. Jefferson several times called the attention of the French government through Monroe, who was then a minister to that country, to this great question, and when Monroe succeeded afterwards to the chief magistracy of the nation, he embodied this doctrine in a policy approved by the sentiments of his country, and as late as 1865 President Johnson re-affirmed it. The idea is that we have prospered and grown by minding our own business. We have never interfered with Europeans nor with European governments, much as we would desire to see liberal principles and forms of administration prevailing among them; and we have simply asked from Europe a reciprocity of non-intervention; so that the states may work out their own destiny free from foreign intervention, and that the United States might not see foreign powers establishing themselves on the soil of this hemisphere or interfering with a free government. Agents were sent by the church out of Mexico to work up, and make an arrangement for an intervention. If they could have done it possibly, and without awakening the sensibilities of this government, they would have done it. But, after feeling their way, and finding it impossible, they waited their hour. That hour came probably sooner than some of them expected. Juarez had just come to the front. He was elected chief justice of the United States of Mexico and drafted a splendid constitution of Mexico, as good as our own, and some have thought it better. In 1857 it was made the constitutional law of the country. They attempted to give it force. The church party fought it. It contemplated the disestablishment of the Catholic Church, the secularization of their property, except the church edifices which were to be given to her, and to throw her upon the voluntary system for her support. She fought it and continued to fight it until 1863, and right there, where it seemed a wonderful opportunity for these people who were seeking foreign interference, our war of the rebellion broke out, and they believed their hour had come. Napoleon III sent his armies and Maximilian followed. The republic was overthrown, and a monarchical system was established in Mexico. We could not hear the thunders of those guns on the other side of our own country on account of our own intervening conflict, and during those three years of dreadful agony, that cause over there was struggling between defeat and success. The constitutional president of the country, Juarez, was driven from his capital and obliged to go from state to state, pursued by French legions, until at last he stood on the very borders of the United States. He never passed the line, however, but

with his cabinet and a mere handful of troops, he maintained for three years and eighteen days the unequal conflict.

The church party thought they had accomplished their purpose. Maximilian was blessed and sent by the Pontiff, and in 1864 landed at Vera Cruz and was triumphantly received at the capital of the nation. He was lauded by the church and was expected to restore the old *regime* which had existed before the efforts made by the imperial party. But he had not been three months on the throne, before the Catholic Church found they had an elephant on their hands. Maximilian had brought with him European ideas of government. And when the Roman Catholic hierarchy of Mexico found that he was indisposed to reverse all the action of the republican governments that had preceded, and that he could not restore the Catholic Church to her former position of power and despotism over the nation, they began to inform him that he was not the person they expected, he was not the man for their money, and had not acted according to their expectations. He told them if he reigned over Mexico, it must be as a constitutional sovereign. So, after a great deal of chaffing, they concluded they had better put up with the man that they had, and look to the future with hope to do more than Maximilian was willing to do. In the meantime appeals were made by Juarez through his representative at Washington and it is wonderful to read how many of those appeals were made to the United States government to lift a finger to help the struggling cause of freedom in the adjoining republic, but Seward and Lincoln felt that they were so loaded down with obligations and surrounded by dangers, that although their sympathies were given to the outraged cause of liberty in Mexico, where a foreigner was sitting on a throne sustained by French bayonets, and against the will of the nation he attempted to rule, they nevertheless felt, that all they could do was to sympathize. They knew very well that the French government were only awaiting a pretext to recognize the Southern Confederacy, and that the English government was similarly disposed.

Let me ask your attention to two or three facts. The French emperor pressed the English government to recognize Jefferson Davis and the Confederacy. There was an unwillingness to do it. The Pope was impatient to do it. He pressed the Catholic nations to do it. They were afraid; they waited for a greater leadership than their own, and in the third year of this great struggle, one day when the telegraph bore over Europe the news of a great Southern victory, Pope Pius IX thought the opportune moment had come, and stepped forward and acknowledged Jefferson Davis in a grandiloquent address. He called him an illustrious man who had founded a nation, and he was happy to recognize him as the founder of that nation. Mark that, and just realize for a moment what it means. For twelve hundred years the pontiff of Catholic Christendom never did a public act like that without every nation (unless there was some peculiar interest involved) standing by his side. And doubtless the expectation of Pope Pius was, that these Catholic nations would step forward and follow his lead, but to his consternation not a nation in Europe followed him. God held them down. The Catholic nations on whose support he relied sat still, and he was left alone in his glory. The result was that he developed at once his weakness. When the public policy of Europe came to be settled, a short time ago, by the conference of Berlin, the Pope as a power was left out of all calculations; was asked to send no nuncio or representative, and civil and religious liberty was made an element in the convention formed by the representatives of those powers, including the czar and the sultan.

Now comes the fifth, the ultimate victory of civil and re-

ligious freedom. The hierarchy had done its worst, and Pope Pius IX had done his best, but for an infallible man he never made a greater mistake. Lee surrendered, Jefferson Davis was captured, the Confederacy collapsed. I merely refer to these as facts to trace out the evangelical results. William H. Seward's hand ached for once to write a certain note, but he could not do it until these events transpired; and men north and south, east and west, to-day bless God that the opportunity was given him to write that note. He took up his pen, and on a sheet of paper, not larger than this I hold in my hand, our secretary of state informed his imperial majesty that the patience of the American people was exhausted by the presence of foreign troops in Mexico, and he appealed to the emperor by all the respect that was entertained by France and this country for each other, and the traditional friendship for France, and France for the United States, to relieve the condition of the public mind in this country by ordering the evacuation of Mexico, because the Monroe doctrine was dear to the hearts of the people of this country, and they felt oppressed at its violation. When the French emperor took up that document he knew what it meant; he knew that that sheet of paper covered three hundred thousand armed men, he knew what the maneuvering of our fleet down towards New Orleans meant, and what General Sheridan's sealed commission, as he went around the coast there, and communicated with certain parties,—he knew what that meant. He was well aware that those three hundred thousand men, flushed with victory, were, every man of them, ready to step over the Rio Grande, and help out his soldiers, and would have done it. Hence he determined to evacuate Mexico. There was not merely the moral influence of the United States, but there was the fact that the chambers, and the press, and the people of France were crying out against the tremendous debt that was being heaped up. But as soon as the Princess Carlotta heard of the writing of Seward's note, she started for Paris in a French frigate, and on her knees before the Emperor Napoleon, knowing the risks the evacuation would leave her husband in, she besought him to refuse to accede to the secretary's demand, and to maintain the *statu quo* in Mexico. Eugenie lent her aid, and those two ladies plead with the French emperor to disregard the moral influence brought to bear by this nation. He told them that it was impossible; that war with the United States would be the result, and his throne would be compromised, and his people would not justify it. He said: "I have to do just exactly as intimated. I have ordered Marshal Bazaine to vacate the republic of Mexico, and to induce Maximilian to come away with him." Those words cost Carlotta her reason. She became from that hour a maniac.

Well, my friends, the fiat had gone forth. Bazaine advised Maximilian to leave. The clergy of the Church of Rome advised him to stand fast. He hesitated. An effort was made by the clerical party, and Austria was addressed. And hoping that the United States government would take no notice of it, a volunteer legion was enlisted in Austria to come to the assistance of Maximilian when the French had left the country. Seward took his pen again, and he told the emperor of Austria through the United States Ambassador that when the first squad of those volunteers left Vienna, the American Minister should demand his passports and leave the country. That was the end of that intervention. The result was, that not a man left Austria to sustain Maximilian; and the liberal party in Mexico were left to fight it out, and without a shot being fired on our part, or an American soldier crossing the line. Maximilian unsustained, and only upheld by the church party, fought it out, and on the 14th of May, 1867, surrendered; but before that was done he had lent himself to advice that involved his

own doom. Bazaine and the French passed away. The brother of Maximilian had a frigate at Vera Cruz. Maximilian, deserted by those who had supported him, at last took advice of his fears, and was about to pass on to Vera Cruz, when the telegraph informed him that the French consul general had refused to allow his baggage to go aboard of the frigate. He was surprised, and did not understand what it meant. It was the influence of the Catholic Church, and two days afterwards he was informed that fifteen million more dollars had been collected, and thirty thousand more men enlisted, and if he only would come back and make one more struggle, the empire could be re-established. In an evil hour he lent his ear to those counsels, and returned to Mexico, but returned to his doom. He made a cabinet on his arrival, two members of which were clericals, and entirely under the clerical influence, and called to the chief command of his armies, the worst man, perhaps, in Mexico, a man called Marquize. The commander-in-chief directed a certain decree to be passed. That decree was passed on the second day of October, 1866. It invested the commander-in-chief with authority, such as, perhaps, never was put into the hands of any public functionary before. It was intended to terrify the people of Mexico into submission to a monarchical rule. It consisted of three short sentences. The substance was, that after a certain date, only eleven days ahead, every man found in arms against the empire should be treated as a brigand or a public robber, and shot at sight; that no appeal for mercy was to be forwarded to headquarters, no distinction made, and no record, except the record of conviction. I have lived in lands where despotism prevailed, yet, I will venture to say, that the terms of that black decree never were equalled by any edict of any of the tyrants who have ruled in this world. They have granted at least the honors of war to the captured enemy. But Maximilian determined that absolute cessation of all resistance should be no relief for a republican from the pain of death. How little he knew the day he signed it, of the use that would be made of it, and that during the next five months the best blood of the people should be spilled as a result. After having done this, Maximilian headed his army to fight for his empire, and, as I have already stated, surrendered on the 14th of May, 1867. There was treachery in the surrender on the part of Lopez, one of his most earnest friends perhaps done, for the purpose of stopping the effusion of blood. At all events, Maximilian was captured. He was tried by a court-martial, and condemned to die. From the 14th day of May, the day on which he surrendered, until the 19th of June, the day on which he died, Maximilian had every opportunity, during that month and five days, for his own defense. He chose the father of the Mexican bar and his associate to defend him. A long trial with every opportunity of a defense was given him, but the court-martial decreed he should die, and the president confirmed the sentence. I have been frequently asked since I returned what was the reason they condemned Maximilian, and why it was deemed necessary that his blood should be shed. The reasons, as given at the trial, are these: First of all, the judge advocate general, who was conducting the case against him, showed that a deputation of the citizens of Mexico had been sent by the constitutional president, Juarez, to warn the archduke of the danger which he would incur by coming to Mexico, and he was told that if he should yield to the advice of the hierarchy, and establish by force a government in Mexico, he would be subject to the penalty of death. Secondly—The infallibility of his consecration was made a particular point. The judge advocate said: "Gentlemen, the prisoner at the bar represents the only legitimate government that the Catholic conscience can obey. The pontiff of Christendom consecrated him for his work, originated the empire, prom-

ised him in the name of heaven prosperity in the effort, and perpetuity in his dynasty, and as long as he lives, no lawful government that the Catholic Church recognizes can exist, and nothing but his blood can wipe out his claims, and allow a legitimate government to exist in this land. We demand his death." Yes, when Pius IX put his hands upon him and made that extraordinary promise that heaven had raised him up for this work, and that he was authorized by Almighty God as his vicar and representative on earth to promise him success and perpetuity—for an infallible man, it was a great mistake, and he lived to realize it.

The third consideration was that black decree; and when the advocate general named those grand men who had fled like common villains under that decree, he thrilled the whole court. And when he asked them: "Shall that man who gave no mercy to others find mercy at your hands? or shall he receive the doom that he so justly deserves?" they responded by condemning him to die, and on the 19th day of June, 1867, Maximilian stood up under the walls of the city and took his death from a Mexican bullet. His body was embalmed, and afterward was given to the Austrian admiral, at the request of Maximilian's brother, and was taken to Europe for burial in the tomb of his parents.

Now, friends, we have reached the sixth point. Men had done their utmost, and it was now time for God to work. And here is one of the retributions of history. I know the delicacy of attempting to show where God's hand is seen, but I will give you the facts and you can judge for yourself. God says, "Vengeance is mine, and I will repay," and that he taketh the wise in their own craftiness. Now, here was one of the most powerful combinations that the world had ever witnessed—France, Austria, the Papal court, and the hierarchy of Mexico in concert to crush out the life of liberty in a few poor, undrilled and unarmed men, who had modelled their constitution upon our own, and desired to be free like us. And unlikely was it, that two great empires, and the influence of the Pontifical court, and all the power of the wealth and personality of the hierarchy of Mexico could be defeated by these few patriots. And yet so it was. They were defeated because God was on the side of the oppressed. There were seven parties to this conspiracy against human freedom, and against the evangelical power of these United States of North America, and I ask your attention to what God did to these seven parties. First of all, let me mention that there was the Pope, the prime mover of the whole enterprise, and in whose behalf and interest all this was to be done; there was the Austrian court, supplying the brains to rule and the gold to establish it; there was the French emperor, whose legions went to put him by force upon the throne; there was Eugenie, wielding her powerful influence over her husband, and urging him to that work as she did to the work of the Franco-Prussian war in 1870; and there was Maximilian; and last of all, the Jesuits. Take the day Maximilian died, and the three years and eighteen days in which he reigned, and sweep the compass around, of which I speak now, and they all occurred within those limits. Probably retributive justice never crowded so much into such a space as in this case.

First of all, the Pope. I have taken great care to bring these dates to bear, but I will not mention them all. It will be an interesting historical exercise, as you trace the hand of God in history, at your leisure, to look at those dates, as I mention some of them. How many weeks after the death of Maximilian did Garibaldi and his followers begin to thunder at the gates of Rome, and would not be denied? The pontifical troops within offered resistance, but at last, the pressure became tremendous, and the Pope feared, if the assault was given, and men in the city of Rome fell, the responsibility would be his, and his very justly. They told me in Rome, as they showed me the walls, when the bom-

barding was over, and the breach was made, and the assault was about to be given, a colporter having a pack of Italian Bibles and Testaments on his back was in Garibaldi's army. He had reasons to think that he knew the circumstances within those walls better than the commanding general, and as soon as the command was given to cease firing, he did not wait for an order, but away he went. He tumbled through that breach, down into the ditch, picked himself up, and found himself among friends, and they said in twenty minutes he had sold every Bible and Testament in his pack, and could have sold twice as many if he had had them. That hour that saw those events, saw the crown of twelve hundred years drop from the temples of the pontiff into the dust, never to rise again. He suddenly and sulkily passed back and took his position in the Vatican, and out of the window of the Vatican he has declared from that day to this that he is a prisoner. A constitutional king of Italy now reigns in Rome, and maintains the civil and religious liberty that the Pope intended should be trampled out in Mexico. That was God's answer to him. Secondly, Austria's defeat. How did God deal with that despotic power, the main stay of Europe for such a length of time? Let me just state to you the facts. In 1864, while his brother was building his throne in Mexico, Francis Joseph was compelled by public sentiment to allow synodical action to the Evangelical Church in Hungary. Secondly, he had to surrender the Italian provinces, including Venetia, and pay forty millions of war indemnity, and in 1866 Austria beheld for the first time in the history of Catholic Europe, an evangelical man prime leader of their empire. Overthrown completely on the 22d day of May, twenty-eight days before Maximilian was executed, the papal concordat of Austria was flung overboard by that protestant statesman, and the emperor came forward, and proclaimed civil and religious freedom, and backed it up by a speech before the Chambers that was worthy of a man that loved liberty. That is how God dealt with the papal power in Austria. It had either to surrender to the will of heaven, or the stone would roll back and grind it to powder.

Now, I come to Napoleon, the third party to the conspiracy, and the worst. How did God deal with him? Influenced by his wife, who had the temerity to lift her finger and say, when the Emperor William turned his back at Ems upon the French ambassador, who had insulted him—Eugenie used these words: "This is my war." Well, the little finger is a small object, but it threw a shadow, and how little did that infatuated woman, the tool of the papacy, in this respect, not merely giving her influence to establish ecclesiastical despotism in Mexico, but to humble the permanent power of Protestantism on the continent of Europe—how little she knew that that shadow would cover herself, her husband, and her dynasty, and sacrifice crown, kingdom, and influence over others. Well, you know the result. Napoleon surrendered ten thousand cannon, four hundred and fifty thousand prisoners, two thousand millions of dollars of indemnity, and the grandest royal protestant of Europe was proclaimed emperor of Germany. And Napoleon, a prisoner in his hands, passed by permission of his conqueror, to Chiselhurst, where he ended his days in oblivion and sorrow. And what of Eugenie? We speak gently of this woman, but can it be without a purpose that she was wandering a few days ago through the bushes of Zululand, looking for the little monument of a rude character, erected by English soldiers over the green grass that drank the last blood of the dynasty of the Napoleons. And she a widow and an exile in a foreign land, dependent upon the hospitality of England, to find a home in her old age. Maximilian surrendered his life, Carlotta gave up her reason; and now I come to speak in the seventh place of the Jesuits, and the punishments meted out to

those enemies of human liberty. I was in Mexico when the decree was passed to expel the Jesuits under the authority of the law, with a very offensive title, "the bill for the expulsion of pernicious foreigners." Well, a bill was passed by congress, that on a certain day every Jesuit in Mexico was to repair to the platform of the railroad company to take his departure, and I went to see them off. It was wonderful to see those men with their shaven crowns stand there on that platform with the representative of the government ready to bow them out of Mexico. Well, they went, and the *Monitor*, a leading newspaper, came out the following morning in an article about as energetic as anything I ever read. It was headed, "Jesuits, farewell," and the veteran editor, whom I personally know, wielded his pen with a force and energy that will never be forgotten. He ran up a bill of charges against that order, of the wrongs that they had inflicted on the country, and said to them: "This land you have misruled, and crushed, and whose life you have almost sacrificed, spews you out at last." And he closed with these words, words that Americans ought to remember. He says: "Jesuits, farewell. You are never to return, and in this hour of your departure we must say this: We have compassion, but that compassion is not for you. We reserve our compassion for the people among whom you will fix your future home, and with whose religious liberties you will attempt to tamper, as you have with ours."

What they did in New Mexico in eighteen months, you know just as well as I do. And now, from being the most Catholic of all Roman Catholic lands, formerly the most priest-ridden country on earth, to-day Mexico has not a monastery, a monk, a nunnery, nor a nun, a sister of charity, nor a Jesuit in all her bounds. [Applause.] A Mexican gentleman has said to me: "Let us not be misunderstood. We did not do this because we were opposed to the Christian religion, but we understand by bitter experience, that these confraternities, and even sisterhoods of the Catholic Church were not altogether religious in their objects. They were working in the interests of a foreign despotism. We can do without them, and our precious liberties have cost us too dear a price in treasure and in blood to allow us to permit any risks of those privileges at their hands, and therefore we have expelled them." Three weeks after the death of the emperor, President Juarez came back to Mexico, and never was there an ovation on this continent, outside of this country, like that which awaited him at the capital of the land from which for three years and more, he had been an exile. He came to the national palace. The flag of republicanism floated from the flag-staff on the summit, and that magnificent piazza was filled by tens of thousands of people who hailed it; and amid the salvos of artillery they sang the anthems of the free. They had maintained their liberty. They went to undo what had been done. They disestablished the Catholic Church, giving them as many places of worship as the wants of the existing congregation required. They told the representative clergy that they were henceforth to support themselves, and that the rest of the vast property that they had by unjust and improper means acquired, would be utilized to pay the debt caused by the war which they had forced upon them against freedom, that they would pay that debt by the sale of their property, and they have done it. [Applause.] The constitution has been sustained, and religious liberty maintained in the country. They point to us and they say: "Look at their protestant missionaries, their chapels, their schools, and their orphanages, and their training establishments." They point to us as illustrations of the religious liberty that has come at last to their country. Now, friends, remember that Mexico is only one of seventeen states and nations, but she is the largest of them all, and with the exception of Brazil, every one of those states and nations speak her language, the Spanish tongue. They all look to her as a leader, and will follow where she leads, and I have no doubt before some of you go down to the grave, the men raised up by the evangelical missions of Mexico, will be sending south their missionaries for the salvation of the states of Central and South America.

THE HOPE OF THE GLORY OF GOD.

The love of glory is natural and universal in mankind. It is not merely the weakness or vice of a few whom ambition moves "to wade through slaughter to a throne, or shut the gates of mercy on mankind." It is in one form or other a desire of all. Nor is it a wrong or sinful passion in itself, but only when indulged to excess or in a wrong way. It becomes a vice when glory is wrongly estimated or unduly prized; when men seek mere notoriety instead of true honor, or when they covet the praise of the unthinking or worthless because they may be many or great, instead of the approval of the wise and good; or when they desire to be honored for what is not theirs, or is not truly honorable. To desire that our name may not be forgotten, but remembered with praise and gratitude, that our memory should be cherished and our deeds recorded with the approbation of others, is no more than natural; it is just one of the many proofs afforded by human nature that man is not self-sufficient for his own happiness, but must enjoy the approval and love of others, and that he was made not for time only, but for eternity—not for the world, but for God. But the only true glory is the praise which comes from the wise and good, and which is not founded on any false or deceptive appearance, but on the truth. Hence the truest glory of all is that which comes from God alone, the approval and praise of Him who searches the heart, and whose judgment is ever according to truth. This is the only thing that can really and fully satisfy the longing for glory that is natural to the human heart. This, therefore, is the highest ideal and pattern of true glory. This is that glory and honor which is to be bestowed at the great day of judgment on every one that doeth good.

But how can we have any hope of this glory of God? Have we not all sinned and come short of the glory of God? And even now are we not continually failing in duty? Even our good works are not such as God can approve or praise. Are our love to Him and zeal in His service so sincere and strong that we could present them to Him and ask His approval? Is our discharge of duty so diligent and faithful that we can expect His praise? Is our love to our brethren so pure and fervent as to be a fitting object of his glory? In all these graces and duties is there any on which we can ourselves look with complacency and self-approval? Can we forget the vanity, the meanness, the selfishness that taints our best works? Can we fail to remember how often we fall short of our duty, how soon we grow weary in well-doing, how readily we give way to temptation? What hope can there be for us of the approbation of God when we so utterly fail to gain any approbation from ourselves? Must not the utmost we can expect be that we shall barely escape God's wrath and condemnation? Can we venture to hope for more than a mere acquittal at God's judgment, and this only for the sake of Christ? Can it be either possible or lawful for us to cherish any further hope? Yes, undoubtedly it is; for the Bible often speaks of the crown of glory which the Lord, the righteous Judge, shall give to His saints on the great day, and even of different degrees of reward for different services; and we are encouraged to rejoice in hope of the glory of God. But it is only those who are justified by faith, and stand in the favor of God now, that can have this hope. We must first have our sins forgiven of God's free grace for Christ's sake, and ourselves made accepted in the Beloved, before we can hope for the glory of God. But when those things are secured there is a firm foundation laid for such a hope. For the same Saviour in whom we have peace with God is also in us the hope of glory. Through Him not only are we received personally into God's favor, but the works also that we do here are accepted, and approved, and rewarded for His sake.

If we are Christ's indeed, we are His followers in this world—His followers in this as well as in other respects, that we, like Him, have a work given us to do—a work which, like His, is not our own, but our Father's; yea, a work which is the very same as He had to do—the work of obedience, of maintaining a holy and godly walk, of contending against sin and temptation and witnessing for truth in the world, of carrying forward the cause for which He lived and died. We have, indeed, the very same work to do as He had; for has He not said to His first disciples, and through them to us all, "As the Father hath sent me, even so send I you?" So, too, we may have, like Him, not only work to do, but trial and suffering to bear; for He said also, "If any man will come after me, let him deny himself, and take up his cross and follow me." But if indeed no less than this be our high calling, how shall we ever be able to fulfil it? Truly, did it lie with ourselves, by our own power of goodness to do such a

work, we might well faint under it, or give it up in despair. But we are not called to go on this warfare at our own charge; it is only as having been united to Christ, and thus in Him accepted, that we are called to engage in it; and, by abiding in Him, and receiving out of His fulness, we shall be enabled to do it. Then, if we are really one with Christ in our work, we shall be one with Him in the reward of it too; and that reward is the glory of God. If we see to it that it is His work that we are doing, and that we are doing it by faith in Him, He will see to it that we are with Him in the glory which He has received of the Father as His reward.

Thus in Christ there is restored to us what sin has robbed us of—the hope of the glory of God. In Christ there is for us, weak, wayward, unfaithful as we are, led astray by folly and falling before temptation, now murmuring at the difficulty of the way and anon vainly conceited of our own strength—even for us, such as we painfully feel ourselves to be, there is a possibility and a hope of so performing the work given to us to do, as to receive at last the gracious approval: "Well done, good and faithful servant." It does seem strange, when we think of the weakness of our purposes, the faultiness of our doings; it may well seem passing strange, when we think of ourselves at all; but when we remember that it is God who worketh in us, both to will and to do, we cease to wonder, save at the surpassing grace of the whole way of salvation. For we see that even when the good works of the saints are rewarded with the glory of God, not a shadow is cast on the freeness of His grace; for still it is but His own gifts that He crowns in them; while they cast these their crowns before Him that sitteth on the throne, saying, "Thou art worthy, O Lord, to receive glory, and honor, and power."

In such a hope we may well rejoice. The manner and measure of the joy it should inspire is best estimated by the value of that glory that is hoped for, which, indeed, is far higher than anything else we can imagine. The praise or approbation of God has every quality fitted to make glory an object of desire, with nothing that could diminish its value. The worth of any one's approbation depends first and chiefly on his character. It is nothing worthy a man's joy or desire to be praised by the ignorant or worthless: such praise is no real honor. But to be praised by the wise and good—by those who are themselves justly praised—that is rightly deemed an honorable thing, fitted to rouse a man's ambition, and if attained, to send a thrill of joy through his frame. But if so, what praise of the wisest and best of men can for a moment be compared with the praise of God—the only wise and the only good—the glory that comes from Him who is all-glorious?

Again, the value of men's praise depends on their judgment and equity in bestowing it. There are some who lavish approbation very profusely, and praise at random without much discrimination or carefully weighing their language, while others are more cautious and judicious, bestowing praise only when it is really deserved, and in proportion to the degree of merit in each case. This is by far the more valuable kind of praise; a single word from one of this stamp being worth whole panegyrics from another who is lavish and indiscriminate in praise. But what praise can have this value like that of God, the true and righteous one who, without respect of persons, judgeth according to every man's work? Praise from men also derives a value from the knowledge they have of our character and conduct. How often is the delight we might derive from the approval of others embittered by the thought, that did they but know us as we do ourselves, their high opinion would be abated and their praise become faint or be turned into blame. But no such feeling poisons the sweetness of the praise of God; for He who searches the hearts and sees our inmost thoughts and desires, knows us far better than we do ourselves.

Such a joyful hope will move us to increased zeal and efforts to make progress in the Christian life, and forgetting the things that are behind to reach forth to those that are before, and to press toward the mark for the prize of the high calling of God in Christ, the glory of God. It will keep us from supposing that when we have believed in Christ all is done, and we may spend our time in listlessness, selfishly bent only on securing our own safety. For surely, with such a hope before us, ours will be a higher and a nobler aim. We shall seek, as a thing to be prized above all else, the praise of Him who has loved and saved us. We shall not count it humility to be content with the very lowest place in the kingdom of God, desiring just to be barely safe within it. We shall covet earnestly the best gifts, and seek to do the work, and promote the kingdom, and win the praise of Him who has given His Son for us; that by patient continuance in well-doing we may obtain a most glorious crown to cast at his feet, and a fuller enjoyment of Him to all eternity.

10x1=10.

CHAUTAUQUA DIVISION OF
LOOK UP LEGION.

MOTTOES.

Look up and not down;
Look forward and not back;
Look out and not in,
And lend a hand.

PLEDGE.

We, the undersigned, wish to be manly (or womanly) and Christian in our character, and we therefore pledge ourselves to be as far as we are able, truthful, unselfish, cheerful, hopeful, and helpful, to use our influence always for the right, and never fear to show our colors. We also pledge ourselves to use our voice and our influence against intemperance, the use of vulgar or profane language, the use of tobacco, affectation in dress or manner, disrespect to the old, ill treatment of the young or unfortunate, and cruelty to animals.

We will aid and support each other in carrying out this pledge and the spirit of our mottoes.

Address all letters to Mary A. Lathbury, Orange, New Jersey.

SUMMER again! The months, like Mercury, must have winged feet to run the race of the round year so soon! June—July—August, and then, as Chautauqua Division of Look Up Legion, we shall celebrate our first birthday, though the Legion itself is seven years old.

How the lists have been lengthening! Six or eight hundred have enrolled themselves under the Island Park Division in the northwest, and new chapters are reporting weekly from different states. But we do not receive reports from all. While we have a large number of complete lists, we also have dozens of letters stating that a club or chapter is being organized, and no reports, as yet, of membership. And as this is our last opportunity to reach you through the CHAUTAUQUAN for the present we make a definite call to all chapters of the Legion:

ATTENTION!

August 10, 1881, is announced as the day of the annual reception of Look Up Legion, at Chautauqua. There will be a grand review at that time, and it is very desirable that reports should be sent in from all chapters or clubs, however small, that the growth of the division during the year may be certainly known. Many organizations which have reported during the past months may have added to their numbers, and so we make this request of all:—

Let each club or chapter send to us before July 1st a postal card bearing the name of the society, when organized, names of officers, and number of members up to date. Names of members not required, as we find that it will be impossible to make room for them in the CHAUTAUQUAN, though we shall be pleased to have them to include in the general roll. Let us have a response from secretaries all along the line.

THERE are three chapters of the Look Up Legion in Wheeling, W. Va. A member of one of them writes: "The first article of our constitution reads as follows: 'The object of this society shall be to do all the good it can, and in every way that it can'; and every member seems to try to carry out both the letter and the spirit of this article, as well as the balance of the constitution."

There are also three chapters of the Legion in Philadelphia. Of the one first established the Rev. N. I. Ruleinkam writes: "Our society is doing well, and the principles of the pledge are working like leaven on the characters of the young."

There are three chapters in Cleveland, Ohio, and three in Oakland, California, though the existence of more than one organization in a city or town is unusual.

Two clubs were formed about the same time—one in Cambridge, Mass., and the other in a California mining camp,—the opposite poles of the social world.

For the benefit of some who did not see earlier numbers of the CHAUTAUQUAN, we give information concerning the "helps" in forming societies. We quote from the circular: "Members of the Look Up Legion are advised to wear the badge, or 'Cross of the Legion.' It is a Maltese cross of nickel-plate, bearing the four mottoes and the monogram of the Legion. The price is fifteen cents. The pledge cards are by all means a desirable requisite. They are the size of a large envelope, beautifully illuminated, and bear the mottoes, the pledge and the cross. Price three cents." The Look Up Legion circular will be sent to any who desire it.

We hope that in all cases where it is possible there may be delegates from the different chapters of the Look Up Legion at the Chautauqua meeting. We shall expect verbal reports from some of our leading chapters.

EDITOR'S OUTLOOK.

WHEN the C. L. S. C. was organized in St. Paul's Grove at Chautauqua, in August, 1878, the plan announced for local circles was very simple. Indeed it was left to the option of each member whether he would be connected with a local circle or not. This rule has never been changed. If an individual sends his name and fee of fifty cents to Dr. Vincent at Plainfield, N. J., he becomes a member of the C. L. S. C., and by pursuing the course of study, which covers four years, and making his annual reports on blanks that will be furnished, he may graduate and receive his diploma. Local circles have gained recognition on the principle that we are social beings, and whatever work we do, is done, if practicable, while enjoying the company of other people. Like Topsy—the local circle "growed;" it never was ordered from headquarters.

It may be composed of two or three persons who live in the same house or neighborhood. In one community it is a flourishing organization of twenty-five, in another fifty, and in still another a hundred or more members. It is officered by a president, secretary, and all the other titled workers common to a literary society. But it is not essential to membership in the C. L. S. C. that the individual be identified with a local circle. Hundreds, if not thousands of members are reading the course of study, who have never united with one. The largest liberty is granted to the individual member. Local circles are left to regulate themselves as to their constitution and by-laws and the character of their meetings even on "Memorial Days." In some places they hold monthly meetings for a critical review of their reading, a course of lectures is given on popular themes or on the course of study, in other places a social entertainment or an occasional concert popularizes the local organization. Where many members live in close proximity the local circle becomes a bond of union, by affording the members opportunities to cross denominational and other sharply drawn lines of distinction in society. It furnishes inspiration to the student, and to many members it becomes a positive help in doing their work. Notwithstanding all the advantages to be gained by coming in contact with one another, it should be remembered that the *real work* to be done by each member is *reading the course of study when alone*. To get out of the books the things set forth by the writers; to gather ideas concerning events and nations, religion and churches, individuals and society; in a word, to read with a purpose and accomplish it, should be the goal towards which every member of the C. L. S. C. should bend his energies. Self-culture is a task, but it may be performed if the student is diligent and industrious. Our membership in the C. L. S. C., and in the local circle, makes the scaffolding upon which we stand. The books we use are our tools, and the culture and knowledge we gain make our reward.

No books in the course are above the capacity of the average reader. There is no Hebrew, Greek, Latin, German nor French, but it is just what the name indicates, a "Literary and Scientific" course of study. In the books selected we get much in little—the kernels of truth, as they have been found in history, nature and revelation, by the foremost thinkers of our own and earlier times. If local circles aid the members to get a correct understanding of what they are reading and help them to master the course, then we advise their use, otherwise we would hesitate. Where they impose onerous tasks, such as the preparation of essays, or delivering declamations, on timid and inexperienced members, so that they are discouraged and frightened, and abandon the course of study, we think they are not helpful to this class of students, and such should either withdraw and study alone, or make an arrangement with the committee to excuse them from public efforts. In order to secure the highest degree of prosperity the local circle should grant as large liberty to its members as the general circle does. Thus it will make a happy family.

PEOPLE travel for various purposes: some for health, some for pleasure, some for observation and study, some to spend their time, and some only because others travel. Some go through a country and see nothing, some look only at their guide-book, and some go open-eyed. Frequently the passage through a country is so rapid that the soul can gather little as it flies. There are great differences in the amount of benefit received by different travelers. The benefits of travel are several. *Travel is restful*. Relief from continuous labors is sometimes a necessity to save life, and is with every man once or twice at least in his life a most grateful change. His mind is still occupied, but with other thoughts, other incidents, other scenery; his heart is stirred with new emotions, he begins to live again,

Travel is healthful. A change of climate has sometimes wrought wonders—not perhaps so much because of the climate itself, as because of the relief of the mind from cares, change in kind of exercise, and the awakening of pleasant emotions. A year spent in travel will sometimes add ten years to the life. Sea voyages are frequently recommended for certain constitutions and physical conditions. *Travel is pleasant.* The past is revived. Scenes of old live again, battles are fought, kingdoms won. We live over all the past. History is thus fixed in the memory. We know a country when we have seen it. Reverence is increased by visiting sacred spots. We think more of the literary productions of great minds when we have seen their homes and knelt by their graves. Valuable acquaintances are formed. The mind is stored with thoughts and pictures which will ever afford pleasant recollections. The man of travel has a fund of various knowledge for conversation. *Travel is a good school.* The anthropologist may study man; the philologist, language; the politician, society and government; the philanthropist, crime and its attempted cures; the historian, lands and peoples; the student, libraries and universities; the naturalist, all revelations of nature; and so on. What is seen is known. The old country furnishes the places of world-wide interest—living cities, London, Paris, Berlin, Rome, Athens—dead cities, the catacombs, Herculaneum, Troy, Babylon, Nineveh—mighty Oriental nations, India, China, Japan—countries celebrated in Bible history, Palestine, Egypt, Greece, Italy, Babylonia—wonderful natural scenery, the Giant's Causeway, the Alps, the *Mer de glace*—the old country has also made the world's history. Americans long to go abroad. They feel that when abroad they are seeing new things, *traveling*. American natural scenery, however, is unrivaled. The mightiest rivers, the widest plains, the most wonderful water-falls, vast caves, exhibitions of geologic convulsions, great forests, mountain scenery, lakes, Yosemite—these may well challenge comparison with anything of the kind in the old world. America also has a history. It is unwritten but yet indicated, however inadequately, in aboriginal relics scattered all over the continent. We have also our living cities, our growing, our live cities; our dead cities, too: Copun, Uxmal, Palenque, and many others which are slowly being disentangled from the almost impenetrable forests of Mexico and Central America, and disclosed to the wondering gaze of the explorer. Travel by all means if you can, but do not forget that there is an America worth seeing. We know scarcely half of our own Republic. Travel with open eyes, sympathizing hearts, much love of humanity, worshipful souls—you will not fail to receive a constant income of future satisfaction and comfort.

SUMMER resorts have become a necessity in modern life. The slow-paced method of business in vogue among our ancestors is a thing of the past. In these days of railroads, telegraphs, and telephones, everything is done with a rush, and the strain on business and professional men is much greater now than it was even a few years ago, and is constantly increasing. In the sphere of women's life in large cities the same condition of things obtains. A continual round of calls, entertainments, and such like, together with the perplexities coincident with the care of a family and household, constitute a perpetual and severe tax upon her energies, so that at the close of the season a woman of society is perhaps as much worn and fagged out as is her husband by the cares of the counting-room or by the arduous duties of his office; hence the need that both flee from the city to some friendly resort to obtain rest and recuperation.

What is thus a necessity to the jaded parents, becomes a priceless boon to the children, who for a short season at least are removed from the brick pavements, stifling air and impure odors which are the almost inevitable concomitants of city life, and are thus enabled to drink in the pure, stimulating air from ocean or mountains, and to enjoy the sights and sounds of country life.

The desire and necessity for repairing to summer resorts is not confined to the dwellers in large cities. Monotonous routine and continued application to work becomes tiresome and distasteful in any situation, and a short season passed in rest and recreation amidst changed surroundings, gives one new zest for daily duties. The practice so prevalent of late, and becoming more general on the part of all who can afford it, of spending a few weeks, or even months, at some place of resort, is not one of fashion and folly, but is dictated by both prudence and wisdom, and is productive of the most beneficial results. Lives are saved, health is restored, the spirits are reinvigorated, the mind is rested, under the recuperating influences of these seasons of rest.

In order to accommodate the many thousands who annually thus seek to recuperate their wasted energies, summer resorts have been

multiplied all over the land. They are to be found by the ocean side, on mountain summits, by charming lakes, and in the seclusion of the country, in sufficient variety to suit the tastes and necessities of all.

None of these numerous resorts offer more attractions to those seeking rest and recreation than CHAUTAUQUA. It is easy of access from all parts of the country. The various lines of railroads leading to this famous spot vie with one another in cheapening the rates of transportation and caring for the comfort of their passengers. The scenery is delightful, the climate salubrious, and the lake is a gem of beauty, whose placid waters ripple with music at the touch of the boatman's oar. Visitors can live as they chose, either in hotels furnishing all the luxuries of the season, or in the pleasant, homelike cottages, or in Arcadian simplicity in a snowy tent, pitched in the quiet groves, or by the pebbly shore of the adjacent lake, enjoying society or solitude according to their own liking. Lectures, concerts, and games combine to make the hours pass rapidly and profitably. We would be delighted if every reader of THE CHAUTAUQUAN could spend the ensuing season at Chautauqua, and we know that our delight would be more than equaled by their own.

THE announcement of the death of Lord Beaconsfield has fixed the eye of the world still more intently upon the career and character of this remarkable man. Long ere his death had Benjamin Disraeli succeeded in drawing the attention of civilized mankind upon himself. It is not reasonable to hope that the present generation will be able to agree in estimating the character and motives of the mysterious man who for nearly fifty years has had so large a place in the world's affairs. For a long time he has been regarded as the sphinx of the nineteenth century, and certainly if inability on part of friend and foe alike to penetrate his breast entitles him to such a name it has not been misapplied. Having failed to read him in life it is more than probable that the mystery will remain now that he is dead.

Viewed in the light of the obstacles overcome, the varying fortunes experienced, and the high station which he finally reached, a more anomalous career cannot be found in history. In this country we have seen almost successively a rail-splitter, a tailor, a tanner and a canal-boy rise to the chief office of the government, but that one born seventy-seven years ago in the great city of London, of a long-despised and persecuted race, without a university education, should make his way, opposed by the ablest competitors, in spite of class-distinctions and prejudices, to the chief power of the leading nation of Europe, is without a parallel. Some have denied to this man the possession of great abilities and genius, claiming that he owed his success to the trickster's cunning seconded by the whims of fortune. Could such a charge be sustained it would invalidate the claims of every man that has lived. Fortune follows no man a whole life; she plays him foul and casts him overboard as soon as he relies on her alone. But not more of his success in the career he had marked out is due to his rare abilities than to his industry and energy. He was an indefatigable worker, and quailed before no discouragement. Obstacles seemed only to intensify his zeal. Thrice defeated as a candidate for parliament in the very beginning of his political life, he returned to the struggle the fourth time with a determination invincible. The world is familiar with his famous declaration on the occasion of his maiden speech in the House of Commons, when laughed at and ridiculed and compelled to sit down, he told them that the time would come when they would hear him. Energy's twin-sister, industry, he knew, also, from early life. He who narrows down the measure of the work a man can do in this world can form no conception of this man's labor. It mattered not whether as leader guiding the policy of a political party, or as premier swaying the destinies of an empire, he surprised the world by sending forth from his pen volume after volume whose claim to merit will probably be as variously estimated as the author himself.

The death of Beaconsfield leaves vacant for the time a leading role in the play of European politics. His opponents have always believed him wanting the high motives and large conscientiousness of his great rival Gladstone. This is doubtless true, though it ought to be observed that with all the power he wielded it cannot be said that he ever was false to England or betrayed her interests, as he regarded them. At times in his career he reached beyond his party limits and got hold on the affections of the popular heart. One who was in London when he returned from the Berlin congress bringing his announcement of "peace with honor," will not soon forget the popular outburst of enthusiasm and joy that greeted him. Mr. Gladstone has moved in the House of Commons that a memorial in his honor be placed in Westminster Abbey.

THERE is a temperance movement now going on in the country, which has many elements of promise in it, and from which society may expect to hear good reports in the future. We refer to the "Women's National Christian Temperance Union." It is composed exclusively of women and numbers more than twenty-five thousand members, scattered all over the land. Their plan is to organize a "Union" in every town and city, to be composed of ladies from all the churches and no church, to hold "mothers' meetings" and "children's meetings" regularly, to tone up public sentiment on the temperance question, and arouse temperance men to prevent licenses being granted in those states where a license law exists, and to secure the enforcement of the prohibitory law in states where such a law has been adopted. Another excellent feature of their work is that they are thrusting out into the field to lecture some of the best platform and pulpit talent to be found among the women of our own country and Canada: Miss Frances E. Willard, who has recently made a tour of the southern states, "Queen of the Platform," as a Cincinnati paper styles her, and president of the National Union; Mrs. Youmans, of Canada; Mrs. Woodbridge, of Ohio; Mrs. Wittenmyer, of Philadelphia; and Mrs. Hunt, of Boston, Mass., with many others.

Mrs. Hunt is doing a special work, and on an entirely new line for this reform. She has two books, one written by Dr. Richardson, of England, on "Alcohol and its effects on the brain, blood, and tissue." This she aims to get into the course of study in colleges; by visiting college towns and addressing the faculty and students in her eloquent and persuasive manner, she usually succeeds. Eight colleges in Ohio have recently placed the book in their curriculum; among them is the Ohio Wesleyan University. The higher institutions of learning in every state she visits hear her gladly, and in nearly every instance the temperance text-book is adopted by the authorities. The other book, by Miss Coleman, is on "Alcohol and Hygiene." It was prepared for the children and youth in our common schools. Mrs. Hunt seeks a hearing from the school-board in every town she enters, for the purpose of converting them to her position. Then she brings her public lecture to bear upon this end, and the result is, in very many cases, that the book is introduced into the common schools. Her position is a strong one: prevention is better than cure. Teach children by the scientific method "that alcohol is a poison that should be shunned," and you arouse an intelligent prejudice against strong drink and the rum traffic, which in ten or fifteen years will revolutionize our social customs and temperance legislation. We believe Mrs. Hunt is right, and that her society is wise in keeping her in the field, and that it would do still better by sending out a troop of just such ladies to introduce these temperance text-books into the seminaries, academies, and common schools in all the states in the union.

EDITOR'S NOTE BOOK.

We send this month, to every subscriber of THE CHAUTAUQUAN, the advance copy of the CHAUTAUQUA ASSEMBLY HERALD. It contains the programme, with the latest and fullest information concerning the coming Assembly. Every member of the C. L. S. C. will be interested in the meetings to be held in August, hence we suggest, if you cannot attend the Assembly, subscribe for the ASSEMBLY DAILY HERALD. There will be nineteen numbers, which will contain detailed reports of all the meetings, together with nearly seventy lectures that will be delivered at the Chautauqua meetings. These lectures alone would make six volumes of the size that cost \$1.25 each, yet in the ASSEMBLY HERALD they cost \$1.00. We call the especial attention of members of the C. L. S. C. to our combination offer for the ASSEMBLY HERALD and THE CHAUTAUQUAN for 1881-1882.

It has come at last. A discussion in *The Christian Advocate* at New York on licensing and ordaining women as preachers; and to our surprise a woman, Mrs. Cynthia May, is the author of the article. We are amazed—not at the ability with which this lady presents her cause—but at the large liberty granted by this hitherto conservative church paper. This is free discussion indeed. The editor, Dr. Buckley, may be opposed to the ordination of women and object to granting them the ballot, but when he opens his columns to men and women and invites them to discuss this question, he disarms prejudice, and manifests a magnanimous spirit which will win for his paper hosts of friends. He invites believers in the reform to write on the subject. A committee of three, who believe in the ordination of women, will sit in judgment on the papers and the best one will be published. And this is the way we move toward the millennium. "So mote it be."

We paid a flying visit to Chicago recently, and looked in on Dr. Stowe, of the firm of Walden & Stowe. It was gratifying to find the Doctor bubbling over with progressive ideas concerning his publishing house, some of which he is putting into practice. We met our old friend, the Rev. Dr. Arthur Edwards, the radical and popular editor of the *Northwestern Advocate*. He is getting ready to visit England for three months, and declares that he will not go any farther than England, because right there the greatest battles of civilization have been fought. Messrs. Fairbanks & Palmer, who visit Chautauqua every year with their numerous Sunday-school publications, are making elaborate preparations for their annual visit in August next. We heard good reports from the C. L. S. C. in this great centre of the northwest, and from the large number of copies of THE CHAUTAUQUAN that go there, we judge that that is a strong and growing centre of the C. L. S. C.

Bishop H. W. Warren, of Atlanta, Ga., will be at Chautauqua from the opening of the meetings until the 6th of August, when he will sail from New York for England. He is doing a grand work in the south among the churches and in the schools, and with his pen in the religious papers. He has carried some of the practical ideas, which have made him a valuable adviser and lecturer at Chautauqua, into the Atlanta University, where he has organized a "College of Carpentry." The colored students take to it with enthusiasm. It is the utilitarian theory, educating them to handle a saw and plane, draw-knife and hammer, so that they may be able to improve the fences and private dwellings, school and church buildings wherever they go. The colored girls are being taught the domestic arts. This is the kind of education that will speedily elevate this race.

The season of the Assemblies is rapidly approaching, and they are multiplying in all parts of the land. The Island Park Assembly, on the shores of Sylvan Lake, near Rome City, Indiana; the Lakeside Assembly, at Lakeside, Ottawa county, Ohio; the Clear Lake Park Assembly, at Clear Lake, Iowa; Round Lake, New York state; Ocean Grove; Framingham Assembly, at South Framingham, Mass.; the Assembly at Monterey, California, and Chautauqua, the father of them all. It is a good omen, when we see these summer resorts springing up all over the land, consecrated to the study of the Scriptures, and aiming at a higher standard of Christian culture among teachers and officers in our Sunday-schools. We shall lay before our readers a report from every one of them, in the ASSEMBLY DAILY HERALD and THE CHAUTAUQUAN.

With this number of THE CHAUTAUQUAN we complete the publication of our part of the C. L. S. C. course of study for the current year, with one exception—there will be about ten pages of Dr. Wheatley's "History of the World" published in the July number. We had hoped to finish this month, but the Doctor gives "full measure, pressed down, shaken together, and running over." We shall help him where he "runs over." Members of the C. L. S. C. have reason to be gratified as they near the end of the year and look back at the symmetry, strength, and beauty of the course they have studied, and it is reasonable to presume that every one has a stronger, more beautiful and symmetrical character for having pursued the course.

Miss Belle McClintock, of Meadville, Pa., whose solos have charmed tens of thousands of people at Chautauqua, is permanently engaged as soprano in the Presbyterian church in Titusville, Pa., and her sister, Miss Louise McClintock, who has a fine voice under a high degree of cultivation, has been engaged, at a good salary, as the soprano in the Baptist church in Franklin, Pa. In these days, when so much of our best musical talent is easily purchased to serve in operas and theatres, the Misses McClintock are to be commended for placing their talents, which have made them famous all over the land, at the disposal of the church of God to sing sacred songs.

The Western Reserve Home Magazine is a new publication which has commenced its monthly visits to our table. The Rev. A. N. Craft, A. M., who is the editor, takes to his work naturally, and in this number displays the qualities of a good editor by making a good magazine. They are a reading people on the Western Reserve, and we bespeak for this periodical, which is pure and elevated in its tone, a large circulation.

The history of the Chautauqua Literary and Scientific Circle will be written by the general secretary, Mr. Albert M. Martin, of Pittsburgh. "He is worthy and well qualified."

Dr. Clark Whittier, of Toronto, Canada, with his wife and daughter, have commenced a tour of the world. In a letter to us, he says: "I am a firm believer in the triumphant success of the C. L. S. C." He has subscribed for THE CHAUTAUQUAN and ASSEMBLY DAILY HERALD for 1881 and 1882, and requests us to forward them to San Francisco, the Sandwich Islands, and South Australia. They will visit Japan, China and India. He continues: "I am a traveling agent of the C. L. S. C., self-appointed. Get paid in a sense, and expect to get home in season to read up the C. L. S. C. course for 1881 and 1882." *Bon voyage.*

The International Sunday-school Convention which will hold its sessions in Toronto, Ontario, from June 22d to 24th, promises to be a great gathering. Delegates from the United States and British American provinces have been appointed. Railroad accommodations and all preliminary arrangements are being perfected by Edward S. Wagner, Esq., of Mechanicsburg, Pa. It will be a grand opportunity for most of the delegates from the United States to see Niagara Falls, visit the Queen's dominions, and clasp hands across national and denominational lines in the interests of a good cause.

A member of the class of '83 writes: "We have a small local circle of about twenty members. We appoint lessons and a questioner every week, and sometimes have a review or read something from THE CHAUTAUQUAN. Our meetings are very pleasant and profitable for we all learn more than we could reading alone, and it serves to make us better acquainted with one-another. We are studying the 'Art of speech' now and find it very interesting."

EDITOR'S TABLE.

Q. A friend in New Jersey asks: Would it not be a good idea to have published with the last number of THE CHAUTAUQUAN an index, not simply a table of contents, but a full index. This will of course cost you something; cannot that cost be made good by a tax of between ten and twenty-five cents on each one who desires the index?

A. A complete index to the first volume of THE CHAUTAUQUAN is now being made. It will appear in the July number without any additional expense to our subscribers.

Q. What are the leading features of the "Natural Method" of teaching languages? I am told that this is the method used at Chautauqua.

A. Chief among the characteristics of this method is its naturalness. It begins as nature begins and proceeds as nature proceeds. It ignores formal, technical grammar with its cumbrous rules and statements in the beginning, but solves principles and rules as the pupil advances and has need of them. It is an object-teaching method associating the name or word always with the thing, quality or action to which it is applied. It banishes the English language from the recitation room requiring the student to ask and answer all questions and comprehend explanations in the language studied. It enables the student to talk with ease and fluency, as well as to translate in a much shorter time than by any other method.

Q. What are the best works explaining the systems of short-hand called takigrafi and phonography, and where may they be obtained?

A. Before us lie not less than fifty inquiries of the above kind. They are evidence of the general desire for a substitute for the slow and laborious long-hand writing. That the best information may be obtained we refer all inquirers about phonography to Wm. D. Bridge, New Haven, Conn., who will have charge of the class in phonography at Chautauqua the coming summer. Any good short-hand writer will probably be able to give information as to books, etc., upon either phonography or takigrafi. The author of the system of takigrafi, Rev. D. P. Lindsley, we are informed, may be addressed at 37 Park Row, New York City.

Q. Which is the best German dictionary and what is the price of it?

A. Adler's is as good as any. That by Prof. Whitney, recently published, is also a good work. Either is a good working dictionary and adapted to the needs of the American student. The former can be had for about five dollars; the latter is a smaller work and costs one dollar less. There is also a smaller edition of Adler's, which is sold for two dollars and twenty-five cents.

Q. Will you please tell me in THE CHAUTAUQUAN whether a knowledge of phonography would be of any use to a lady as a means of support, and if so, in what way?

A. The ability to report well would be of use to a lady as a means of support. Good reporters often obtain positions with good salaries. There is a real demand for those who are competent. We knew a young man who has paid his way through college by odd jobs of reporting through the year together with about four weeks steady work in the summer. There is nothing in the proprieties of life to exclude a lady from such work.

Q. Has anything ever been gained for the cause of temperance by legislation? Is such legislation right in principle?

A. (1) Yes. Notwithstanding the misstatements and falsifications which have been circulated concerning the working of prohibitory laws in the state of Maine, the truth is that the experience of this single state stands a demonstration of the efficacy of temperance legislation. Scores of instances may be cited where, under local option laws, saloons and bars have been banished resulting in the increased sobriety of communities. So far as we know attempts to prove the contrary arise from a lack of knowledge of the facts or from sympathy with the other side of this great moral and social question.

(2.) It is as right in principle as for the majority in society to enact that men shall not steal nor murder.

Q. Permit one who is a new member to ask when the C. L. S. C. was organized?

A. The C. L. S. C. was organized at the Assembly of 1878, nearly three years ago.

Q. Frequent allusions are made in the C. L. S. C. circulars I receive, to the opportunity to have affixed to our diplomas special seals as reward for special study. Do those who have pursued the regular course have no seal to their diplomas? and will any reading outside of that named as special entitle to any honorable mention or seal on the diplomas of regular C. L. S. C. graduates?

A. In answer to the above important question Dr. Vincent furnishes the following: "All diplomas that are issued by the C. L. S. C. will have on them the regular C. L. S. C. seal. Reading outside of that on given subjects will receive recognition under the laws of our 'Circle' in the form of seals. If one reads up English Literature, for example, and covers as much ground in so doing as our own special course requires, it will be a very easy thing to arrange for the special seal of English Literature."

Q. Is it true that there are no flies, fleas, mosquitoes, spiders, and other troublesome insects at Chautauqua? If there are none, give the reason why.

A. We are almost prepared to affirm the above to be true. Certainly we do not now remember to have ever seen a fly, flea, spider, or mosquito at Chautauqua. There need be no doubt in the minds of our friends who contemplate a visit to Chautauqua that the above catalogue of pests exists there if at all in minimum quantities. Visitors hailing from regions afflicted with pestiferous insects may anticipate a season of special rest and peace. We know of no way to explain the absence of such creatures, unless it be that the disciplinary need of them does not exist at Chautauqua.

Q. A friend of mine, long addicted to the use of tobacco, says that when he resolved to quit the use of it, he asked God to take away the appetite, and that his prayer was immediately answered, to the effect that he has not felt the least craving or desire for it since. Do you think it probable that God would answer such a prayer in this way, or is the cure to be explained in some other way?

A. We do not think it probable. Yet it is not wise nor proper to presume to say what God will or will not do. It is not well to limit God nor to prescribe His action. He may answer the same prayer of two of His children very differently, but always for the highest good of each. We say we do not think it probable that God will take away the appetite for the asking because it does not seem to be in harmony with His methods of blessing and disciplining His children. He prefers to give us faith, and strength, and hope in the struggles of this life that we may triumph, but he does not step in and slay our enemy outright for us. Poor weakling soldiers we would be if he did. There is more hope for the reformed chewer or smoker who feels that God is saving him every day from the power of appetite and habit than for him who lies down at his ease, persuaded that in a moment God has wrought a miracle on his physical system. God gives us spiritual rather than physical healing in such things. Quite as consistently might a man ask God to take the rheumatism out of his joints, after having needlessly and foolishly exposed himself. That some persons have believed that such a miracle had been wrought upon them, may be explained as one would explain the fact that in times of great excitement or emotion a man may forget his hunger for days together. A man's whole nature may be so aroused, his soul may be so terribly in earnest against an appetite, that its power will not be felt, and if this intense purpose continue, the appetite, no longer indulged, under natural laws will pass away.

One Dollar will bring the CHAUTAUQUA ASSEMBLY DAILY HERALD to your home with full reports of the Chautauqua meetings. There will be eighteen numbers containing about seventy lectures. Members of the C. L. S. C. will find it an invaluable help in pursuing the course of study.

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For 1881-1882.

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THE ASSEMBLY DAILY HERALD

Is published daily during the Chautauqua meetings in August. It is an eight page, forty-eight column paper. Eighteen numbers in each volume. Next August we shall publish the sixth volume. Eight phonographers, in charge of Mr. George H. Thornton, of Buffalo, N. Y., will be employed to report the lectures, sermons and addresses delivered at Chautauqua for its columns. This paper will carry Chautauqua into your homes. The next best thing to visiting Chautauqua is to have the ASSEMBLY HERALD.

The unrivalled opportunities afforded the managers of the ASSEMBLY HERALD since its inception, by the Chautauqua meetings, to lay before their readers the ripest thoughts of many of the best thinkers of the country on Science, Philosophy, Theology, Biblical Literature, Ancient and Modern Classical Literature, Church and Sunday-school work, and all reforms, have been utilized in the interests of their readers. Our subscription list, and the kind words received in scores of letters from learned and appreciative readers, are testimony to the high estimate placed upon the ASSEMBLY HERALD, also to the fact that it occupies a field in the literary world peculiarly its own. As there is but one Chautauqua in all the wide world, there can be but one CHAUTAUQUA ASSEMBLY DAILY HERALD, and but one Monthly like THE CHAUTAUQUAN.

The editor will be assisted by the Rev. E. D. McCreary, A. M.; Prof. W. G. Williams, A. M.; Revs. H. H. Moore, A. M., John O'Neal, C. N. Morse, and others.

We shall publish all the Lectures, Sermons and addresses delivered at Chautauqua next August that the HERALD will contain. No Lecture, Sermon or address published in the ASSEMBLY HERALD will be published in THE CHAUTAUQUAN.

Lectures by the following eminent gentlemen will appear in this paper:


Rev. J. H. Vincent, D. D.; Rev. Dr. W. H. Ward, of *The Independent*, New York; Rev. C. H. Fowler, LL. D.; Prof. L. T. Townsend, D. D.; Rev. Thomas Guard, D. D.; Phillip Shaff, LL. D.; Rev. A. S. Hunt, D. D.; Rev. J. E. Kittredge, D. D.; Rev. H. H. Moore, A. M.; Chancellor C. N. Sims, D. D.; Rev. D. A. Goodsell, D. D.; Rev. A. E. Dunning, D. D.; Prof. W. C. Wilkinson, D. D.; Rev. S. F. Scovill, D. D.; Rev. D. H. Muller, D. D.; Rev. J. W. Hamilton, D. D.; Prof. J. W. Churchill, and others. A full report of the debate on woman suffrage will be published.

We call especial attention to the following lectures that will appear in the ASSEMBLY HERALD:

TEN LECTURES by Prof. Nathan Sheppard, on "Modern Authors": Carlyle, Dickens, George Eliott, Ruskin, Thackeray, Heine, Walter Scott, Darwin, Bulwer and Macaulay.

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We have engaged an accomplished reporter to take down these lectures and write descriptions of the illustrations.

 Send ten cents for Sample Copy.

THE CHAUTAUQUAN.

A monthly magazine, official organ of the Chautauqua Literary and Scientific Circle.

The second volume will begin with the October number, 1881, and close with the July number, 1882.

The price of THE CHAUTAUQUAN next year will be One Dollar and Fifty Cents. Two reasons have influenced us to make this change:

First.—It will be increased in size from forty-eight to seventy-two pages per month.

Second.—It will contain more than one half the course of study for the C. L. S. C. for the ensuing year.

REQUIRED READINGS.

The following are some of the Required Readings that will be published in the next volume of THE CHAUTAUQUAN: "Mosaics of History," to run throughout the year; "Political economy," popular articles on Mathematics, Geology, the Laws of Health, Chemistry, Philosophy, God in History, Religion in Art, etc., etc.

LOCAL CIRCLES.

THE CHAUTAUQUAN will be the organ of local circles—we shall set apart several pages each month, for reports of lectures, essays, anniversaries, drills, round tables, concerts, etc., etc. It is our purpose to make this one of the most interesting and profitable features of THE CHAUTAUQUAN for members of the C. L. S. C. We have engaged Albert M. Martin, Esq., of Pittsburg, General Secretary of the C. L. S. C., to conduct this department.


QUESTIONS AND ANSWERS.

We shall publish *Questions and Answers* on every book in the C. L. S. C. course for 1881-1882. If possible, this will be done before the time for reading the book comes round, to aid members in their reading. We have received a great many letters requesting us to continue this feature, and since we believe that it is a help to the students, we shall make it a specialty.

C. L. S. C. NOTES AND LETTERS.

Here the best things will be gleaned from more than ten thousand letters, sent to Dr. Vincent's office at Plainfield, N. J. We trust members of the C. L. S. C. will continue to write freely to the Doctor of their experience in pursuing the course of study, of their hindrances and helps, discouragements and failures, progress and victories.

The Editor's Outlook, Editor's Note Book, and Editor's Table will be continued with improvements.

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āb-dō'men, not āb'do-mēn.

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Ar'a-bic, not A-rā'bic.

Asia—ā'she-ā, not ā'zhā.

Bis'märek, not biz'.

At the end of a syllable, s, in German, has invariably its sharp, hissing sound.

dec'ade, not de-kād'.

de-cō'roüs.

The authority is small, and is becoming less, for saying *dec'o-roüs*, which is really as incorrect as it would be to say *sön'o-roüs*.

deff'i-cit, not de-fiç'it.

dis-däin', not dis.

dis-hön'or, not dis.

ēc-o-nöm'i-cal, or ē-co-nöm'i-cal.

The first is the marking of a large majority of the orthoëpists.

e-nēr'vāte.

The only authority for saying *en'er-vāte* is popular usage; all the orthoëpists say *e-ner'vāte*.

ēp'oh, not ē'pōeh.

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fīn-an-ciēr'.

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ō'a-sis; pl., ō'a-sēs.

ō-le-ō-mūr'ga-rīne, not -ja.

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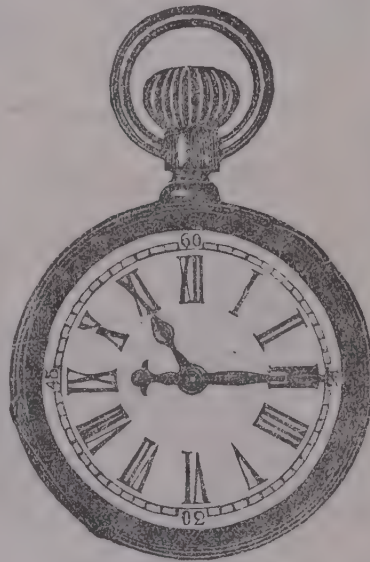
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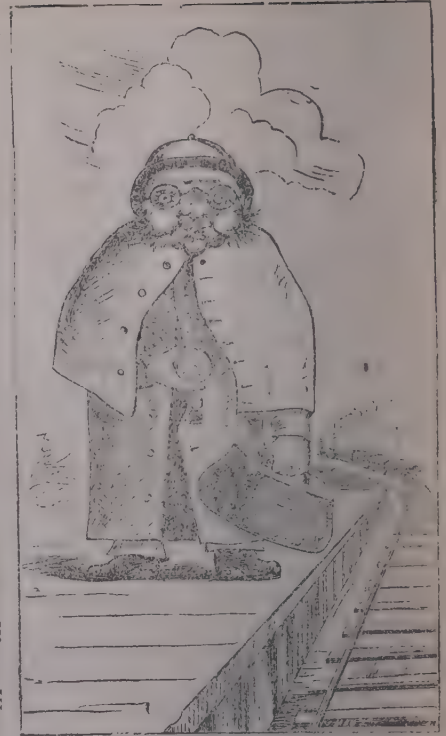
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REQUIRED READING.

HISTORY OF THE WORLD.

CHAPTER LV.

FRANCE—A. D. 814-1483.

The empire of Charlemagne included France, much of Spain, Italy, Germany, Hungary, and some of the larger Mediterranean islands. Louis the Debonair, his son and successor, was weak and almost imbecile. The sons of Louis, after the destructive battle of Fontenaille in 841, divided the empire. Lothaire received Italy and the east of France, Louis obtained Germany, and Charles the Bold the remainder of France and a part of Spain. The latter was the true founder of the French monarchy.

The impolicy of Charles allowed his dukes and counts to make their dignities hereditary in 877, and thus to lay the foundation of the feudal system. France was convulsed by the internal wars of these magnates, and thereby rendered powerless to resist the Norse pirates, one of whose leaders Sir Walter Scott has described with so much poetic accuracy and force:

"Count Witikind came of a royal strain,
And roved with his Norsemen the land and the main;
Woe to the realms which he coasted! for there
Was shedding of blood and rending of hair,
Rape of maiden and slaughter of priest,
Gathering of ravens and wolves to the feast!
When he hoisted his standard black,
Before him was battle, behind him was wrack;
And he burned the churches, that heathen Dane,
To light his bands to their barks again."

In the reign of Charles the Simple, the province of Neustria, thenceforward called Normandy, was ceded to the ferocious pirates, whose chief, Rolf or Rollo, consented to be baptized, and to do homage for his new possession. The bishops told him that he must on bended knees kiss the feet of the king. "Never," replied the scornful hero, "will I bend my knees before another mortal—never will I kiss the foot of man." They continued to urge him, notwithstanding refusal. Rollo delegated the unpleasing task to one of his soldiers, who rudely seized the king's foot, and threw him on the ground. Normans applauded, and French prudently kept silence. Rollo now turned his energies to the

improvement of his province, and established such order in it that a golden bracelet, hung up in a forest near the Seine, remained untouched—it was said, for three years.

The power of the Carlovingian monarchs continued to decline until the death of Louis the Sluggard in 987. Hugh Capet, Count of Paris and Duke of France, then, seized the throne. His sovereign authority was, however, principally in name. France was a loosely coherent mass of nearly independent states. Superstition made his reign remarkable. People believed that the world would end with the last hour of 999. The mediæval Millerites would not till the soil; famine came, and some men turned cannibals in the extremity of hunger. Hugh Capet's descendants still claim the French crown.

King Robert, son of Hugh, was forced to give up his beloved wife, Bertha—because she was a fourth cousin—by the pope, who laid his kingdom under an interdict. Under Henry I (1031-1060), in order to restrain the cruelty of the nobles, the clergy proclaimed the *Truce of God*, which obliged them to observe peace from Wednesday evening until Monday, and also in the seasons of Advent and Lent. Building of cathedrals and pilgrimages to the Holy Land now became frequent. In the reign of Philip I, William of Normandy conquered England, and the French threw themselves, with immense enthusiasm, into the First Crusade. Louis VI, the Fat, did much good by establishing the *Communes*, with important privileges. Louis VII, whose divorced wife, Eleanor, married Henry II of England, was less powerful in France than his English vassal. Philip Augustus (1180-1223) deprived John of England of his best French provinces. In his time the papal crusade against the Albigenses of Languedoc, turned that beautiful province into a howling wilderness. At the sack of Beziers, the crusaders asked the bigoted abbot of Citeaux how they should distinguish Catholics from heretics. The legate's memorable answer was: "Kill all; God will distinguish those who belong to Himself." Devils could not have executed the order with more completeness than did his ignorant tools. The Inquisition, which punished by death those who would not be convinced by argument, is believed to have been planned by a bishop of Toulouse, who introduced it into his diocese several years before it was formally sanctioned by Pope Innocent at the Council of the Lateran. Yet the Albigenses were simply Biblical reformers, of confessedly pure and excellent character, who wished to be a society in the Roman Church—something like the Wesleyan Methodists of the eighteenth century in the English Established Church.

Louis VIII prosecuted the infernal crusade against the Albigenses, and annexed Languedoc to his crown, A. D. 1229. Louis IX, the St. Louis of the Crusades, died in Africa. Philip the Bold (1270-1285) acquired Navarre. Philip the Fair (1285-1314) was defeated at Courtrai in 1302 by a

body of weavers, armed with rude pikes. Democracy began to assert itself, and to claim the natural rights of man. The best thing about him was his resistance to Pope Boniface VIII. He declared "that there were kings in France before there were bishops." The clergy supported him in his disobedience. The pope had issued his bull, called "*Ausculta fili*" (Listen, son), from the words with which it commenced. This document, also called "the little bull," as presented by the royal chancellor to the great council (the *States-General*, or representatives of the three estates), in 1302, ran as follows:—

"Boniface, bishop, servant of the servants of God, to Philip, king of the Franks: Fear God and keep his commandments. We desire you to know that you are subject to us in temporal as well as in spiritual affairs; that the appointments to benefices and prebends belongs not to you; that if you have kept benefices vacant, the profits must be reserved for the legal successors; and if you have bestowed any benefices, we declare the appointment invalid, and revoke it, if executed. Those who oppose this judgment will be deemed heretics."

But the pope was not dealing with a weak and trembling ruler. The Albigenian horrors had opened Philip's eyes, and the eyes of the Gallican clergy, to the character of St. Peter's successor. The papal power had lost its terrors. Philip ordered the bull to be publicly burned, and published a caustic reply, as follows:—

"Philip, by the grace of God king of the French, to Boniface, claiming to be pope, little or no greeting: May it please your sublime stupidity to learn, that we are subject to no person in temporal affairs; that the bestowing of fiefs and benefices belongs to us by right of our crown; that the disposal of the revenues of vacant sees is part of our prerogative; that our decrees, in this respect, are valid, both for the past and for the future; and that we will support, with all our might, those on whom we have bestowed, or shall bestow, benefices. Those who oppose this judgment shall be deemed fools or idiots."

This was a square defiance of his Holiness, and a prophecy of the Reformation about to dawn in other lands. Philip also abolished the order of Knights Templars. Three of his children reigned in succession between 1314 and 1328. With the death of Charles IV the direct line of the Capetians ceased to occupy the French throne. The Salic law, which excluded women from the throne, transferred it to the branch known as the "House of Valois."

The kingdom of BURGUNDY, which rose in 879, and afterwards included much of Switzerland, was absorbed by Germany in 1032. The French portion of it, afterwards included in the Duchy of Burgundy, lapsed to France in the reign of King John, who bestowed it on his third son, Philip the Hardy.

Philip VI, John, and Charles V, kings of the House of Valois, and their successors, Charles VI and Charles VII, (1328-1461), were almost constantly involved in war with the English, whose victories at Crecy, Poitiers, and Agincourt threatened to convert France into an appendage of England. The appearance and victories of the patriotic and wonderful Joan of Arc alone prevented their success. She turned the tide against the invaders, and in 1453 they had no footing left in "the fair realm of France" except Calais. Louis XI was a compound of all that is detestable. He worshiped little lead images of saints that he wore in his hat, and in 1478 caused the Duke of Nemours to be beheaded. "Under the loose planks of the scaffold he placed the children of the sufferer, that the dripping of their father's blood upon their heads might teach them the duty of submission to a king." This monster of superstition and cruelty died in 1483, and with him the Middle Ages in his happily deluged country.

SYNCHRONOLOGY, A. D. 814-1483.

FRANCE.

Louis the Debonair, 814.
Lorraine annexed, 868.
Rollo, first Duke of Normandy, 912.
Lothair I poisoned by his wife Emma, 954.
Louis V poisoned by his wife Blanche, 956.
French language reduced to writing, 1015.
Louis VI encourages corporations in order to neutralize effects of feudal system, 1108.
Robert Wace, the first French poet, 1180.
Crusade against the Albigenses, 1223.
Massacre of the Jews at Verdun, 1317.
English expelled—except from Calais, 1377.
End of wars with England, 1453.

Harold and Regner, kings of Denmark. The latter died in an Irish prison, 814.
Missionaries go from France to Sweden, 823.
Alfred the Great defeats the Danes in England, 878.
Beginning of the heroic age in Spain, 914.
Henry the Fowler of Germany conquers the Huns, Danes, Vandals, and Bohemians, 919.
Russian sovereign Olga baptized; her people profess Christianity, 955.
Christianity introduced into Poland about 992, and into Hungary about 994.
Musical scale of six notes invented by Arctino, 1024.
Venice acquires great wealth by the Crusades, 1110.
Paper, made of linen rags, used for writing, 1110.
Glass windows used in England. Bills of exchange used in commerce, 1180.
St. Thomas Aquinas, the celebrated Italian theologian, born, 1224.
Dublin University established, 1319.
Death of Dante, author of the *Divina Commedia*, 1321.
Hanseatic League of 64 cities very prosperous, 1370.
Refugee Greeks in Italy begin the revival of learning there, 1457.

CHAPTER LVI.

GERMANY—A. D. 843-1486.

By the peace of Verdun in 843, Germany became a separate nation. Charles the Fat, son of Louis, the first monarch, reunited most of the Carolingian dominions in 884, but in 887 they were again divided. Germany itself consisted of semi-independent states, whose rights and privileges the emperor swore to maintain. Deposed by his subjects, Charles the Fat was succeeded by Arnold, and for centuries the custom of electing emperors was observed.

In 911 the dukes of Saxony, Suabia, Bavaria, Franconia, and Thuringia were the most potent of German rulers. Conrad of Franconia was elected emperor in that year. On his death in 919, the states raised Henry the Fowler to the throne. Henry disciplined his turbulent subjects, broke the power of the Hungarians at the battle of Merseburg in 933, released Germany from the tribute hitherto paid to the barbarians, and at his death in 936 was the greatest monarch in Europe. OTHO THE GREAT, his son, succeeded him. Although able and beneficent, he failed in the attempt to impose a code of laws on the empire. The character of the people and the state of their civilization may be properly estimated in view of the fact that during one of the national assemblies or diets, it was debated "whether children could inherit property of their fathers during the life-time of their grandfathers." Long and perplexed discussions led to the decision that the question should be resolved by duel. "An equal number of combatants, chosen on both sides, entered the lists; the champions of the children prevailed, and thenceforward the law of inheritance was considered to be fixed."

In 957 Otho entered Italy at the request of Queen Adelaide and Pope John XII, and subdued it. In 962 he marched directly to Rome, was proclaimed Augustus by the Pope, crowned emperor of the Romans, and acknowledged as Supreme Head of the Church. In the latter capacity, he brought Pope John to trial for his scandalous immoralities, had him deposed, and caused a new Pontiff, Leo VII, to be elected in his room.

OTHO II married Theophano, the daughter of the Greek Emperor, Romanus II, and received lower Italy as her dowry. The Greeks refused to consent to the transfer, and defeated Otho at the battle of Rossano, where he was fatally wounded, in 983. Otho III, put the Roman Consul Crescentius to death, and was poisoned by his widow in 1002. Henry II of Bavaria was then elected, and ruled till 1024 when the line of SAXON emperors ended with his death.

Under the FRANCONIAN emperors, who followed, Burgundy was added to the empire, the *Truce of God* was proclaimed by Henry III, and three rival popes who claimed the chair

of St. Peter at the same time were set aside, and the coveted prize bestowed on a German prelate, Clement II. Henry even exacted an oath from the Romans that they would not elect a pope without his imperial sanction.

Henry IV succeeded his father, but was miserably worsted in his contest with Pope Gregory VII, known earlier as the monk Hildebrand, whose great aim was to make the papal power supreme all over Christendom. To accomplish this end, he enforced the celibacy of the clergy—thereby making them the mere instruments of the papacy—and claimed the right to the investiture of all bishops. Henry IV would not submit, and appointed a bishop of Cologne. He also convoked a synod of German bishops, who declared that Gregory had no right to the triple crown. The pope retaliated by excommunicating him. The German princes rose in rebellion, and in 1077 the emperor, in order to retain his crown, stooped to the infliction of the grossest indignities. On the 21st of January he proceeded to Canossa to seek reconciliation with Gregory. There he was compelled to dismiss his attendants, lay aside his imperial robes, assume the habit of a penitent, and to stand barefooted and fasting for three entire days, from morning to night, in the outer courts of the castle, during one of the severest winters that had ever been known in northern Italy, imploring pardon of his transgressions from God and the pope. The latter finally admitted him to his presence, received Henry's submission, and then suspended, but did not remove, his excommunication.

The nature that could consent to such degradation was essentially treacherous. Revenge was only a matter of time. Henry refused to be bound by his pledges, and overcame his rival, Rudolph of Suabia. He then besieged Rome, expelled Gregory, whom he had caused to be deposed, and installed Clement III. No sooner had he departed than Gregory returned at the head of a Norman army, pillaged the city, reduced it to a mass of ruins, and then retired to Salerno. He died with his mouth full of cursings, but boasting of the goodness of his own cause. "I have loved righteousness and hated iniquity," said this self-deceived and most foolish pope, "and it is therefore I die an exile."

Troubles thickened around the emperor. In 1105 he was deprived of the imperial dignity by his own son, afterwards Henry V, and died of a broken heart in the ensuing year. Henry V, like his father, insisted on the right of investing ecclesiastics in office. Pope Paschal confirmed the right by a bull, and soon afterwards annulled it. Compromise was effected by the *Concordat of Worms* in 1122. Next came the war between the Guelphs and the Ghibellines. The struggle grew out of the will of the Countess Matilda of Tuscany, who left her possessions to the church. Legally, they would have reverted to the empire after her decease. The Guelphs upheld the Italian cause, and the Ghibellines that of the Emperor, who died in 1125.

Of the *SUABIAN* emperors (1125-1272) Frederic Barbarossa was obliged to grant the right of self-government to the Lombard cities of Italy; Henry VI conquered Naples and Sicily; Frederic II ravaged the papal territory, and drew down on himself the punishment of excommunication. Prospering under it, he obtained the cession of Jerusalem by treaty from the sultan, and died in 1250. During his reign the Hanseatic League was formed. In 1247 Hamburg and Lubeck united to extend their commerce and to defend it against piracy. All the chief cities of the German and Baltic sea-board joined the league, which flourished for four centuries, until the discovery of America turned the commerce of Europe into other channels. The cities of the Rhine also entered into a similar league.

From 1250 to 1273 Germany was in a state of anarchy. Cities and petty princes established independent sovereignties. Some semblance of order was restored in 1273, when

the first of the *HAPSBURGS* assumed the imperial crown. Rudolph I ruled wisely and with a strong hand. Under Albert I the Swiss cantons of Schweitz, Uri, and Unterwalden, achieved their independence. The heroic William Tell is said to have cleft an apple on his son's head, with his arrow, at the command of the tyrant governor Gesler, whom he afterwards slew. Albert was murdered in 1308. Other emperors succeeded, who were more or less involved in difficulties with the Pope. In the reign of Charles IV (1347-1378) the laws of election and the number of electors (seven) to the German empire were settled at Nuremberg by the *Golden Bull*. Under Sigismund of Hungary, John Huss, a disciple of the English John Wyclif, was burned. Jerome of Prague suffered the same fate. The Hussites avenged the death of both martyrs by signally defeating the imperial troops in many battles. The death of the perjured Sigismund in 1437 transferred the empire to the *AUSTRIAN* line.

Frederic III, a studious botanist and alchemist, was so ambitious that he inscribed on his palaces the vowels A. E. I. O. U.: for *Austria est imperare orbi universo*. But his powers were not equal to the enterprise of ruling the whole world. He could not control his own dominions; and the greatest exploit he ever achieved was that of securing the hand of Mary of Burgundy, the rich heiress of Charles the Bold, for his son Maximilian, in 1477. In 1486 the latter was crowned king of the Romans.

SYNCHRONOLOGY, 843-1486.

GERMANY.	
Charles III, the first king who added "in the year of our Lord" to the date of his reign, 879.	Oxford University established by King Alfred, about 856.
Otho the Great, 936.	England divided into counties, hundreds, and tithings, 900.
Henry III proclaims his eldest son as "King of the Romans," 1053.	The Greek emperor Romanus vanquishes the Russians, who enter the Black Sea with 10,000 small vessels, 937.
Henry IV deposed by the Pope, 1076.	Pope Leo IX defeated and captured by the Normans, 1053.
Order of the Holy Trinity instituted, 1108.	Henry IV of Germany degrades Pope Gregory and raises another to the Pontifical chair, 1080.
Henry VII poisoned by a priest with a consecrated wafer, 1308.	Rome mistress of the world. Kings her subjects, 1200.
Albert I ascends the throne, 1437.	Chimneys used in house architecture, 1310.
Vienna seized by Matthew of Hungary, 1485.	Battle of Bannockburn in Scotland, 1314.
	Reunion of the Greek and Latin churches, 1439.
	Negro slave trade inaugurated, 1442.
	Henry VII of England establishes the first standing army, consisting of fifty yeomen of the guard, 1485.

CHAPTER LVII.

ITALY.

For more than a thousand years after the fall of the Western empire, the Italians were not organically united as one nation. The conquest of the Lombards by Charlemagne, and his imperial coronation at St. Peter's in Rome, secured a brief period of tranquility. Subsequent contests of rival aspirants to the crown drenched the country with blood. Disgust and suffering generated longing for republican liberty, which the Lombard cities, leagued together, in 1167 obtained by the Peace of Constance in 1183. The conflict between the Guelphs and Ghibellines also stimulated the intellect of Italy, while it laid waste her fields and injured her cities.

THE PAPACY.

The conversion of the bishops of Rome into temporal potentates has already been described. The change was the result of operative spiritual and social forces. Self-government and general superintendence were characteristic features of the primitive church. Administration belonged to the local clergy, government to the bishops, and authority and superintendence over all to the general council, which, from apostolic days, guarded the purity and unity of the faith. Such a system was capable of indefinite expansion; it could embrace the world. Under it the clergy were

tempted to the acquisition of power. The emperors, by flattery and favor, endeavored to make them the instruments of political despotism; the people regarded them as natural protectors against temporal oppression. Between the two the social and political power of the clergy, and especially of the episcopacy, perpetually increased. The religion of which they were the exponents, was the only universal religion—the only religion that could politically unite people of variant origin, language, and interests. To preserve their power, it seemed necessary to preserve the unity of the faith, and to discourage dissent. When the latter was strongly marked it was denounced as heresy, and the higher clergy fell into the specious error of accepting the aid of temporal power in suppressing it. This first false step confounded the spiritual with the temporal jurisdiction, and gradually identified the priest with the magistrate. Civil power was continuously forced upon the clergy, and it is simple historical justice to add that, for the most part, it was honorably exercised in the interests of morality and social welfare.

The corruption of doctrine kept pace with the growing worldliness of the church, and with the corruption of discipline. Reverence for saints and martyrs suggested the re-interment of their bones in more worthy sepulchres. Miracles were said to be wrought there. The intercession of the saints with God was next invoked, and the worship of their relics followed. Images and pictures were next introduced to assist the devotions of the faithful, and the accession to the church of multitudes of pagans, who were influenced by policy rather than conviction, brought with it many pagan ceremonies which had never passed into complete disuse. Father Gavazzi, the eloquent founder of the Free Church of Italy, has demonstrated in one of his masterly pamphlets, that modern Roman Catholicism is the old paganism baptized with the Christian name.

Jews and Moslems charged the Christians with idolatry. Bishops and emperors felt the charge to be just. The Synod of Constantinople denounced image-worship in A. D. 754, but superstition prevailed over the iconoclasts, or image-breakers, and the worshipers of images finally triumphed. In Italy, Pope Gregory III appealed to arms against his Greek sovereign and the iconoclasts, and called in the aid of the Lombards, who expelled the Greeks from Italy. Lombards, however, proved to be harder masters than Greeks, and the pope next invited the assistance of the Franks. His new allies stripped the Lombards of their power, and in 755 presented the exarchate of Ravenna to Pope Stephen III. Thus began the temporal sovereignty of the pope, who rewarded Pepin by supporting his usurpation of the crown of France. By acting as umpire between Pepin and the weak Chilperic, the pope laid the foundation of the claim put forth by his successors to be the supreme temporal as well as spiritual rulers of Christendom, and, in fact, of the world.

The popes also revived the Jewish ceremony of anointing kings, and gradually represented the act as equivalent to an appointment. They also forged a deed that purported to be a donation of the sovereignty over Rome, Italy, and the western provinces from Constantine the Great to the successors of St. Peter. Thus, in virtue of human as well as of divine right, the popes pretended to be "kings of kings" and "lords of lords." Boniface III assumed the title of Universal Bishop.

The first half of the tenth century is known as the period of the "pornocracy." The pontifical elections were largely controlled by the feudal lords, who often insulted, imprisoned, and murdered the pontiffs. "Two infamous prostitutes, by their influence with the profligate nobles, procured the throne of St. Peter for their paramours, and their illegitimate children; and the disorders of the church finally

attained such a height that the imperial power was once more raised above the papal, and Pope John XII deposed by the emperor Otho" in 963. In the great conflict between Henry IV and Gregory VII (Hildebrand), the latter was not altogether to blame. His determination to root out simony, or the purchase and sale of ecclesiastical preferments, then rife everywhere, was the point about which he came into collision with the emperor. The quarrel about investitures was finally compromised in 1122, by Pope Calixtus II, who retained the right of investing bishops with ring and crozier, and resigned to the emperor the right of conferring the sceptre in token of temporal power.

Adrian IV granted Ireland to Henry II of England on the ground that all islands were the property of St. Peter. Under Innocent III (1198–1216), the papacy rose to its highest power. He humbled John of England, and sanctioned the institution of the Dominican and Franciscan monks, and also of the terrible Inquisition. The greed and wickedness of the Roman Court under Boniface VIII (1294–1303), received a stern rebuke from Philip the Fair of France, who not only scorned the pope's pretensions, but sent Nogaret into Italy to arrest him. Boniface died of fever brought on by impotent rage at the insult. His successor, Clement V, to gratify Philip, fixed his residence at Avignon in the south of France, where the papacy held its seat from 1305 to 1377. Rome was abandoned to the feuds of its great families, whom Rienzi, "the last of the Tribunes," expelled in 1347—only to be exiled himself at the end of seven months. The great schism of the West (1378–1417), lasted for thirty-nine years, during which rival popes reigned at Rome and at Avignon. The Council of Pisa in 1409 deposed the two reigning popes and elected a third. Neither pope would yield to the other, and St. Peter had no less than three temporary successors, each of whom claimed exclusive legitimacy. On the death of the third pope, Alexander V, the cardinals elected John XXIII, who was more remarkable for his military than for his religious qualifications. In his pontificate Rome was again plundered by a Roman Catholic army. He reluctantly consented to the imperial demand that the great schism should be ended by a general council. From the summit of the Alps he pointed to Constance, where the council was to be held, and exclaimed: "What a fine trap for catching foxes!" Bishops, ambassadors, and theologians flocked to the assembly from all parts of Europe, A. D. 1415.

The safe conduct of John Huss was violated, and Pope John himself was confined in the same prison with the great reformer until he ratified the sentence of his deposition. Gregory XII also abdicated. Benedict XIII refused to do so, and was contemptuously ignored. A new pope, who took the name of Martin V, was then elected, and combined with the cardinals to strangle all attempts to reform the doctrine and discipline of the church. The Council of Basle in 1431 was as fruitless of reform as that of Constance. The only good that came of either was the politic self-limitation of Papal authority.

In 1455 Alfonso Borgia, a Spaniard, was made pope, and took the title of Calixtus III. His second son, Cæsar, was an infamous profligate, who flung off the cardinal's robe to don the armor of a mercenary soldier. His sister Lucrezia was a woman of the same immoral stamp. Under Julius II the erection of St. Peter's church was begun. His successor, Leo X, a learned, polished, and ungodly member of the Medici family, was pope when Luther discovered the Bible in the monastery of Erfurth, and with it assailed the papacy so vigorously that it tottered to its very foundations.

SOUTHERN ITALY.

After the death of Charlemagne the Saracens conquered SICILY and pillaged Rome, but were driven out of Italy and Sicily by the Norman, Robert Guiscard, and his brother

Roger, soon after the year 1000. The realm founded by the brothers, namely, that of Naples and Sicily, passed through marriage to a German dynasty, whose last heir, Conradin, was put to death by Charles of Anjou, the French conqueror of Naples. Conradin's murder occasioned the SICILIAN VESPER. The islanders felt themselves bound in duty to avenge his death. On the 30th of March, 1282, a Frenchman was said to have insulted a lady in the Cathedral of Palermo. The outrage was the spark that exploded the magazine. Scarcely had the first notes of the vesper bells rung out on the evening air, when every stiletto leaped from its sheath, and by dawn of the next day, but few Frenchmen were alive in Sicily. Naples and Sicily were reunited in 1435, again separated in 1458, and once more united in 1504, under Ferdinand of Arragon.

VENICE, founded by refugees on the lagunes at the mouth of the Brenta, in A. D. 809, rose to eminent prosperity and importance. It became the centre of commerce between Europe and the East. The silks, gems, and spices of the Orient enriched the "Queen of the Adriatic." GENOA grew rich from the same sources. "Blind old Dandolo," the governor or doge of Venice, at the age of ninety, successfully led the Crusaders against Constantinople, and refused the imperial crown they gratefully wished to place upon his brow.

Venice gradually acquired Dalmatia, the Morea, Crete, and Cyprus, and monopolized the East India trade for some time. About 1275, Marco Polo, the celebrated Venetian traveler, traversed Chinese Tartary and China to the Pacific ocean, and returned by way of Ceylon and the Persian Gulf. The golden days of Venice had passed by, when the Council of Ten (1325), and the more terrible and mysterious Council of Three (1454), held the practically irresponsible power of life and death over her citizens. "The dagger—the poisoned flower or ring—the close gondola, the still, deep canal, were all at hand as the instruments of secret execution wrought upon those whose names were branded with suspicion." Martin Faliero, beheaded as a traitor in 1355, and the exiled Francesco Foscari, under whom Lombardy was conquered, were among the greatest doges of the republic. The Venetians were among the most formidable foes of the Turks, and repeatedly vanquished their fleets in the Mediterranean. The changes of commerce that enriched Genoa also enriched her. Decline began with the voyage of Vasco de Gama in 1498, and was accelerated by the League of Cambrai in 1508.

MILAN, the leading city republic in Lombardy, was ruled from 1288 to 1447 by the powerful Visconti family. In 1450, Francis Sforza, a soldier of fortune, who married Bianca, the daughter of the last of the Visconti, seized the reins of government and held them for nearly half a century. Soon afterward Milan passed into the hands of the Austrians. TUSCANY was also a flourishing section of Italy during the Middle Ages. FLORENCE and PISA were centres of splendid and affluent power. The latter engaged in disastrous maritime war with Genoa, and about 1264 was compelled to submit to Florence.

FLORENCE, in 1250, was under the rule of a democratic magistracy, suffered much from the White and Black sections of the Guelph faction, and in 1342 fell into the hands of the Duke of Athens, a leader of the Free Lances. Out of the ensuing civil commotions the illustrious house of Medici rose to the head of affairs. Cosmo di Medici, son of Giovanni, the money-changer, acquired the title of "Father of his country," and died in 1464. His grandson, Lorenzo, succeeded to his authority, and distinguished himself as a munificent patron of art and letters. He himself was a lyric poet and student of Greek philosophy. He collected Eastern manuscripts, and gave aid and refuge to the scholars of Constantinople, after that learned city had fallen into the

hands of the Turks. During the reign of this "magnificent" potentate, the Italian reformer and martyr, Savonarola, preached in Florence. Giovanni, second son of Lorenzo de Medici, transferred the family splendors to Rome, where he was elected Pope; and was subsequently known as Leo X. The Florentine republic died in 1537, when one of the Medici was made Duke.

GENOA, the birth-place of the immortal Christopher Columbus, the discoverer of America, was another of the great republican cities of Italy, and the rival of Venice. She aided Michael Palæologus to wrest Constantinople from the Latins, and was permitted to domicile her citizens at Pera,—the suburb of Constantinople,—from whence they extended their trade into the Black Sea. Ultimately worsted in her struggle with the "Adriatic Queen," Genoa was still further weakened by the feuds of the Guelphs and Ghibellines. Of her principal families the Fieschi espoused the cause of the first, and the Doria that of the latter. The fall of Constantinople in 1453 involved the decline of Genoa as one of its consequences.

SYNCHRONOLOGY, A. D. 774-1500.

ITALY.	
Annexed to the empire of Charlemagne, 774.	Pleadings in courts of justice first practiced, 788.
Pope Nicholas I. crowned at his installation, 858.	Alphonso the Chaste, of Spain, refuses to pay the annual tribute of 100 virgins to the Saracens, 791.
Utter degradation of the Pontificate, 925.	The Bible translated into the Slavonic language, 864.
Pope Benedict IX., aged ten years, 1033.	Wolves all destroyed in England and Wales, 957. St. Dunstan enforces clerical celibacy in England, 959.
Pope Gregory VII., a king of kings, 1078.	Earthquakes and famine at Constantinople, 1038.
Pope Alexander IV., 1254.	Domesday Book compiled in England, 1080.
Last tribute from England to the Pope, 1289.	General persecution of the Jews, 1254.
Eleven months vacancy of the Papal chair, 1303.	Italy fosters literature and civilization, 1303.
Michael Angelo born, 1474.	Revolt of the Swiss under William Tell, 1306.
Alexander VI. divides the New World between Spain and Portugal 1493.	Watches said to have been invented at Nuremberg, 1477.
	500,000 Jews banished from Spain, 1500,000 from Portugal, 1492.

CHAPTER LVIII.

SPAIN AND PORTUGAL. SPAIN.

Driven into the mountains of the north by the invading Saracens, who encouraged literature and science, and who endowed the country with material prosperity, the Spaniards acted on the defensive for many years. When, at length, they assumed the aggressive, they were so weakened by dissensions among themselves, that they made but tardy progress. Soldiers complained that they were sacrificed in wars with each other, and not against the Saracens.

Under Alphonso VI of Castile, the Spaniards pressed upon the Moslems with such force that the latter were fain to invite the aid of Joseph, king of Morocco, who defeated the Castilian, and established his own authority over his coreligionists, A. D. 1087. In wars with the Moors, the Cid—Rodrigo Dias de Bivar—became the Spanish national hero. He died at Valencia, the capture of which was his last exploit, in 1099. His brilliant example, the aid of volunteers from every part of Christian Europe, and the bulls of the Church, which offered indulgences to those who served, and paradise to all who fell in battle against the infidels,—inspired the Spaniards with heroic energy. In 1147 they reached the Tagus. In 1212, under Alphonso IX, of Castile, they routed the Moors at the battle of Navas de Tolosa, and in 1250 had regained the whole of Spain, except the province of Granada.

The small, independent states into which the fragments of the Visigothic kingdom had re-united, were gradually blended into five. Castile occupied the centre, and Aragon the east of the peninsula. Portugal was on the west, Navarre in the north-east, and the Moorish Granada in the

south. Aragon, under James I (1213-1276), conquered the Balearic Isles. Sicily, Naples, and Sardinia also became its appendages.

Granada, under the Moorish kings, attained a very conspicuous degree of wealth and civilization. But its force was enfeebled by despotic government and sensual religion. The Spaniards, on the other hand, grew strong in the full enjoyment of all the essential rights and privileges of free-men, and by compulsory training in military exercises. They enjoyed the right of popular representation in the national government before the English acquired it. The first Castilian Cortes assembled at Burgos in 1189. Its constitution and powers largely resembled those of the British Parliament. No tax could be imposed without its consent. The Aragonese maintained a special and efficient navy in the Mediterranean. Their Cortes was ever more powerful than that of the Castilians. Public spirit and private enterprise characterized both sections of the Spanish people.

The political decline of Spain began with the union of the two great kingdoms in 1479, under Ferdinand the Catholic of Aragon and Isabella of Castile, who had been married in 1469. These great monarchs devoted themselves first to the expulsion of the Moors, and after that to the destruction of popular liberty. In both undertakings they were,—unfortunately for all concerned,—completely successful. In 1481 war with Granada was begun by the surprise of Zahara. Alhama was sacked in the following year. Malaga was next captured, and in 1491 Ferdinand invested Granada. Famine forced the people to surrender, and on January 2, 1492, the keys of the Alhambra were placed in the hands of the conquerors. Seven months later, August 2, Christopher Columbus, whose soul kindled into heroic enthusiasm under the belief that he was chosen of God to carry the light of the cross into a new world beyond the western seas, sailed from Palos; and on the 12th of October he bowed in glad, tearful worship on the low, green shore of San Salvador, one of the Bahamas. He and his great patroness, Queen Isabella, had their reward.

The enormous supplies of gold that flowed into the royal treasury from America, enabled the Spanish monarchs to create lucrative monopolies, for which the nobles bartered their own political rights and also those of the people. Monopoly generated political slavery, and political slavery in turn became the parent of social misery and degradation.

PORTUGAL.

In 1095 Alfonso VI of Castile made over the maritime district,—the ancient Lusitania,—of his realm to Henry of Burgundy, whose son, Alfonso, assumed the title of king in 1139. Fierce conflicts with Castile ensued. The Pope decided in favor of the separate nationality of Portugal, and independence was established. The power of the church seriously annoyed the kings, and was not diminished by the foundation of the University of Lisbon in 1290. Intermarriage between the royal houses of Portugal and Castile, endangered the autonomy of the former. Revolution preserved it, and conferred the crown on John, the Grand Master of Avis. Prince Henry the Mariner, son of John, then entered upon a series of maritime explorations and foreign acquisitions that greatly strengthened the realm. Africa was visited, and Madeira and the Azores were annexed. Under John II, Diaz, the adventurous Portuguese captain, caught sight, in 1486, of the southern cape of Africa, but was baffled by the storms in his attempts to sail past it. On his return he called it the "Cape of Good Hope," at the king's suggestion. Vasco de Gama, with three ships, doubled the Cape in 1498, and thus opened a route by sea to India, and also revolutionized the history of commerce and of nations. John III appointed him viceroy of India. The "Lusiad" of Camoens, his poet-companion, is based on the adventures of his first voyage.

SYNCHRONOLOGY, A. D. 1087-1500.

SPAIN AND PORTUGAL.

Alphonso of Navarre takes Saragossa, 1118.
Alphonso I takes Lisbon, and is proclaimed King of Portugal, 1139.
University of Salamanca founded, 1200.
Peter the Cruel reinstated by the Black Prince, 1350.
Spain accrues by marriage to the House of Austria, 1496.

Order of Knights Templars established, 1118.
Abelard, the scholastic philosopher, 1120.
Rebellion of Arnold of Brescia at Rome, 1144.
Eben Ezra, Jewish historian, 1164.
First mention of the mariner's compass, 1200.
Algebra introduced into Italy, 1202.
The Turks first enter Europe, 1352.
South America discovered by Amerigo Vespucci, 1497.

CHAPTER LIX.

THE MORE RECENT NATIONS OF EUROPE.

SWITZERLAND.

SWITZERLAND derives its name from the canton Schweitz, and has always consisted of small and semi-independent states. Belonging to Burgundy in the ninth century, it passed from thence to the Romano-German empire. Rising in arms against Austrian tyranny, the Swiss made good their claims to freedom in the narrow pass of Morgarten, where Duke Leopold was routed by the mountaineers in 1315. That celebrated victory was followed in 1386 by the battle of Sempach, where Arnold Struthan of Winkelried saw his opportunity to break through the iron wall of knights, and called out: "My faithful comrades, take care of my wife and child, and I will make you a way;" and at once, grasping all the spear points as far as he could reach into a sheaf, he gathered them into his own bosom, and bore them down with him to the ground,

"Make way for liberty!" he cried;
Made way for liberty, and died."

Over him swept the Swiss like a stream; and the knights, hampered by their heavy armor, fell under the clubs and swords of the peasants. Leopold himself was slain. "The victory of Naples followed in 1388, and freed the brave confederates from the detested yoke." The federated cantons gathered strength enough to withstand the stress of civil war between Zurich and the other states in 1436. After the final expulsion of the Austrians, Charles the Bold of Burgundy assailed them with a body of thoroughly disciplined troops. Checking the stormy charge of the Swiss at the battle of Granson in 1476, he deemed the victory won. But the mountains echoed to the horn of the "Bull of Uri," and fresh banks of patriots leaped out of the vineyards and thickets. The panic-stricken Burgundians fled in terror, and abandoned their rich camp to the pillage of the conquerors. No better fortune attended the aggressor in a second engagement at Murten. Once more, after the usual battle-prayer, and mutual exhortations that "every man should open his eyes and close his hands firmly, to strike strongly, like a man," the Swiss plunged irresistibly among the missiles and spears of the foe, whose bones, heaped together and covered with grass, long marked the scene of their utter defeat. Switzerland was delighted by the tidings of the victory, and was no less jubilant when the news arrived in January, 1477, that her sons had finally defeated and slain the proud oppressor in battle at Nancy, in Lorraine. His body was found in the trampled and bloody snow. Soleure and Freiburg were subsequently admitted to the Helvetic Union.

SCANDINAVIA.

Gorm the Old, ruler of Jutland and the Danish isles in 863, is regarded as the virtual founder of DENMARK. Its limits were widened and narrowed by vicissitudes of national fortune until 1227, when it was reduced to nearly its original size.

The kings of NORWAY invaded the British Isles, and possessed themselves of the Hebrides, Man, and even Cantyre. Christianity was introduced into Norway by king Olaf. Thence it spread to Iceland, and even to Greenland, about 1000 A. D. SWEDEN received the Gospel at a later period.

In 1383 Margaret of Denmark married Haco of Norway, and became sovereign of both countries on her husband's decease. But this did not satisfy the "Semiramis of the North." She made war on the king of Sweden, captured and held him prisoner for seven years, until he consented to abdicate in her favor. In 1397 the estates of the three kingdoms formed the celebrated *Union of Calmar*, and made the triple crown elective. The union was only temporary. In 1448 Christian I was acknowledged in Denmark, Norway, and Schleswig-Holstein, but was repudiated by the Swedes under Karl Knutsen and Sten Sture, the administrators.

POLAND.

The Slavonic duchy of Polonia expanded into the kingdom of Poland about 1025 under Albert of Prague. Cracow was the capital. Notwithstanding ceaseless struggles with Germany, the ancient dynasty of monarchs, the *Piasti*, held their own for centuries in the rich corn-lands of the Vistula basin. Casimir (1333-70), was as great in peace as his father had been in war, and for his improvements in agriculture, and enforcement of a codified system of laws, received from his angry nobles the nickname of *The Peasant King*. Vladislav broke the power of the Teutonic Order of Knights at the battle of Tannenberg in 1410. Vladislav III fell in battle with the Turks at Varna. Representative institutions were introduced about 1492 under Casimir of Lithuania, whose son Vladislav became king of Hungary and Bohemia.

PRUSSIA.

Prussia owes its earliest organization to the Bishop of Riga, who, in 1201, instituted a military brotherhood known as the *Short-Swords*, to repel the fierce Borussi, who annoyed Poland. The Teutonic Knights followed the unsuccessful *Short-Swords*; fixed their capital at Thorn, conquered the native tribes, removed the capital to Marienberg, and ruled Prussia until 1466. Livonia and Courland also submitted to their government. But prosperity led to luxury, luxury to vice, vice to tyranny, and tyranny to rebellion. The aid of the Poles was invoked, with desired results, by the insurgents. In 1511 Albert of Brandenburg was grand master of the Teutonic Knights, and in 1525 was made hereditary duke of eastern Prussia.

HUNGARY.

The Magyars from the Ural mountains, who forcibly settled in the ancient Pannonia, erected the modern kingdom of Hungary. Stephen the Saint evangelized and organized the state about A. D. 1000. Its darkest days occurred in 1241, when the invading Mongols reduced the rich basin of the Theiss to a desert.

Medieval wars with Naples contributed to the civilization of the Hungarians, and introduced the cultivation of the vine at Tokay. King Louis the Great ruled both Hungary and Poland.

Sigismund (1386-1437), was defeated by the Turks at Nicopolis in 1396. Nevertheless, the Hungarians frustrated all attempts of the Turks to settle in Central Europe. John Hunniades was one of the most renowned of their generals, and conquered the Turks at Belgrade. His son, Matthew Corvinus, was the greatest sovereign of Hungary. Its limits, extended by him, were contracted under the feeble Vladislav. In 1527 the crown passed to the Austrian House of Hapsburg.

RUSSIA.

Ruric, a Norse adventurer, established the nucleus of

modern Russia at Novgorod in A. D. 862. His daughter-in-law, Olga, fostered Greek Christianity among his subjects, and Vladimir the Great planted it deeply and firmly about the year 1000. Vladimir's baptism was received in 986.

About the dawn of the historic period, the vast and fertile steppes or plains of Russia were thinly tenanted by wandering Slavic tribes. The incursions of the savage nomadic Tartars retarded all progress in Russia for many years. The grand duke held his nominal court at Moscow, but the real lords of the land were the ruthless desert shepherds, who laid it waste while collecting their tribute. Timur the Tartar was one of its great spoliators. Under Ivan Vasilovitch (1462-1505), the first Russian czar, the country was fairly consolidated and organized, but did not aspire to distinction as one of the Great Powers until the commencement of the eighteenth century.

CHAPTER LX.

ASIA DURING THE MIDDLE AGES.

The nomadic shepherds, who from time immemorial have wandered over the vast plains of central and northern Asia, came into terrible prominence in the Middle Ages. The Scythians, Tartars, or Mongols fed on the milk, curds, and flesh of their flocks and herds; always carried their supplies with them; lived in tents; and by constant migrations acquired practical knowledge of the most important and difficult operations of war. As cavalry they could not be excelled. Hunting expeditions prepared them for military campaigns. Their camp was their country; their parliamentary assemblies were held in the open plain, and the despotism of the khan, or supreme ruler, was tempered by the wishes of his people.

Between these Turanian hordes and the Iranians of the South long feuds had existed. The power of Cyrus, Alexander, and the Romans was as little felt as feared by them. The Hunnish armies had precipitated the downfall of the Roman empire, before their retirement into the Lesser Scythia. About A. D. 1200 the renowned Zinghis Khan rose to greatness. Monotheistic, tolerant of opinion, but unspeakably cruel, he was one of the greatest scourges of the human race. His armies subdued all the desert hordes between the Volga and China. China itself was desolated by fire and sword. Seven hundred thousand warriors were then led against the Carizmians, whom they defeated on the plains north of the Jaxartes. A body of Chinese emigrants marched with the army, and probably used gunpowder in sieges and battles. All of Central Asia was swept with the besom of destruction, and has never recovered from the awful visitation.

Kublai Khan, grandson of Zinghis, completed the conquest of China. Corea, Tonquin, Cochinchina, Pegu, Bengal and Thibet were reduced to tribute and obedience. Hologou Khan, brother of Kublai, conquered Iran, or Persia, and stormed Bagdad. Batou Khan, another grandson of the great conqueror, overran southern Russia, Georgia, Circassia, and reduced Moscow and Kiev to ashes. Approaching the shores of the Baltic, he defeated the Poles and Teutonic knights at the battle of Lignitz, "and filled nine sacks with the right ears of the slain." Hungary, Servia, Bosnia, and Bulgaria were wasted, and it seemed as if the shepherds of Scythia would certainly blot out the cities, the arts, and all the institutions of civil society. Even England felt the effects of their inroads. Sheibani Khan, brother of Batou, subjugated Siberia and set up his throne at Tobolsk.

The ambassadors of Europe and Asia resorted to the court of the barbarous khan of the royal or *golden* horde, on the borders of China. His empire, in some form, extended from the Baltic Sea to the Pacific Ocean, and from the White Sea

to the Bay of Bengal. On the death of Kublai in 1294, the empire was divided into Iran or Persia, Zagatai, or south-eastern Asia, Kiptchak—a district near the Caspian,—and China. The same district which originated the Parthian empire also gave birth to that of the Ottomans, who emigrated from thence to Asia Minor, and fixed their capital at Prusa in Bithynia. By them the light of the seven churches was well-nigh extinguished, and civilization relapsed into barbarism.

About the middle of the fourteenth century the power of the Mongols experienced a signal revival. Timour Bey, or Timour the Lame (Tamerlane), aspired to the monarchy of the world. The commentaries on his life, together with a description of his institutions, are said to have been composed by himself, and were used by Cherefeddin Ali, a native of Yezd, who wrote the history of Timour in the Persian language from which it was translated into French. He is said to have sprung from the same stock as Zinghis. Born near Samarcand, he soon distinguished himself by his warlike prowess. "Timour is a wonderful man; fortune and the divine favor are with him," exclaimed his enemies. After the conquest of eastern and central Asia, he subdued Persia, Georgia, Kiptchak, and Siberia. In the invasion of western Tartary his army extended thirteen miles from the right to the left wing. Russia suffered from his cruelty. Hindostan was also subjected to pillage and massacre in 1398. There he penetrated to the famous rock of Coupele, "the Cow's Mouth," from which the river Ganges issues at the foot of a grand snow bed.

While in India he heard of the ambitious designs of the Turkish sultan, Bajazet, who proudly threatened the conquest of Germany and Italy, "and that he would feed his horse with a bushel of oats on the altar of St. Peter at Rome." Returning to the west he destroyed Aleppo and Damascus in 1400, overthrew Bajazet at the battle of Angora in 1402, captured the boastful sultan, and confined him in a palanquin with iron lattices,—“like a wild beast in an iron cage”—which accompanied the army in all its movements. Though lord of Asia, Tamerlane could not cross the narrow Hellespont into Europe, because he was not master of a single galley. He is said to have conceived the gigantic project of subduing Egypt and Africa, entering Europe by the Straits of Gibraltar, and after imposing his iron yoke upon its kingdoms,—returning through the deserts of Russia and Tartary to his native seat. Death frustrated such a plan, if ever entertained, at Otrar, on the Jaxartes, in 1405. His motley empire soon fell in pieces after his death.

Had the European plans of this terrible destroyer been carried out the face of the world would now have worn a scarred and mournful aspect. His armies were like torrents of lava. Genghis had sacrificed nearly five millions of lives. Timour was quite as destructive. He and his barbarians delighted to march their horses over the ruins of burnt cities. They knew no higher joy than the ghastly amusement of building huge pyramids of the heads of the slain. At Ispahan, the miserable people contributed 70,000 human skulls for the structure of several lofty towers. Bagdad paid a similar tribute of 90,000 heads. At Delhi, Timour massacred 100,000 Indian prisoners who smiled when the army of their countrymen appeared in sight. Before the Tartars the land was highly cultivated, behind them it was a howling wilderness. This only blessing came from their horrible cruelties. They broke the power of Islam, and left the mastery of the world in the hands of Christianity.

CHAPTER LXI.

THE BYZANTINE OR GREEK EMPIRE—A. D. 802-1453.

From the dethronement of the Empress Irene in A. D. 802, until the accession of the Macedonian dynasty in 867, there is little that is worthy of special notice in the history of

the Eastern Empire. Theological controversies never ceased. A nice distinction between the veneration and the worship of images was established by a Council of Nicæa in 842. Under John Zimisces, (969-975), the Arabs, Bulgarians, and Russians oppressed the realm. The latter, led by the savage Swastoslof, penetrated as far south as Adrianople, but were driven back by the emperor. Civil prosperity was at the zenith. The silks and woolen cloths of Constantinople were prized everywhere. The Macedonian line ended in 1056 with Theodora, sister of the wicked and murderous empress Zoe.

The COMMENIAN dynasty (1057-1185) was involved in perpetual troubles with the Seljukian Turks, and the Normans in South Italy, and largely owed its preservation to the Varangians, or body guard of the emperor, which was composed of fugitive Normans and English. The dynasty of the ANGELI (1185-1204) invited the interference of the Crusaders, who stormed Constantinople, elected Baldwin, Count of Flanders, to the throne, and divided the remainder of the Byzantine territory between the French and Venetians. From 1204 to 1261 a Latin emperor reigned at Constantinople, and a Greek at Nicæa. A Commenian emperor held the sovereignty at Trebizond, and another ruled at Thessalonica. In 1261, Michael Palæologus, aided by the Genoese, took Constantinople in the night, and afterwards reunited the remains of the empire. He also sought to give it political strength by uniting the Greek with the Latin church. But the union was dissolved by his successor, and all energy frittered away by vague and endless discussions of theological niceties.

The remorseless enemies of learning and Christianity in the persons of the Ottoman Turks gradually devoured the empire by piece-meal. Othman compelled the emperor's guardian, John Cantacuzenue, to give him his daughter in marriage. In 1370 Adrianople fell before the Turks, who thenceforward exacted tribute from the trembling Greeks. Amurath, the conqueror of Thrace, pushed his conquests north of the Balkan mountains, and soon possessed himself of the country from the Danube to the Adriatic. On June 15th, 1389, by his great victory on the plains of Kossovo, he brought the necks of the Servians, the Bosnians, the Bulgarians, and the Albanians under his iron yoke. The arrow which there pierced the heart of Christendom was feathered by the choicest plumes of its own wings. The vizier of Amurath had reminded him that by the Mohammedan law he was entitled to a fifth part of the spoil and captives, and advised him to educate the latter as Moslems, and then to employ them as soldiers. The counsel was accepted. Many thousands of Christian youths were educated in religion and arms, and the new soldiers were named and consecrated by a celebrated dervish. "Standing in the front of their ranks, he stretched the sleeve of his gown over the head of the foremost soldier, and his blessing was delivered in these words: 'Let them be called Janizaries (*Yengi Cheri*, or new soldiers); may their countenance be ever bright! their hand victorious! their sword keen! may their spear always hang over the heads of their enemies! and wheresoever they go, may they return with a *white* (shining, cheerful) face.'"¹ The proselytes fought with ardent zeal against their idolatrous countrymen, and for more than four centuries the Janizaries continued to be the strength, the terror, and the bane of the Turkish empire. Amurath himself perished ignobly on the field of battle. A Servian, named Milosch Kobilovich, while he lay among the heap of dead, pretended to communicate some secret to the sultan, and stabbed him mortally as he leaned over to listen.

Bajazet, his son and successor, conquered Macedonia, Thessaly, and Greece; defeated an allied Christian force at Nicopolis, (1396); besieged Constantinople, and would have taken it but for the irruption of Tamerlane, by whom he

CHAPTER LXII.

REVIVAL OF LEARNING IN EUROPE.

was taken captive after his utter rout at Angora, in 1402. The Greek spirit revived somewhat after this unexpected deliverance. The Moslem mosque in their capital was demolished, and several places in the neighborhood were retaken. But eventual ruin was only delayed. In 1452 Mahomet II, with an array of 258,000 men and 320 vessels, laid siege to Constantinople. The emperor, Constantine Palæologus, saw that the die was cast, and that he could not avert the blow. Like a true Christian warrior, he determined to conquer or die, and threw down the gauntlet to the sultan in the following words: "Since neither oaths, nor treaty, nor submission can secure peace, pursue your impious warfare. My trust is in God alone, and if it should please Him to modify your heart I shall rejoice in the happy change. If He delivers the city into your hands I submit without a murmur to His holy will. But until the Judge of the earth shall pronounce between us, it is my duty to live and die in defense of my people." Mahomet was a man of intellect, but not of heart, and certainly not of good moral principle—a kind of connecting link between man and demon.

Constantinople, at that time, had not more than 100,000 inhabitants. Five thousand Greeks, and 2000 Genoese, under John Giustiniani, were all the reliable defenders that Constantine could muster, and even these were weakened by religious dissensions. Notwithstanding its weakness, the defense was heroic. The Sultan next drew his light ships on plank roads over the land into the upper part of the Golden Horn, and employed cannon that threw 600 pound balls to breach the walls. On the 29th of May, 1453, preparations for storming were perfected. "Yarin (to-morrow) Inshallah, the Christian dog, shall die," exclaimed Mahomet. The morrow came, and wave after wave of stormers dashed in vain against the rock of Christian prowess. The Padishah, with iron mace in hand, then led 10,000 chosen Janizaries to the breach. "Fierce was the struggle, and furiously raged the fight. Here Turk grappled Christian in the death-struggle, and shouts and groans and loud commands rose upon the air. But still the Christians held their ground. Presently there came a sound at first in front, then swelling louder, louder, like a rushing gale, from right to left, from front to rear, (as the swarming Turks encompassed the devoted band); 'Allahu Akbar! Allahu Akbar!' rent the air. The brave Constantine heard and knew that all was lost; then turning to those around, 'Can no man here be found to take away my life?' he mournfully exclaimed, but none stepped forth to fell the noble tree. 'It is enough, O Lord, now take away my life!' he ejaculated, and plunged into the thickest of the fray. An unknown hand soon struck him to the heart, and he sank into the gory mass of slain." (*Baker's Turkey*, p. 163). Sack and pillage followed. The sultan proceeded at once to the church of St. Sophia, where the Imams summoned the faithful to prayer. The head of Constantine was cut off and exposed between the feet of the bronze horse of the equestrian statue of Justinian. It was afterwards embalmed, and sent round to the chief cities of Asia. Thus fell the proud city of Constantine. Trebizond and Thessalonica also bowed to the crescent banner, and Islam seemed to be triumphant over the religion of Christ.

SYNCHRONOLOGY, A. D. 802-1453.

GREEK EMPIRE.

Theodora restores the worship of images, 842.	Kenneth Mac Alpine unites Caledonia under one government, and gives it the name of Scotland, 843.
Photius, patriarch of Constantinople, deposed, 867.	Cyriillus, the evangelist of the Bohemians and Moravians, 850.
Constantinople besieged by the Bulgarians, 917.	Cordova, in Spain, the centre of Arab learning, science, industry, and commerce, 939.
Nicephorus Phocas II, 963.	Linen and woolen manufactures established in Flanders, 941.
Zoe and Theodora, empresses, 1042.	Russians invade Thrace, but are defeated by the Greeks, 1043.
Isaac Comnenus I, 1057.	Pope Benedict IX deposed for simony, 1044.
Anna Commena, the historian, 1081.	Firdousi, the Persian Homeric poet, 1044.
Greeks reduce Apulia and Calabria, 1155.	A rigid police and the curfew established in England, 1084.
Constantinople taken by the Latins, 1203.	The Bank of Venice established, 1157.
Cantacuzene, emperor, 1341.	Thomas A Becket made Chancellor of England, 1158.
Constantine XIII, last of the Greek emperors, ascends the throne, 1448.	Dominican and Franciscan friars instituted, 1204.
	Titles of nobility given by patents, 1344.
	Oil paintings introduced by John Vanneck, 1346.
	100,000 people drowned by an inundation in Holland, 1446.
	Vatican library founded, 1448.
	Francesco Sforza, lord of Milan, 1450.

Long before the fall of Constantinople, the dangers of the Greek emperors had impelled them to seek martial succor from Europe. But the feud between the eastern and western churches was almost as bitter as that between Christianity and Islam. Theological and ecclesiastical differences must needs be reconciled before the desired aid could be granted. The several conferences between the representatives of the two sections of the Christian world, held with a view to ultimate organic unity, failed to effect anything more than a hypocritical and temporary concord. Yet great good to Europe, and also to the East, grew out of them. They acquainted the so-called Latin peoples with the language and literature of ancient and mediæval Greece. "In their lowest servitude and depression, the subjects of the Byzantine throne were still possessed of a golden key that could unlock the treasures of antiquity; of a musical and prolific language that gives a soul to the objects of sense, and a body to the abstractions of philosophy." (*Gibbon's History of the Decline and Fall of the Roman Empire*, Vol. vi, p. 324.) Francis Philadelphus states that "in familiar discourse" the chief citizens of Constantinople "still speak the tongue of Aristophanes and Euripides, of the historians and philosophers of Athens; and the style of their writings is still more elaborate and correct." "The ecclesiastics"—Gibbon remarks,—“presided over the education of youth; the schools of philosophy and eloquence were perpetuated till the fall of the empire; and it may be affirmed that more books and more knowledge were included within the walls of Constantinople, than could be dispersed over the extensive countries of the West.”

Petrarch longed to acquire a personal and scholarly acquaintance with Greek literature. Boccaccio did acquire such an acquaintance with it, through the instructions of Leontius Pilatus, the first Greek professor in western Europe,—who taught in the schools of Florence. After the capture of Thessalonica and Constantinople by the Turks, the learned residents emigrated to Italy. Cardinal Bessarion, Theodore Gaza, George of Trebizond, and others, taught their native language in the seminaries of Rome and other Italian cities.

Pope Nicholas V powerfully contributed to the revival of classical learning. "To his munificence the Latin world was indebted for the versions of Xenophon, Diodorus, Polybius, Thucydides, Herodotus, and Appian; of Strabo's Geography, of the Iliad, of the most valuable works of Plato and Aristotle, of Ptolemy and Theophrastus, and of the fathers of the Greek church." Cosmo di Medici, the Florentine merchant, not unfrequently imported Indian spices and Greek books in the same vessel. Singularly enough, the Turkish sultan, Bajazet II, facilitated the search for those highly prized productions. The jealous Italians tried in vain to monopolize the ancient learning. By the invention of printing it was diffused over Europe, and everywhere found people who were prepared to receive it. French, German and English students in the schools of Florence and Rome became teachers in their respective countries. Studious and inquiring minds were introduced to a new world of light and knowledge. Familiar converse with the immortal poets, philosophers, and historians of classical antiquity, refined the taste, stimulated the genius, and awoke the critical spirit of the western nations. Biblical and theological literature became quite as familiar to them as classical learning. Attention was turned to the Holy Scriptures. The corruptions of doctrine and discipline in the church became painfully apparent in the light that streamed from the Bible. Desire for reform,—for return to the primitive spirit and practice of Christianity—arose, and would not be suppressed. The REFORMATION was the logical result. The death of learning in the Eastern Empire was followed by its resurrection in the Western. That in turn was followed by the Protestant Reformation, whose adherents and exponents are now carrying back to the east the Bible, the school, and the press,—and with them civil liberty and the salvation of Christ.

[THE END.]

[End of Required Reading for July.]

CHARACTERISTICS OF THE CLASSICAL CIVILIZATION.*

The ancient civilization lacked the power of a spiritual religion. Splendid as were its intellectual exhibitions; perfect as were its creations in the province of taste and art; it could not harmonize the moral elements, and draw forth sweet music from the shivered and tuneless chords of the affections. The consequences of this deficiency, in its bearings on the social state, I proceed briefly to develop.

And first, enlightened paganism had no correct ideas of the rights of conscience and of religious liberty. How could it have? It knew no Supreme Moral Ruler, to whom each individual is separately and personally accountable. Religion thus became a mere perfunctory matter; a thing of outward forms and observances, which the state might with entire propriety take under its own control, and regulate for its own purposes. Thus sprang up that union of church and state, in which individual conscience was merged in the public will, and the religion of the individual was part and parcel of the commonwealth. The right of private judgment in religious matters was radically subverted; and departures from established usage were punished, not as impiety toward the gods, but as treason against the state. Even Socrates, the most enlightened and spiritual religionist of antiquity, while laboring to inspire his countrymen with a sense of personal accountability, yet stigmatized as over-nice and frivolous, those who felt bound to deviate in their modes of worship from the forms prescribed by the state.† The "Law of the State" he repeatedly holds up as the standard of religious orthodoxy. Thus, we see what becomes of the boasted liberality of paganism. It was, far more than the so-called liberal Christianity of the present day, essentially and despotically intolerant. Its spirit was that of a crushing religious despotism. Its whole aim and tendency was to sweep into one strong and resistless current of national usage, all private judgment and practice. Its history is full of striking illustrations of this fact. Not only did it track the infant footsteps of Christianity with a fierce and bloody persecution, but it proved itself scarcely less intolerant toward its own sectaries. The *esoteric* or secret doctrines of the philosophers, consisted largely of sentiments which they dared not whisper in the ears of the populace.‡ Anaxagoras, the first of that line of distinguished sages that naturalized philosophy on the Attic soil, ventured to assert that the sun and moon, instead of being gods, were red-hot masses of matter. For so presumptuous an innovation on the popular belief, he was arraigned on a charge of impiety, and not even the eloquence of Pericles could save him from the necessity of consulting his safety by fleeing from Athens. The fate of the great reformer in philosophy is well known. The principal charge in his indictment—the only one which had even a color of plausibility—was that he discarded the gods whom the state acknowledged, and introduced new divinities; and Xenophon rests his whole defence of his master upon a denial of the allegation, without once intimating a doubt as to the rightfulness of this jurisdiction over the conscience. Diagoras of Melos had a price set upon his head for doubting the existence of the gods. Aristotle fled from Athens to escape a trial for his irreligious opinions. Stilpo was expelled from the Areopagus for saying in jest that the Minerva of the Parthenon was the offspring, not of Jupiter, but of Phidias. This vigilant guardianship of the national religion; this inquisitorial watch for heresy and innovation, was worthy of the best

days of the papacy. It was Argus-eyed and sleepless. It not only pursued the formal teachings of the philosopher, but kept a sharp eye on the inspirations of the muse; and the slightest ridicule thrown, or suspected to be thrown, on the national worship, subjected its author, if he escaped a stoning at the hands of the populace, to an arraignment before the grey-beards of the Areopagus.*

Secondly, as the ancient civilization was devoid of any just conception of *religious*, it was equally so of true notions of *civil* freedom. The doctrine of our political rights roots itself in the soil of our moral and religious nature. It springs from the same stock, it is the offspring of the same principle, that generates the sentiment of religious liberty. Is the latter sentiment wanting, the former can have but an imperfect and doubtful existence. Both are developed from the great truth of man's natural and universal equality, and this is apprehended only in the light of our common relation to one universal Father, of our common accountability and common immortality. It is only when these sentiments take distinct and full possession of the soul, that human nature rises in the majesty of its awful and inalienable attributes, and with the calm strength of the "divinity that stirs within it," rends, like silken threads, the strongest chains with which tyranny has loaded it.

Whatever practical freedom, then, the republics of antiquity enjoyed, they had no clear conception of its nature and principle. Take in illustration the existence of slavery among them. Compulsory and hereditary bondage, accompanied by every mark of degradation, formed an essential element of ancient society. Aristotle, while he intimates the existence of a contrary opinion, yet decides unhesitatingly that some are designed by nature for sovereignty, and others for servitude; that the latter are furnished with bodies adapted to menial employments, and the former with souls which fit them to discharge the functions of sovereignty in a free Republic. The fewest elements constituting a perfect household, (the rudimentary principle of a state,) he declares to be husband and wife, parent and child, master and slave. Property is made up of instruments for the happiness of the family, and as the material instruments will not work themselves, they need to be guided by others. A slave then is an *organon empsuchon*, a soul-endowed instrument.

The treatment of slaves accorded with these principles. Man did his utmost to further the intentions of nature, and labored to crush in those who were destined to bondage, every germ of intellectual and moral culture, and make them slaves, not only in body, but in soul. Thus slavery did not exist among the Ancient Republics, as it exists in some portions of our own confederacy, as a tolerated evil—tolerated till such time as it could be safely extinguished; but as a recognized and legitimate institution; a necessary part of the social economy. The wisest among them, glorying in the title of freemen, could look coolly on thousands of their fellows, hopelessly and systematically degraded, and feel no incongruity in this shocking contact of servitude and freedom. Is not this fact decisive of their ignorance of the true ground and nature of civil freedom? For is it not an incontrovertible truth, that the man who regards slavery as the corner stone of free institutions, or even as compatible, in its permanent existence, with free institutions, needs to be put to his political catechism, and taught the rudimentary principles of civil freedom?

Another striking illustration of the same principle is found in the condition of women among the Greek and Roman Republics. Whatever valuable elements the modern civilization has inherited from the ancient, that of chivalrous devotion to the fair sex is not among the number. The wife was any thing but the 'better half' of an Athenian republic.

* A lecture delivered in the Hall of Philosophy at Chautauqua in August, 1880.

† Xen. Mem. Lib. I. ch. III. 1, and Lib. IV. ch. III. 16.

‡ See Tschirner on the Relation of Philosophy to Religion in Ancient Greece. Christ. Rev. vol. II. pp. 515, seq.

* See as before, Chr. Rev. vol. II, p. 525. Wachsmuth Hellen. Alterthumskunde, vol. II, p. 179.

ean, or a Roman aristocrat.* They had their *equites* or knights indeed, but their office was anything but championing defenceless beauty, and shivering lances for their lady-loves. The rite of marriage was indeed held in high estimation, and the purity of the marriage-bed, *on the female side*, guarded by penalties of extraordinary rigor. And why? Simply that a free-born citizen might transmit to a legitimate heir the inheritance of his civic rights, and preserve undefiled the boasted purity of his lineage. Hence the portion of the wedded female in Greece was legal respect indeed, but with this, seclusion, ignorance, neglect and degradation. She was selected by her haughty lord to give birth and nourishment to his children, to bake his bread, and scold his servants. Whatever of loyalty and devotion he could stoop to lavish on the weaker sex, was paid to that unhappy class of females who were obliged to compensate for their surrender of personal honor and virtue, by the more assiduous cultivation of their physical and intellectual charms; and thus nearly all the refinement of Athenian female society was monopolized by courtezans. The Greek uniformly looked on the female nature as inferior to the male. In the Platonic cosmogony all souls were originally destined for male bodies, and their transference to the female was a consequence of their fall, and the first step in the process of degradation.† The consequences of all this are obvious. The elevating and softening influence of intercourse, on terms of rational equality, with virtuous and cultivated females, was but slightly felt. Those sweet and sacred influences that cluster round the domestic fireside, were unknown. The Greek, like the modern Frenchman, had a *house* indeed, but no *home*. The street, the market, the assembly, the court of justice, the banqueting hall, the theatre, the bath, became his place of habitual resort: while that unnatural lust was freely indulged, the frequent traces of which amid the green fields of ancient literature, are like the stench of Sodom amid the valleys of the Jordan. Thus outraged nature inflicted on her violators a most terrible retribution; and no intelligent observer can fail to see this evil, eating, like a canker, at the heart of the ancient civilization.

Again it will be readily inferred from the above that with the ancient communities, the *state* assumed an undue prominence, and that its welfare, as a mere political organization, altogether transcended in importance that of the individuals who composed it. Man was made for the government, not the government for man. The chief end of man, was to be a member of a flourishing, free, and powerful commonwealth, and to contribute his share towards its greatness. This sentiment, fostered by some physical causes, had a deeper origin in low views of human nature and destiny. Individual life was the life of the flower and the leaf. It sports through its brief hour of existence, and then sinks into a dreamless and unawakening slumber. Such a life could be invested with no especial sacredness; could command, in the person of its possessor, no high and reverent regard. It assumed almost its sole importance from being identified with a tribe, or a political organization; for this alone had a permanent existence. Hence, it was not man, the *man*, but man, the *citizen*; not *individual*, but *collective* man, that had value in the eyes of paganism. The natural consequences followed. Its civilization was clanish. It was the civilization of *caste*. The rights of the citizen were fenced round with jealous care; the rights of the slave and the stranger were scarcely recognized.‡ Purity of

descent, was watched over with inquisitorial strictness, and the least taint of barbarian blood was a stain far deeper than any moral defilement. The haughty Greek looked upon the whole world beside, as barbarians, viz: as natural enemies, and natural slaves, alike the objects of his insolent contempt, and the prey of his insatiable ambition.

Mark, too, another train of consequences. Provided the state was flourishing and powerful; provided it sent out conquering armies, swept the sea with its navies, and held many states dependent and tributary; provided eloquence guided its councils, and philosophy illuminated its halls, it mattered little about the well-being of its constituent members. It concerned not itself with the ignorance, vice and wretchedness that might prevail among the lower orders of society. The gilded mountain tops of society threw their splendor into distant lands, and what mattered it how deep a darkness shrouded the vales below? Hence, no public measures were taken to remedy the thousand forms of social and moral evil, which human depravity ever generates. No asylums for the poor, the blind, the deaf, the insane; no systems of reformation for the guilty victims of penal justice; no public schools to bring to every man's door the blessings of knowledge; in short, no systematic efforts to enlighten the ignorant, reclaim the vicious, and relieve the wretched, ever sprung up under the sheltering wing of paganism. All was glittering, and cold, and hard. There was infinite patriotism, but small benevolence: thousands would *die* for the glory of their country, but none would *live* for the benefit of their race. Splendid ceremonials of worship were instituted, and these were under the management of the state. Magnificent theatrical spectacles were exhibited, on which genius, wealth, and taste lavished all their resources, and these were supported from the public treasury, and regulated by the chief magistrate. But an asylum for the insane, founded by the state! The man who had dreamed of it would have been declared fit to be its first inmate.

Finally, it is but indicating a slightly different aspect of the above principle, when we pronounce the ancient civilization frivolous and cruel. Man's immortality set aside, what high value could attach itself to human life? what noble end to any human pursuit? Man was merely a splendid *usus naturæ*—the noblest of that sort of beings that has been tossed forth from the fertile womb of chance. What did he here? Whither did he tend? What high purpose could his existence answer? What were wealth, beauty, honor, genius, learning, virtue even, when all, *all* were to be swallowed up by the inexorable grave? To seize the present—to snatch the goods the gods provided—to give the reins to passion—such were not merely the transient impulses, but often the deliberate teachings of philosophic paganism. What were the splendors of intellect, but a meteor light, flashing across the gloom of a starless and eternal night? What philosophy, but an intellectual game for the gifted few to play at, until their trail and feverish being relapsed into its original nothingness? And what remained to the multitudes, shut out from these higher pleasures, but a resort to stimulants far coarser and more degrading?

Perhaps we could give no better general view of the Greek and Roman civilizations, than by taking you to the great national festivals, in which the entire national life was compressed, as it were, into a narrow compass of space and time; where the very essence of the public thought and feeling was concentrated, and embodied in a palpable form. Such were the Grecian Olympia. The celebration of these festivals for more than a thousand years, shows how strong a hold they had taken on the popular mind of Greece. Language is feeble to paint the intensity of enthusiasm, which they everywhere enkindled. From the farthest borders of continental Greece; from the islands of the Mediterranean and the *Ægean*; from the coasts of the Propontis and the

* In regard to Rome, in its earlier days, as also to Sparta, this remark is less applicable than to the Ionian tribes. The Doicans and Romans, so kindred in their martial spirit, agreed also in the comparative respect which they paid to women.

† Plat. Tim. § 17.

‡ Hermann's Polit. Ant. of Greece, ch. I. § 9.

Euxine; from Asia Minor, Africa and Italy; from every distant province where a Greek colony had been planted, or a Greek foot had wandered, they came, drawn by a resistless attraction, to the great festivals of Olympia. And a victory in the Olympic contests, wreathed the brow of the victor with imperishable laurels. Life could bring no higher honor; death only handed him over to an immortality of fame. His name was given

"In charge to the sweet lyre—
—and sculpture in her turn,
"Gave bond in stone and ever during brass,
"To keep it, and immortalize her trust."

Even the mightiest monarchs entered the lists for the Olympian prizes; and the simple Olympian olive-wreath outshone the lustre of their crown. Now, what was it that thus gathered the scattered sons of Hellas, as around the parental hearth, and called forth in its most clearly defined form, and intense expression, the spirit of Greek nationality?

The festival lasted four days. A part of the time was devoted to banquets, sacrifices, and public processions; to music, choral dances, and literary entertainments. But the grand and absorbing interest clustered about the games of skill and strength, as running, leaping, boxing, wrestling, throwing the quoit, horse-racing, and above all, the chariot race!

But the Greeks, though in some respects frivolous, were not wantonly cruel. The Olympic games evince, indeed, no high moral aims, yet as amusements, they are free from the stain of reckless barbarity. We contemplate pagan culture in a still darker aspect, when we turn to the great festivals of Rome. The lordly Roman had waded through slaughter to the empire of the world; and bloodshed had ceased to be merely a means to an end; it had become a grateful stimulant, a necessity, a luxury of his existence. Rome had no Olympia; but her nearest approach to it was the games of the circus and the amphitheatre. There used to gather an hundred thousand of these haughty lords of the world, including the youth, the beauty, the rank, even the virtue of the city, to witness the contests of the wild beasts and gladiators. Incredible was the degree to which the passions for these spectacles raged, and was indulged among the Romans. Vespasian commenced, and Titus (perhaps the best of the Roman emperors) completed that magnificent edifice, the Coliseum or Flavian Amphitheatre, and celebrated its dedication by the slaughter of nine thousand wild beasts. One is tempted to ask if it was on the evening after this sacrifice that the princely Roman exclaimed, "I have lost a day." Antoninus, from his gentle virtues surnamed Pius, surpassed all his predecessors, in the lavish magnificence of these spectacles. Every corner of the world which the Roman armies or Roman gold could penetrate, was ransacked to furnish victims for these gala days of Rome. From the frozen north to the torrid wastes of Africa; from the forests of Britain to the palm-groves of Bengal; from the banks of the Danube, the Senegal, the Nile, the Euphrates, the forest wealth of the world was drawn. The price of kingdoms was expended in procuring animals of the rarest beauty, and the most gigantic size. The buffalo and the bison, the lion and the tiger, the river-horse and the rhinoceros, the ostrich, the wild ass and the zebra, the reindeer from Lapland, the leopard from Hindostan, the unicorn from Thibet, the elephant of Ceylon, these, with every name and description of animals, were sent upon the stage, and given up by the gentle Pius to indiscriminate and universal slaughter.* What a contrast to the conduct of him who assigned as one of the causes for sparing the guilty Nineveh, that it contained "much cattle!"

Yet this is but a trifle compared with those deadly gladiatorial combats which for centuries not only signalized the great holidays of Rome, but even graced the funeral solemnities of her wealthy or distinguished dead. Thousands of these unhappy victims of war were kept in constant training, and they often fought till the arena literally ran with blood. And here, along with the sage and the monarch, was the delicate female, the noble matron, the maiden just blooming into womanhood, gloating her eyes over this scene of ruthless butchery, and signifying, by the elevation or depression of her thumb, whether it was her imperial *whim* that the vanquished combatant should be massacred on the spot, or spared to grace another scene of slaughter! Trajan, on his return from his victory over the Dacians, celebrated his triumph by the exhibition of twenty thousand gladiators. Verily the tender mercies of heathenism are cruel! How beautifully just the poet's picture of the dying gladiator!

I see before me the gladiator lie;
He leans upon his hand; his manly brow
Consents to death, but conquers agony;
And his dropped head sinks gradually low;
And through his side the last drops, ebbing slow,
From the red gash, fall heavy, one by one,
Like the first of the thunder shower; and now
The arena swims around him—he is gone,
Ere ceased the inhuman shout which hail'd the wretch who won.

He heard it, but he heeded not—his eyes
Were with his heart, and that was far away;
He reck'd not of the life he lost nor prize,
But where his rude hut by the Danube lay.
There were his young barbarians all at play,
There was their Dacian mother—he, their sire,
Butcher'd to make a Roman holiday;—
All this rush'd with his blood—shall he expire,
And unavenged? Arise! ye Goths, and glut your ire!

I can barely notice here, a point admitting wide illustration, that the spirit of the ancient communities, was a spirit of war.* Mars was the fabled founder of the iron dominion of Rome. Sparta was a permanent military encampment amidst hostile or subjugated tribes, and to the consolidation of her military power all her institutions were directed. And even the polished Ionian, keenly alive to the peaceful pleasures of art and letters, yet knew no other principle of national power or existence, than the law of arms. Mars, indeed, was not his favorite divinity; the frantic ravings of the Thracian god were not to his taste. But his own Minerva, the patroness of wisdom, industry and art, was eminently a warrior goddess. The helmet, spear, and shield, were the standing insignia of her military character; and her colossal form, poising its threatening spear high above the Acropolis, told the distant voyager of the Ægean, that Athens challenged and defied the world.

Even Plato, while deprecating the hostilities of the Greeks among themselves, yet gives up the whole barbarian world as legitimate objects of their rapacity and violence. The internal conflicts of the Greeks, were the quarrels of a kindred race, and were as unnatural as household dissensions. It was only their wars with the Barbarians, strangers, and therefore national enemies, that were justly entitled to the name of wars. Hence, while he would mitigate the ferocity of the Greek international struggles, and arrest the horrors of rapine and slaughter by which they were uniformly accompanied, he permits the demon of war still to glut his rage on the barbarians, and freely gives them over to plunder, conflagration and slavery. And this in a work which is devoted to an elaborate exposition of the principles of justice, as they are written in large and

* See Hermann's Polit. Ant. of Greece, chap. I, § 9. "Right and law protected only those whom they bound, viz., citizens of the same state; foreigner and foe were expressed by the same term." Cic. de Off. I. 12. Herod. IX. 11.

* Blackwood's Magazine, June and July, 1834. Art. The Cæsars.

legible characters,* on the frame work of a perfect commonwealth!†

War was man's natural condition. It knew no limit to its deeds of wrong, and violence, but the weakness or mercy of the combatants. No Grotius had ever risen to define the laws of national right on which the vanquished might throw himself, and death or slavery was the captive's natural and ordinary fate. The consequences of this state of things, I have no time to unfold. Suffice it, that the history of antiquity is an Iliad of bloodshed. "Sing, O Goddess, the wrath of Achilles, which brought on the Achæans myriad woes, and hurled to Hades numberless valiant souls of heroes, and left their bodies a prey to dogs and vultures:"—such is the portentous cloud, that hangs its folds of lurid wrath on the outskirts of the Iliad; such the portico, with which that magnificent temple of song is in perfect keeping; such the text, on which not only every page of Homer, but the whole annals of antiquity, form a bloody and awful commentary!

This extended, though still very imperfect discussion of some of the prominent features of the moral life of antiquity, will preclude more than a glance at the relative merits of the modern civilization. All its minor elements, however important, I must pass in silence. *Christianity*, after struggling powerfully, but ineffectually, against the elements of dissolution in the structure of the Roman power; after tossing helplessly on that boiling ocean of flood and flame, which was produced by the overwhelming torrents of barbarian invasion, at length emerged, the ruling spirit of the modern civilization. She begins by recognizing the spiritual nature, the immortal existence, the moral accountability of man. She thus clothes with a new character, and presents, under a new aspect, all the relations of our being. She shows each individual man invested with the inalienable attributes of humanity; standing in immediate and sacred relations to the Supreme Ruler and Judge, to whom he is personally amenable, and whose requirements it is infinite daring for any human power to prevent him from obeying. The rights of conscience then became sacred and inviolable, guarded by their only proper bulwark, man's personal accountability to his God. The principle of religious freedom, and with it, as its handmaid and sister, that of civil freedom, spontaneously develops itself. Human government appears as a divinely instituted organization for the benefit of the governed. Man is no longer made for the state, but the state for man. Man, the individual, man, the divinely stamped child of immortality, now takes his rightful place, and becomes the grand agent in human affairs. The value which attaches to him grows not out of his lineal connection with a particular stock, or his membership in a particular political body: it attaches to him as endowed with the awful attributes of *humanity*; as a member of the great brotherhood of the human race. Thus the clannishness of the old civilization disappears; all artificial barriers are broken down; all factitious distinctions swept away; and every outcast, degraded, and down-trodden member of the human family, is greeted as a brother in the bonds of our common immortality.

Most delightful would it be to follow out the operation of this grand principle, and see with what potent agency it works for human good; how it strikes at the root of slavery;

shows its inherent and monstrous injustice, and subjects its abettors and defenders to the indignation of the civilized world: how it is full of noble projects for the intellectual and moral elevation of the entire community, establishing systems of universal education, and rearing institutions to meet every form of vice and wretchedness in society: how, in short, not satisfied with doing good at home, it is sending out the almoners of its bounty into distant lands, and in the deepest forests, on the farthest mountains, where beneath the most savage bosom beats the heart of a brother man, throws its golden chain around him, and draws him within the circle of its benignant and holy charities. The system of Christian missions is the very best exponent, as it is one of the legitimate and noblest fruits of the modern civilization. "Is he not a barbarian?" exclaimed the haughty Greek, and in so saying, uttered his sentence of exclusion from all the blessings of knowledge, and all the charities of society. "Is he not a barbarian?" exclaims the Christian philanthropist, and breaking away from the ties that bind him to his happy home, goes forth with a tender and devoted wife, as the partner of his exile, to bury bright talents, profound scholarship, refined sensibility, and brilliant prospects, amid the darkness and degradation of some pagan community.

Nor are the intellectual influences of Christianity less beneficent than the moral. Its benevolent spirit has given an impulse to the thousand arts that minister to the wealth, comfort, and intelligence of society. By bringing the whole human family within the circle of our sympathies, it widens immeasurably the field of inquiry, and enlarges the boundaries of the old. Those profound investigations of modern scholarship, which have revolutionized, or rather created the science of comparative philology, and shed a new light over the whole subject of language, grew out of assaults on the scripture doctrine of the unity of the human race. This is but a single specimen of what the Bible is doing for science. And in the province of literature, its influence is scarcely less benign. True, in the mere outward form and beauty of their productions the ancient masters are yet unrivalled. Within a comparatively narrow sphere they wrought out works of almost perfect beauty. Yet how cold the spirit, how meagre the elements of their literature, compared with the warmth, richness, and variety of the modern! The symbol of the ancient civilization is a Grecian temple; that of the modern is a Christian church. You look on the temple as it rises before you, ravishing both eye and soul with its faultless and majestic beauty. You enter; all is cold and silent. But there towers before you the statue of the god. You gaze on that majestic form; on that brow where sovereignty sits enthroned; that eye that seems to kindle and flash beneath your gaze; that lip that curls as with a god-like scorn of its human worshiper; that whole form that seems to dilate and swell with the consciousness of divinity, till it fills the temple as with a presence!

"Dost not behold him,
Thy God! thy father's God! the God of Antioch!
And feel'st thou not the cold and silent awe
That emanates from his noble presence
O'er all the breathless temple? Dost thou see
The terrible brightness of the wrath that burns
On his arch'd brow? Lo, how the indignation
Swells in each strong dilated limb! his stature
Grows loftier; and the roof, the quaking pavement,
The shadowy pillars, all the temple feels
The offended God!"

You gaze till every sense aches. You prostrate yourself in involuntary homage—homage to the genius of art which has warmed the cold marble with its own living fire, and stamped it with the majesty of its own *ideal*;—and you leave the place to the gaze and homage of a succeeding worshiper. You enter a Christian church. Its exterior is almost repulsively plain; the interior is barely neat and com-

* De Rep. II. § 10.

† De Rep. V. § 16. The whole passage is one of deep and mournful interest. It illustrates strikingly, the thorough clannishness of the ancient civilization, and shows how complete a sentence of outlawry it had pronounced against the whole so called barbarian world. Even the most catholic and cosmopolitan of the Greeks is unable to rise above its influence. The perfect commonwealth of Plato is a Grecian community; its justice is Greek justice; the whole world of barbarians lies without its pale.

fortable. You look around. No carved marble lifts itself in solitary grandeur; but you see a large assemblage of persons whose faces wear an aspect of mingled cheerfulness and solemnity. The hymn of praise goes up to the Infinite Spirit, and to the Lamb whose blood was shed for sin; the prayer is breathed invoking blessings upon all men: and then some weighty theme is discussed, unfolding truths of highest moment both to the present and future welfare of all; and God, and heaven, and retribution—the duties of man in time as linked with his destinies in eternity—these take the place of a splendid piece of architecture and statuary, which ravishes the taste, and fires the imagination, but leaves the heart as cold as the marble it contemplates.

We see finally the fallaciousness of that reasoning which, from the decay of our former civilizations, argues the downfall of our own. The ancient social systems were doomed to inevitable extinction. They carried in their bosoms the seeds of their own dissolution. To rear a system of merely intellectual civilization, amid the fierce raging of unsubdued human passion—amid the wild anarchy of man's disorganized moral nature—is like rearing a structure of ice in the heart of a conflagration; like spreading a mantle of green over the crater of a volcano. But the modern civilization has an element of conservation and perpetuity. It recognizes *all* its elements, in its awful grandeur, the moral nature of man. It rears the structure of intellectual and political well-being on the basis of a purified heart. This basis will abide. The structure so reared is the house founded on the rock. The storms may beat upon it; the waves may dash against it; and it may sometimes *seem* ready to give way, but it will not fall, for it is founded on the rock.

Christianity then, has come in to control the spirit of the world's civilization, and to guide the march of the world's destiny. Religion—the religion of the Bible—the religion of the Cross—the authorized expounder of God's scheme of salvation for a race withering under the curse of sin;—religion, the Angel of Jehovah's presence, has become the pillar of fire to the benighted moral wanderings of the race. She will fulfil her mission. What she has already accomplished, furnishes ample guaranty for her triumphs in the future. She has many fierce struggles to go through, and much opposition to encounter from human passion and cupidity. She will be often baffled and thrown back, but will return to her work with redoubled energy. She may advance slowly, but she *will* advance. Her work may seem to be done *late*, but it will be *done*;—well and wisely, and in God's own appointed time. Slavery will feel her touch and wither away. War, the demon, will cease to gorge himself amid scenes of carnage, and Peace, the angel, will spread her dove-like pinion over the world. Crushing systems or ecclesiastical oppression shall be destroyed; and arbitrary and despotic governments give place to the salutary restraints of constitutional law. Hoary superstitions shall crumble; the night of ignorance and error that has enwrapt the nations shall be chased away; and the world flooded with the splendors of a Christian civilization.

THE C. L. S. C. SONG OF HOPE.

It is night on the shadowed earth, and dim are the distant skies;
We falter and almost fall, so rugged and steep the way.
Is there a hope indeed, that we with enraptured eyes
May look, with the great and the loved, from the mountain top,—
some day?

Press onward, Oh, press on to the dawn of the golden day,
For the great, slow-rolling earth turns ever to meet the light.
Courage! our feet shall tread the heights in the morning ray.
And marvellous "works of God" lie open before our sight.

We have looked, but we could not see; we have listened but all was still;
The hope of our weary hearts broke forth in a longing cry;
But we lift our eyes, and lo! with a tender answering thrill,
The beautiful eyes of stars meet ours from the bending sky.

Around us freshening dews are cool on the silent land;
There is peace in the flashing wave, there is strength in the night-wind's call;
There are hope and help and cheer, in the clasp of each friendly hand,
And faltering steps grow firm with God "in the midst" of all.

Then songs in the night we'll sing, while courage swells anew,
For look! o'er the eastern crest already the dawn is nigh;
Already a purer air we breathe, and the widening view
Will reveal yet grander goals on the mountains, by and by.

WILLIAM DAWSON, THE YORKSHIRE PREACHER.*

William Dawson, I may say in a sentence or two, for something like thirty-nine years occupied a foremost place, not only in his own religious community, but in the religious world of England.

In the second place, he never was a minister. In the third place, he was a noble illustration of the consecration of talent and genius in combination with every-day work and every-day labor; and now, having just thrown out that rough outline of the life with which I am about to deal, let me say that he was born in a village, about nine miles from Leeds. His father's name was Luke; his mother's name was Ann; so you may depend upon it they were very plain people. They did not put the family name of Dawson at the tail of a dozen grand names before it, like a carriage of state with six horses. It was plain Luke and plain Ann, and their boy was plain William. Now, Luke Dawson, the father, was a small farmer, but in addition to that occupation he was a steward at the collieries that belonged to Sir Thomas Gascoigne, in that neighborhood. "I do not suppose when William Dawson was born there was any great stir in the world. In those days, 1775, the newspaper was not a common institution. The doctor was, generally speaking, the newsmonger of the neighborhood, and I think it very likely that when the medical man had left Mrs. Dawson that he would call at the hall and would acquaint Sir Thomas Gascoigne that his steward and agent had received the very best present a man can receive—a son and heir. I can imagine Sir Thomas would take his gold eyeglasses from his nose and give over reading the *News-Letter*, and with that brevity for which aristocratic people are supposed to be celebrated, would say: "Ah! yes, very glad indeed; very glad." And I suppose Lady Gascoigne, with that wifely and motherly sympathy that comes out on such occasions, would ask how Mrs. Dawson was getting on, and would get the usual reply: "As well as can be expected." [Laughter]. Well, that was all an hundred years ago. And now who knows anything at all about Sir Thomas and Lady Gascoigne? There is a white marble monument to their memory in the parish church. But ten miles from that white marble monument not a soul knows anything at all about Sir Thomas and Lady Gascoigne; whereas, people through all the land of England and all the colonies of England to-day, and not a few in this congregation to my certain knowledge, keep tenderly in their hearts the name of that boy who was not rocked in mahogany, and not swathed in swan-down, but was rocked to his mother's lullaby in the little cottage by the roadside in the Yorkshire village; so don't be discouraged if your boy is not rocked in mahogany; don't be discouraged if he is not born to a title. I suppose you don't want him to be. Remember this, that most depends upon the influence of the mother and the character of the father.

Now, young Dawson, being born, did what I believe all good babies ought to do; mine have, all six of them—he cried. [Laughter]. And he cried, and he cried, and he cried, until his mother thought there was something the matter with him, and she asked the Lord to take him away, but as she used to say afterwards, the Lord knew better and was already fitting up the machinery of the chest for the enormous amount of work that devolved upon it in the after day; so if any of you happen to have a baby that knows how to cry at unreasonable and unseasonable hours, get up and nurse the baby like a man. [Great laughter]. It may be that you will be nursing the William Dawson of the

*A lecture delivered in the Amphitheater, at Chautauqua, August 14, 1879.

American United States; and the states can do with one. So, rock the baby. Now, we will suppose that young Dawson goes to school, and it is a pleasant thing to me to go back to those old world histories, and I am sure it will be to you. He had three schoolmasters. I don't mean all at once; one after the other. The first was the curate of the parish, and he had never heard Joseph Cook, of course, with that awful glass and that glue-like substance; never! The consequence was he did as much as in him lay to turn the white, glue-like substance into what we saw yesterday; he was a great deal fonder of pewter than pupils, and a great deal fonder of taking out of the pewter than putting into the pupils, and the consequence was he had to leave the village. The next school-master was a man who kept a school because he could keep nothing else, or rather nothing else would keep him, and very soon even that was unequal to the task. The third was a man of considerable accomplishment, in the village of Aberdeen, and with him Dawson remained a sufficient number of years to acquire for that time a thoroughly efficient English education.

Suppose, now, that he is eighteen years of age. The family have removed to the farmhouse which his name has made celebrated in the history of my country, the name of Bomboa—that was the name of the village where the farmhouse was built. The family go to church. They are Church of England people. It is sacrament Sunday. The three kneel together at the communion table; Luke Dawson and Ann Dawson, and their boy William. The good clergyman preaches to them, and standing opposite William Dawson, gives to him the promised bread which symbolizes the Lord's body, with words that are probably familiar to many in this audience: "The body of our Lord Jesus Christ, which was given for thee to preserve thy body and soul unto everlasting light; take and eat this in remembrance that Jesus gave himself for thee, and feed upon him in thy heart by faith with thanksgiving." Young William Dawson heard the words. He believed the thing that was in the word,—namely: that the Lord Jesus had died for him; and he rose up with thanksgiving. In that moment, and in that act, by the assent of the understanding and the consent of the will, he received the Lord Jesus Christ into his heart, and obtained the peace of God that passeth all understanding; and the life which filled the forty successive years—That life had commenced. But I think you will be interested to know in what way Dawson was prepared for so great a gift. It casts a little light upon the Christian duty of all people. In the same village lived a journeyman miller, a man who had charge of a pair of grindstones, or two. He had obtained a knowledge of salvation, the forgiveness of sins, and as he was a friend and acquaintance of young Dawson, he spoke to him frequently on the preciousness of religion, and he drilled it in on one side. In the employ of the older Dawson there was a farm servant by the name of John Beattie, and he too had become a participator in the saving grace of God, and as the young master walked home from the plowed field with the older servant, why, the older servant did not hesitate to drill him in, in the other ear, a little sweet distillation of the grace of God,—so young Dawson was looking and waiting and so prepared and so entered into the grace. There they are. As I look at those three young men in an obscure English village, something like eighty years ago, I see illustrated one of the great questions of the present year, whether in your country or mine,—I mean the relationship between Christianity and culture. No one would speak in terms of greater deference of culture than I would myself. I think so highly of her that I would put her immediately behind my Lord and Master;—but *behind* Him. For the Lord Jesus Christ is the spotless lily of a perfect culture. Across His face no shadow of passion ever passed. In His gestures there was repulsion

only for the wicked and hypocritical; there was fascination for the pure and penitent and humble and child like, and Jesus Christ stands in the center of the book of history, an embodiment and person of what, in all other times and all other positions, has been but an ideal and a theory. Jesus Christ is the embodied culture of the world and consequently I put Him first. But when the unwise advocates of culture bring her out from behind Him and put her to the front and speak of her as the redeemer of the human race, then in the name of Jesus, as well as in the name of culture herself, I protest. They give to education, they give to literature, they give to all that we mean by culture, a task which she is not able to perform.

Now let us take these three young men and put them before us. The first is Samuel Suttle, the corn miller; and we will suppose that he is pretty well covered over with the dust of his occupation. The second is John Beattie, and we will suppose that he has come in from the plow field with his hob-nail shoes an inch thick with the clay thereon, and we will suppose there is William Dawson. For the sake of helping his father he has been down in one of the coal pits and has come up pretty well smutched over with coal dust. I introduce my professor of culture, or, as the word is pronounced by the exquisite of London to-day, "cultuah." I will introduce my professor of "cultuah" to these children. [Laughter.] He introduces a small glass into one corner of his eye to have a look at them. That glass is one of the most delicate points of modern culture; I do not mean a glass of the description I have here; this pinches the nose and holds fast and it is for writing all kinds of letters. This is a piece of glass without even a rim to it and it is inserted in the corner of the eye. That part of my education was neglected, and you must be content with a miserable imitation. He said: "Why, the first is a miller's man. How sheepish he looks. That is the worst of this class of individuals—they are so sheepish. And the next is a horrid clod hopper, an agricultural laborer. And the third is a detestable pit-boy; how can anyone make anything of them. If I have to try my new gospel of light and sweetness I would rather try it, you see, I really would, you know, I would try it on something a little more promising." And I believe he would. But dear friends, the gospel of humanity, like the gospel of the silent earth, must begin with the raw material. Suppose my professor of culture had to go into one of our great English wool warehouses or great English manufactories, and he has got his lavender kids on, and the proprietor shows him thirty or forty thousand fleeces that have come in from Austria or Southern Africa, and says: "Look at this." And he draws off the lavers and inserts the five exquisite digits, and he says: "Dear me, how greasy it is, and how tangled it is. How can anybody make anything of that? If somebody will only assort it for me, and somebody will only comb it for me, and somebody will only spin it for me, and somebody will only weave it for me, and somebody will only dye it for me, I think I could finish it—I would make it an exquisite sea green or a delicate magenta." And that is just what he would do. But, dear friends, the gospel of mankind is the gospel of the raw material, and no nation, whether it is your's or mine can ever rise to the first state, who does not so give me the raw material. Let it be cotton from the Southern states; let it be wool from Australia or the Cape colonies, or let it be iron from the hillsides. Give us the raw material and we will do the rest, and whatever may have been the history of my country this has been her glory. She has held the gospel of the raw material from the beginning to the end. [Applause.] And as it is with the material substance of the earth it is with men. Let us see what the Lord Jesus Christ made of these three village Christians.

By and by—and I trust that this may be an encouragement to the members of the C. L. S. C.—by and by the miller's man had his intellect awakened as well as his soul by the touch of Jesus, gave himself to the pursuit of culture, and was sent to Cambridge University under the patronage of friends; passed through his three years at that university; took his degrees with honors, and died as a good man ought to die, as a clergyman of the Church of England. That is number one, but the Lord began with the raw material.

It was my pleasure when I was young to have some knowledge of John Beattie. He was a very tall man, and when I was young, was in extreme age. He lived in a very little farm house surrounded by woods, called "Throstle Nest," a throstle being a thrush. I don't mind confessing here, you know, because I feel as though you were all my brethren and sisters, when I began to say a word or two for the Lord Jesus, I wore a cap and jacket, because you see in my country they prove you in the work for the work, and they don't say to you: "My young friend, it is quite enough; you have got ability, and you ought to look forward to the ministry, and it is time you anticipated this, and you better go to college," and after that they make a minister of you. They don't do that. They did this with me. They say "lad" up in Yorkshire; they call us lad until seventy. "Thou must go to such a place and say a word or two." They don't call it preaching. That would have a tendency to lift you up. So up I went to these villages to say a word or two, and I used to go down to John's farm house and sit by his side, and he went through the traditions of something like three-quarters of a century, and as he spoke he had a habit of stretching out his hands and patting my head, and he would say: "Now, lad, remember that;" and "now, you will forget that;" and "you mustn't forget this on any account." And consequently I had frequently to put up my hand to stop the force of the emphasis. When I was leaving home to go to India I went down to that village to preach a farewell sermon. The place was very full, and it was September. As I was reading the hymn I observed through the window the good old man, mounted upon an animal that shall be nameless, being piloted by two of his servants through the corn field. As he approached the chapel door I motioned to the people to clear the aisles, and I suspended worship until they conducted the old man down the aisle and shut him into a pew there; he looked at me with a sweet, paternal glance and said: "Now, lad, you may go on," and I went on accordingly. At the close of the service he was conducted to the door, and leaning on his staff he waited for me. He was tall, as I have said, and he looked down at me, and he brushed a tear from his bonnie blue eye and he said: "Lad, you will never see me any more, and I shall never see thee any more, but when thou hearest about it thou wilt know it is all right, lad, it is all right." He was speaking about his death. It was not long that I had been dwelling under the palm trees before I got a little bit of dark-edged stationery that told me that John Beattie had gone home to be forever with the Lord, and I knew it was all right. That was John Beattie the clod-hopper, the agricultural laborer. He was raised to a seat at the right hand of the Father by the touch of Jesus on the raw material.

Then as for this third one, William Dawson, we have to speak about him to-day, an hundred years or more after he was born, and to speak of his influence, and there are the three—the effects of Christianity upon the raw material of humanity. And what I have to say to the professor of "*cultuah*" is just this: If you can't do something like that with the raw material of humanity, beginning with the lowest and rising up to the highest; and with even the highest I am not content; with the majesty of local dignity in

town or state; nay, not even with that greatest political honor that a man can have, that of being president of the United States. No, the highest is to sit with Him upon His throne, as He has sat down with the Father upon His throne. Unless you can begin with the lowest and bring it to the highest, then clear out and leave the way to those that hoe and cultivate and toil, steering to Jesus Christ, for He can raise the lowest to the highest. I hope, my friends, that we in our eagerness for public education shall ever remember that culture can never say "there is no other name given under heaven whereby we can be saved but the name of Jesus."

At eighteen years of age Dawson lost his father, and from that time became devoted to the support of his mother and of his fatherless brothers and sisters. I will not trouble you with all the details but will at once step to his public life. Brought up as a clergyman of the church of England he was soon noticed by the clergyman of the parish, and said he: "Now Dawson, we have a little service Wednesday night in the school-room and I should like you to give me a little assistance." But he said: "I must make this stipulation—that when you preach you must never take a text, and when you pray you must always use a book." Why, it was too bad for anything, wasn't it? What can a man do who is set to preach without a text? I have known a good many brethren who have as much as they could possibly do to preach with a text, and what they could do without one is a matter of very serious doubt. [Laughter.]

Dawson listened, and by and by his turn came. It was not his fault, it was all the fault of the pigeons and doves—the doves in the dove-cote behind the farm house at Bombo, for he watched until he attached a meaning to every sweep of their tender wings. And he listened to their billing and cooing until he could almost tell what Mr. Dove was saying to Mrs. Dove about the little doves. It was all the fault of the pigeons, and he went to the school-room and opened the Bible and found the psalm and read the text, "Oh had I the wings of a dove—then would I fly away and be at rest." There were a few old people living when I was young who could remember, even then, how he made the doves rustle over their heads in the atmosphere of the little preaching room until they, too, longed to haste away and be at rest. It was a little thing, but it helped to turn the sympathies of Dawson from the old and regularly established church of England to the religious body to which I and many here have the honor to belong, which then very much resembled a railway which came out of a tunnel and seemed to be going nowhere. It was Methodism. It turned the sympathy of the young man to this from an irregular kind of line, and in 1798 he took his ticket as a member of the Methodist society, and became a Methodist. In 1801 he was put upon what we call the circuit plan. I do not know I am sure, whether you have any such thing in America or not, but I have a copy of the plan somewhere. There are four ministers and seventy-six preachers on that one plan. A few ministers, but a mighty mass of men who, on Saturday, when they had locked the shop door said: "Now I have been master of myself all the week, I am going to be the servant of the Lord on the Sabbath." And it was ten, twenty, thirty, forty miles and four sermons on Sunday, and then home again, and the shop Monday morning. That was the sanctity and the consecration of every-day labor to the Lord Jesus Christ. And so on this plan, next to my own dear father's name, came the name of William Dawson. Then in 1802 things went a little farther. The conference of Methodists met once a year. In that particular year they met at Bristol, and the president said: "Are there any young men suitable for our ministry? we have many places vacant." The superintendent at Leeds answered that there was a young man, but he had only been a member of the

Methodist Church some three years, he was a young man of distinguished ability and he could recommend him. They did not dispute nor examine nor anything else. They put him down for the town of Weatherby, near Leeds. And yet he never went. I will tell you how it was. There was the widowed mother, and brothers and sisters, and he went down and saw the agent of Sir Thomas Gascoigne and said; "I suppose it will be all right if my brother takes my place." "Oh yes," said the agent. And he consented, but after two weeks he went down to hand over the books and Sir Thomas himself was there, and Sir Thomas said: "We are very sorry you are going, but as you are going this place will be closed and your brother's services will not be required," and he thought of the widowed mother and of the fatherless brothers and sisters and he said: "Sir, is it because I am going?" "Oh, yes, if you had been staying nothing could have induced us to part with you." "Well, then, sir," he said, "I will not go." And he went home, and being an impulsive Yorkshireman, I can imagine that he hung up his hat and coat and kissed his mother and said: "Mother, I am not going to leave you." And so he remained. An independent minister of the Congregationalists once said to him: "Mr. Dawson, what are you? I know what a traveling preacher is and I know what a local preacher is, but I can't make out what you are." "Well," said he, and he had a peculiar way of rubbing down his large face, "I will tell you what I am, I am a nondescript, I am a traveling local preacher or a local traveling preacher, whichever you like"—and that he was to the end of his days.

A splendid specimen of a man. He was five feet nine and a half inches in height. He was a thick man; you couldn't touch his back-bone with any tooth-pick; you mustn't smile at that. I would not venture to use such a phrase, but I found it in a drawing-room on the table in a book bound in ultra muslin, and with gilt edges. One of the most adored authors of the present day, Mrs. Braddon. It is all right now, it is just like such a masterly touch. When he moved he carried a good deal before him. [Laughter.] Then in the next place as to his dress. He wore a coat the collar of which was ambitious of the crown of his head. [Laughter.] You must not smile, you are all going in that direction. The ladies have got back to the queen period already, and where they go you are sure to follow, only when they are going back again very likely you will begin to wear the high coat collar again. He wore a waistcoat, and originally on the waistcoat was a large frill, which was a very great offense to some of the villagers around, so much that on one occasion having preached on the Sabbath one of his people met him Monday, and pointing to his own breast, but looking at Dawson's said: "That is a very bad but a very common habit, to humble yourself but meaning to humble somebody else." It is a bad habit. So he said: "Mr. Dawson, we should like you better if you should leave it off." Well, what was the use of vexing even a narrow mind with a thing so frivolous as a frill? And so out it went, and from that time forth the waistcoat was buttoned well up with a neckcloth at the top. The necktie is a modern invention; it was an inch in length of muslin, kept in its place by a piece of buckram inserted in some of the folds, called a stiffener. He was going to preach and John Beattie was going to accompany him, when, in the middle of the sermon he began to undo his neckcloth, and he opened it out on his knee and was about to withdraw the buckram when John said, "What is that for." "Well," said he, "when I was at — the last time, Mrs. So-and-so said if I didn't take the stiffener out of my neckcloth I need never come again, and so what was the good of it?" And away went the buckram, and taking the limp muslin he wrapped it around and around and it broke out into a pulp of muslin. I wish we could take the stiffening out of a good many other things besides our neckties, especially our tempers.

He wore what in those days were called 'shorts,' breeches, that stopped at the knees, drab, and then below the breeches there came genuine top boots, not with elastic sides—those marks of a degenerate civilization, had not been invented, but good shining black above the calf. There is a man to go and preach; the high collared coat, the little pulp of muslin, the drab breeches and the top boots. What would you say to a preacher like that? You wouldn't think of making a doctor of him at any rate, and yet there wouldn't be a worthier man in the country. But there was another part of his dress—and I don't exactly know whether to say it was a part of his dress or a part of himself—it was so much a part of himself that nobody thought of him without thinking of it. It was so little a part of himself that it used to assert an independent existence. He wore a wig, but it looked so natural he thought no one would detect the deception. He would begin his service and he would say, "Sing," for you know in our country we give out verses, and it is not long since we gave out two lines, and it was in the beginning of the present century that they gave out one line. Now you may say that was a ridiculous habit, but I will give you my opinion on this matter. The reading of the hymn through has a little to do with the comparative loss of congregational singing. The majority of people can carry a verse in their mind, or at any rate a good portion of it, and to my mind nothing is so grand as the voice of four or five thousand people who give their voices to the song because they are not perplexed about the words. Now he gave out these verses and he would say, "Now friends, do sing, I do not want this kind of singing, this is only piping, is only one lark singing, when every lark should be carolling its music; all sing," and away would go the wig on the other side; he never thought of it, and in a little time there would be some change of circumstances, another word or two, and it would get restored again. When he felt the perspiration was pouring down his skull, with the utmost complacency of a great mind he used to take it by a curl in the middle and lift it up like this, [the speaker here indicated the peculiar method of Mr. Dawson in wiping the perspiration from his bald cranium,] and polished up his brow and restored it to its place again. And it so happened on one occasion when my father was in the pulpit with him, he was exhorting the people with great energy when he suddenly threw his hands upon his forehead and said, "Oh, friends," and away went the wig. He turned around with quiet complacency, and said, "Give me hold of it, Thomas"—they are all Thomases and Georges there—and he took it in his hand and said, "I think that will do, Thomas," and went on again. I leave it for you to decide whether the wig was a part of him or not.

Now let's put him at the table. And before I ask you to notice this sketch of his public life I will give you an incident that will probably convey more to you than any other word as to the enormous influence of this Yorkshire farmer. Whenever he went to Birmingham, that large metropolis, one of the noblest names that England ever had was a great name at Birmingham, John Angell James, he used to announce on the Sunday before, "Next Sunday there will be no service in this chapel in the morning. William Dawson, of Bomboa, is going to preach at the Wesleyan chapel in Cherry street. He is the John Bunyan of this generation. I advise every one of you to go and hear him and I am going myself. Let us pray." You may judge what the power of this man was by a tribute of that kind.

Now we will listen to some of his table talk. He used to select the corner of the table because he said it gave him plenty of elbow-room. His conversation was not consecutive, is yours? If you are gifted with consecutive conversation you must be a consummate bore. I have one acquaintance who has a gift for consecutive conversation, and he will begin at five o'clock as you sit down to tea and go on

and on and on until it is meeting time, and then he will come back and say, "to resume," and will go on and on and on, and then when you are getting ready to go he will say, "You are not going just yet, Mr. Simpson, are you—to continue," and on he goes again and again until you feel it an infinite relief when you are in the street once more. I hope you are not celebrated for consecutive conversation. Mr. Dawson was not. He reminded me of a man I met in India who had been in the nine great battles of the Punjore, and he had never been wounded once. And he said when a man had been in nine battles he is very much inclined to hold his tongue; he has seen enough to impress his memory and to keep his tongue silent by the horrors of war. I asked, "How does it look when a man gets shot?" "Why," he said, "he is shot." Well, I said I knew that before, but now what did it look like, and he said, "Look here, Simpson, my opinion is they are shot before they know it." I said of course they are. It was a grotesque definition but a true one; and I think that anecdote illustrates Dawson's conversation.

There is going to be a service in the afternoon, and they are going to make a good thing of it. What you call the deacons we call the stewards. There is a long, thin man at the end, one of those men who do so like to go to a great religious gathering and do so like to have a little to do with the distinguished men of the occasion, but do not like the collection. Have you anybody like that in America? If you have not let me know and I think I can send you a boat load of them. [Laughter.] Now, there he is. One of the stewards leans over and says, "We are determined to have a success of it. Would it be intruding too much upon your confidence if we ask you what you would be prepared to do for us to-day?" and he draws himself up and replies, "Why, you see what I give, sir, is nothing to anyone, sir." Mr. Dawson, at the corner of the table has overheard it, and he says, "Brother, I believe you, what you give is nothing—to anyone." [Laughter.] Shot before he knew it! [Laughter.] But you know it was not Dawson's plan to say a sharp thing for the sake of saying it. No, no, give him a little time. The bird is born, it has cracked the shell of the egg; but Dawson cuts its wings. But while the allegory is getting ready the brow is a little flushed and the brain a little swollen; and by and by it will come out, and he says, "What is money, brother, money? It is nothing but nature, it is good for nothing until it is spread, and if a man will heap it up it will breed vipers and serpents and cocatrices and adders, until the wreck of death disturbs it, and then out they will come, and they will wrap around the miser's soul and sting him with their fangs and poison him with their venom; and it will burn and burn and burn, a fire that cannot be quenched. Brother, spread it, spread it." I should say if he had been an American he wouldn't have given ten cents that day.

Now, we will suppose it is between afternoon and evening, and the subject of discussion is one I have no doubt is a very popular one in this country as well as in my own, and that is the qualification of ministers. As I have strolled up and down these grounds I have picked up a great many criticisms; "Do you like" so and so, and "how do you like" so and so, and "here is a nice little lot of brothers discussing the ministry," and, "there is one man who never found a man who exactly suited him." One has too much of this and another too little of that. One has too much of metaphysics and another not enough; one too much of the emotional and another not enough, and he doesn't begin to listen until he begins to poke his fingers in his wig, and says, "As I was passing the village I passed a flock of geese with a gray goose at their head and one woman went by and that goose hissed, and a little girl went by and that goose hissed; and whoever went by that goose hissed; that goose, brethren, couldn't do anything but hiss." Shot before he knew it.

By and by he began to realize that there was another goose that could do nothing but hiss, and began to feel for the incipient feathers of his own spine, and so he was shot before he knew it. [Laughter.]

But now let us put Dawson where he was great, on the platform. This was at a time when the platform was a new institution. Dawson gave his distinguished abilities chiefly to the foreign missionary question, and there was scarcely a great town in England or a small one for that matter where his eloquence was not heard.

He had the habit of putting some exquisite allegory into each speech, so that the speech became characterized by that particular allegory; for instance he had a railway subject for the railway, and he had an enclosure act for enclosing the commons, and amongst others he had the British lion. What do you suppose that was? Long before slavery was banished from your country, beginning in the year 1808 up to the year 1835, that great emancipation campaign was fought in my country, and William Dawson took a prominent part in it. He had a British lion fast asleep on the front of the platform. And he would bring up planters from that side of the platform and make a subject for each of them, that these poor negroes were not men in any sense of the word, until the excited planter getting nearer and nearer trod on the lion's tail, and he reared. Dawson did the rearing, and off went the planter. And then came another and another until Dawson would look around and say, "There aren't any more." "You needn't think I am afraid of him, no sir," and he purred and purred. Afraid of him? No one need be afraid of the old lion who is a friend of liberty. And then he went in strongly, stroking down the lion as he went through his subject to plead for the emancipation of the negroes and the stoppage of the slave trade. Then there was another subject of his, the telescope. He would take his resolution and twist it into a sort of paper such as they put spiced candies into. He called it a telescope, and he made it one. Having got it into proper order, he said, "Mr. Chairman, what do I see, don't you see it?" And everybody knew that when Dawson said he saw a thing he saw it. The majority of people going through the world and having two eyes never see anything. He saw the seed of woman bruising the serpent's head, and there was a glorious picture through that bit of paper. "Don't you see it," and he saw the star rise out of Jacob and the scepter out of Israel, all through that bit of paper. "What do I see, don't you see it, can't you see the glitter of the sparks, the glow of the flame? Can't you hear the blows upon the anvil? What are they doing? Doing! I see they are beating their swords into scepters and their spears into pruning hooks." Close beside him when he gave that subject the first time was a neighbor of his whom some of you may have heard of, the village blacksmith. And so realistic was the description that Sammy jumped on his feet; he never wore braces, and he hitched up his shoulder and says, "Oh! Dawson, when that day comes I will have the big hammer." And a grander tribute could have not been paid to the realistic force of the Yorkshire yeoman.

Just one other reference to this subject. Of course political allusions in this country to an English king cannot be so effective as they can be at home. But in 1831 there was passed what we call the great reform bill. It was a subject of much dispute. There were riots in the large towns and the military were called out. In the streets of Manchester the cannons were fired upon the crowd and several killed. At Bristol the troops were also called out and several killed. Dawson goes down to the missionary meeting at Bristol. In the chair was James Montgomery, the poet of Sheffield, and in the course of his introductory remarks said that he desired there should be no political allusion to the excited

state of public feeling, it would be well to avoid it; and everybody did as they were told except one. I do not know who the speakers were but we will suppose that the first is Rev. Dr. Old Foggy, and he makes a pretty sensible speech as they always do, but there is not the slightest political allusion, and the resolution is seconded by Zachariah Talk-away, Esq., and he hems and haws and gets through it with no political allusion. The second resolution is made by the Rev. Jacob Respectability, principal minister of the town. A nice respectable speech, and no political allusion. This resolution will be seconded by our friend William Dawson, of Bomboa. And up he gets and out of his coat pocket he drew a printed draft of the bill then before parliament. And he held it up so that everyone could see the announcement and said: "Mr. Chairman, I am for the bill, the whole bill and nothing but the bill." Oh how horrified they all were. Jacob Respectability says: "This comes of asking vulgar people." Zachariah Doolittle says: "What man is this?" And I will tell you what a pretty old lawyer told me. Said he: "For an hour and a quarter he did what he liked with us, and when he got excited upon the theme a gentleman got up, and then another and another until everyone of us in the gallery were on our feet, and when we could bear it no longer he gave us a little quiet talk or an anecdote, and then it was drop, drop, until we were all down. And then he went on again and it was up, up, up, and up, up, up, until we were all up again, and it was up and down he moved us with a magic hand. He took that bill and opened it right out and read the first clause and began a magnificent allegory between the new bill of enfranchisement of the subjects of the king and the natives of Great Britain, and God's great gift of freedom for all the world. He drove very near the edge sometimes, and they said he was going over; but just then he gathered up the ribbons and brought the steed into the middle of the road again and finished up by looking at the chairman and saying: 'Friends look at him. Anybody can see he is for the bill.' And there was Montgomery with his face all over tears and smiles; he put it to music and put it to his own rhyme afterwards. And, said he: 'Mr. Chairman, look at them, they are all for the bill, and you know anybody can see I am for the bill. He is for the bill and you are for the bill and I am for the bill, the whole bill and nothing but the bill, God's great gift of freedom for the entire race of man.' They used to say after that: 'Mr. Dawson, gave us the reform bill.' But you know when the excitement had gone down he was much too wise to spread his sails when there was no wind."

Now, my friends, I can bring this lecture to a close by putting Mr. Dawson into the pulpit. Without describing him to you I will give an anecdote of two of his sermons. On one occasion his sermon was entitled, "Thou art weighed in the balance and found wanting." It was without labor, it was all in the man. He was a genius. He represented this with a large Bible, and then there were two scales, and he used to bring the separate classes of sinners to that scale. Every sinner was described with such accuracy of detail that people used to look around to see him, and the church officers used to thrust open the doors to make way for him. He preached that sermon for the first time at the Albion Street chapel, in Leeds. To that chapel there went a man who was not a good man then, but you know there are a good many men who are not good that go to divine service. He was in the habit of taking goods from village to village and he didn't see any reason why he shouldn't have a yard measure as well as a walking stick, and he used the yard measure for the walking stick and it was walk, walk, walk, until it was not quite thirty inches on Saturday night, and they called him Johnny Shortmeasure, and he was a perpetual hearer of Dawson's and used to take the liberty of re-

sponding. It is not such an uncommon thing in England yet, and I may illustrate it by saying that not long ago I was preaching, and twelve o'clock is a magic hour in England, it is the dinner hour. But I said, very quietly: "I have a few more things to say, but I think I will put them up," when a voice said: "We can stand another ten minutes this morning, sir." That is the kind of thing we ought to have, until you occasionally get an exclamation that doesn't please you. You take it for good as well as bad, as the man does his wife. In came the Sabbath breaker and he was weighed. Said Johnny, "He is short, let's have another." By and by in came the swearer. "Ah," said Johnny, "short again, let's have another." And so the characters were tried, and Dawson, not knowing the next man at all, began to call for another. He said: "Ah, he is coming, open the door for him," and somebody pushed open the door. "You must come, really, you must come!" He watched him come down the hall, and the other people watched him, and people bent over the gallery to watch him, and they all saw him, yet he was not there. It was the power of one man's imagination. "You must come, sir, don't stop," and they all saw him. He got sight of the scales and didn't want to come. "My Lord and Master has sent me to try you in these scales; you must come, sir," and he drew him around the corner under the scale beam. "Now, what shall we try him with, this respectable but dishonest tradesman, what shall we try him with?" and so turning over the leaves of the Bible as though they were the basket of the scales. "A light weight and a short measure is an abomination to the Lord," get in, sir." Suddenly there was a voice below that called out to Mr. Dawson: "Stop a bit, stop a bit," and Johnny Shortmeasure doubled up his knee against the pew front and there was a great crack, and he threw the broken pieces of the yard measure on the floor and said, "Mr. Dawson, you can now go on." [Laughter.] My friends, you may call that graphic and dramatic, you may call it what you like, but if it makes men break their short measures rather than be condemned of the Word we can do with a little more such preaching on this side of the Atlantic, and on the other too. [Applause.]

Another anecdote of the same sermon and I think we will close. It was told me by a gentleman whom it concerns. He was at that time a young man of sixteen years of age. He had an uncle who kept a public house and its belongings, and never went to the house of God. William Dawson went to preach in St. Paul's church, and my friend, who was fifteen or sixteen, thought he would do a bit of good; he thought he would try and get his uncle to go to the house of God. This man was so ignorant of the Scriptures that he did not know what the 'publican' of the Scriptures meant. He thought it meant a man that sold a glass of bitters or something hot, as he did; he said: "I am not going, I never went to the chapel and I will not; if you want to go you can go." But the boy stopped on and he stopped to tea. He said: "Are you going out to tea?" "No," was the reply, and the boy stayed and his persistency conquered at last, and going up stairs he put on the very distinguished robe which the publicans rather effect, and said to my friend: "We will sit up there." "Dawson preached upon the balance, and my uncle looked, and he hadn't been at work five minutes before my uncle whispered to me, 'George, that man is going to have hold of me before he is done.'" I think that is one of the grandest definitions of a minister's power that can be given. By and by there was the Sabbath breaker, by and by the drunkard, and by this time the poor fellow was trembling so that he made the pew tremble, and the color had gone from his cheeks and his eyes were staring, and yet the tears were rolling down his cheeks as he whispered to his nephew: "Oh, George, it cannot be far off, it cannot be far off." At that moment Dawson turned right

around and said: "Can't you hear him coming up the gallery stairs? See what a burden he must be carrying, what a heavy foot he has, oh let us receive him," and he brought him along the gallery, and as he looked at him he cried out: "He cannot lift up his eyes to us, much less to God. He is loaded down with the curses of the widows whom he has left and the orphans whom he has made. What can save this poor publican?" Then that real publican said to his nephew: "I knew he would; what shall I do, what shall I do?" And he watched the scales, and in got the publican and Dawson affected great surprise—nay, he felt it, he affected nothing—he felt great surprise as he lifted up the scales and called out at the top of his voice: "Weighed, weighed, but not found wanting, all right," and he passed the scale beam around the chapel for everybody to see it, and they saw it was right. "How is it?" "I will tell you how it is. I heard him, just as he got in, I heard him say, 'Good Lord Jesus, be merciful to me a sinner,' and Jesus got in with him, and it is all right, weighed and not found wanting." Then he laid down the scales, and he gave the forgiven sinner his hand. Look at him; he is going down to his house justified rather than the other. Ah, yes, that other publican, as he said: "George, I will not get into those scales without Jesus with me." And he got Jesus with him, and he lived and died a man that had Jesus with him.

Such was the life led by this good man that I must fail to realize for you the extraordinary vividness of his ministry. I was giving this lecture in the town of Leicester, when a dear old man came to me and said: "I have heard Mr. Dawson." "Have you? Tell me something about it." "Ah," he said, "it was wonderful." "Well," said I, "what was wonderful?" He said it was all wonderful. I asked, what was his text? He said: "That is what beats me;"—that is the English idiom for "it puzzles me." He said: "I can't remember it for my life, and my wife is as bad as I am. We can't remember the text; but it was wonderful." I asked what was wonderful? He said: "There was a man climbed up the pillar. I have tried to remember what made him climb up the pillar, but I can't." I said: "Don't you think this was it? Wasn't he preaching about David down in the deep pit and the miry clay, and hadn't he got David down there, and wasn't he asking him how he came to be there, and how he expected to get out?" "Oh," he said, "it has all come back. Everybody was standing up to see David down in that pit. That man was a man like Zaccheus, of short stature, and he couldn't see over the other peoples' heads, and he climbed one of the church pillars to look over all the rest of the heads." [Applause and laughter].

On another occasion he was preaching at Sunderland, and for the first time in his life he saw the sea, and he was carried around to see the vessels, and you know Sunderland is a very great port. He saw a life boat, and everybody noticed that he was very much impressed with it. And when he began his sermon at night, "Believe in the Lord Jesus Christ and thou shalt be saved," his veins were swollen and his brow flushed, and it took some time for the bird to get its feathers out, but it came out magnificently; he said, "Look at her!" and he described a vessel coming through the waters and then striking suddenly upon a hidden rock. Then he said: "Look at them, there is not a wave that has not a white face on it, look all around the dark waters. There is the cry of strong swimmers in their agony, a face, and a face, and a face. And they are going. What shall we do?" And there was a sailor up in the gallery saw it all, and he cried at the top of his voice to Mr. Dawson, "Be quick, be quick, and launch the life boat." And he took up the grand big Bible, and poising it on the rollers he said: "Out she goes, out she goes!" [Great applause.] "That means out with your prayers, if he is not

saved now he never will be, out she goes." And he showed her topping the foam, and they were dropping out the life boats, a promise here and a promise there. "They have got another," and that promise has just reached that poor drunkard and he is getting in and is coming back. And he brought her in, and he didn't wait for Prof. Sherwin or the choir, nor for anybody, but as she grazed the shore he started off with his noble voice "Praise God from whom all blessings flow." There was some congregational singing then, I tell you. [Applause.] He went to the town of —, June 31st, 1841, he went in the middle of the night. He was about to preach the next day, and he called a friend and said to him: "Edward, I don't feel well." They raised him into a chair, the noble pathways of the chest began to choke up with the silk of our mortality, and by and by the breath came in gusts and gasps, and like the swan his mouth was filled with songs, and he struck up a hymn which had been a favorite of his through life, and he read the last verse;

"Let us in life, in death,
Thy steadfast truth declare,
And publish with our latest breath——"

He never got any further. It was his latest breath; the last line was in the skies—

"Thy love and guardian care."

So died William Dawson. He was buried, of course. Where did they bury him? All the trustees of the great Brunswick church in Leeds, one of the noblest edifices in Methodism, said, "Let him be buried with us." But better thoughts prevailed. He had so long lived with that widowed mother that when she was dead he remained unmarried. So when they asked him where he wished to be laid, he said, "Take me back to my mother again," and they did. And they turned back the green coverlet of her grave and disturbed the couch on which she slept, and laid her great son beside her. And there they sleep together, the simple Yorkshire woman and her great descendant, William Dawson, the Yorkshire preacher.

I cannot bring these words to a conclusion and say farewell to this vast audience without adding that it has been my pleasure to see some of the greatest religious edifices in the world, the great gate-way towers of the temples of India, the marvellous gothic splendor of Notre Dame; St. Peter's at Rome; the pure white, the almost marvellously white marble pinnacles of Milan; the noble expanse of St. Paul's, the gray shadows of Westminster Abbey; and amongst all these edifices dear to my imagination and my memory, let me now say in these my last words, I shall find a place, and have already found it, for this amphitheatre in this Chautauqua Assembly, and that side by side with my memory of those edifices will be the more tender and sensitive memory of the excellence and the kindness and the tenderness and the sympathy of the dear friends whom I have met here. [Great applause.]

THE DEATHS OF THOMAS CAR- LYLE AND GEORGE ELIOT.

Two souls diverse out of our human sight
Pass, followed one with love and each with wonder!
The stormy sophist with his mouth of thunder,
Clothed with loud words and mantled with the might
Of darkness and magnificence of night;
And one whose eye could smite the night in sunder,
Searching if light or no light were thereunder,
And found in love of loving-kindness light.
Duty divine and thought with eyes of fire
Still following righteousness with deep desire
Shone sole and stern before her and above,
Sure stars and sole to steer by; but more sweet
Shone lower the loveliest lamp for earthly feet,
The light of little children, and their love.

THE STUDENT'S PROSPECT.*

I am always glad, I assure you, to stand before students. It has been one of the great pleasures of my life to face those that were in the formative process, that were having some of the cheeriest and pleasantest times of their lives. Not that life is not pleasant afterwards, but it gets to be more full of anxiety and doubts in fighting your way. When you go further out into life, amid all the scenes and conflicts that come, then sometimes there is great dubiousness about success in the lines you are following, but not I trust, in regard to the final issue of life into life eternal.

When last here I looked out from your beautiful hall upon a broad expanse of pure white; the snows of winter were upon everything. The scene is changed. Now all is carpeted over with a beautiful green, the buds of spring are bursting into life and beauty, showing the creative power above us, the Energy which we know not, but which we revere. Your elegant situation here is full of interest to you, full of interest in many respects. Not only is there a new creation of grass and flowers about you, but this building on the hill, Hulings Hall, has risen and been completed since my last visit. I recognize it as one of the new signs of your progress. Coming up through your town I found one of the newest thing is THE CHAUTAUQUAN, which has come to your place bringing here as a center the thought of thousands, I may say tens of thousands of people; so that now you live more in the world than before; Meadville is now the center of the gaze of thousands that never dreamed of it years ago. You remember Napoleon said to his soldiers on the plains of Egypt, under the great pyramids: "Forty centuries look down upon you;" here to-day I might say to you, "Forty thousand people look upon you, and you are living in the eye of the world." Your elevated situation reminds me of a little pleasantry a man undertook to have with a Scotchman, who said he could see a great way from the hill on which they stood overlooking the waves of the blue Atlantic. "Can you see as far as America?" "Farther than that, when it is clear one can see as far as the moon." Every student ought to look into infinity and eternity in every direction where he turns his eye.

But it depends a great deal upon how you look. A mere civil engineer in the pass of Thermopylæ, sees the pass perhaps, but it does not mean much to him. But a historian sees the great sea of Persians beyond; he sees the small band of Greeks within; he sees the sturdy resistance in the pass. But Leonidas not only sees the pass and the Persians in front, but behind him the city of Athens; and feels that he is the center of its defence. And if besides being patriotic he is religious, he sees the Acropolis and realizes that there are the thrones of the divinities that he must save from desecration. He is imaginative also; has reverence for the gods; he sees the azure above, where they sail and where they live, and that he is their defence and the defence of their system. But the man who goes there with broader ideas than the Greek, with the thought of the great and eternal God, goes above the Acropolis and all that human imagination or art can create. This man stands in any path of life and realizes that he is joined in league, not with the gods, but with God, not that he is fighting for God so much as that God is fighting for him. And so, students, looking out into the breadth that you know not, that will widen and expand with every glance of your mind and every enlargement of your being, I want to say, see as far as you can, for if you only look to yourself and have selfish ideas and purposes, you will be very narrow men, because self is not wide enough, and mind never widens when it looks

within itself, it is only when it looks abroad and out that it gets to the infinite.

How great ought a man to be? Where ought he to find his standards by which to judge himself; how great may a man desire to be? A word in answer: Young men, especially of the preparatory department, I think that your fathers have somewhat greater ideas and expectations of you than you have of yourselves. These fathers, thinking of their boys and girls have great ambitions for them. They think of the time when they shall have control of the senate and shall be ruling the world. But the boys themselves are shooting marbles, playing in the mud, riding a stick for a horse or something else that is not a stick for a horse—a "pony." [Applause and laughter.] I did not think you would understand the allusion. [Laughter.] The father, I say, has a larger ideal for his boy than he has for himself. Well, now, if you will just remember and think of it, the Infinite Father has a great deal larger ideal for you than your earthly father has. He knows the school-house you live in, and what it can do for you; He knows the intricate problem He has put into the world and into the stars above. You remember your early love for puzzles, and you all have heard the riddle of the sphinx: What animal is it that in the morning goes on four legs, at noon on two, and in the evening on three? That is just one of those things that run down the ages to declare that man loves to puzzle himself, not that he may merely puzzle himself, but that his mind may be strengthened; he likes to see Alps for the sake of putting them under his feet, he likes to see obstructions for the sake of removing them: and God has packed this world with puzzles just to make it a school-house and a great object lesson, that thereby he may invite us out into greatness somewhat comparable with His own thought of us. We used blocks in our infancy, now He gives us mountains for the large, and clear down to atoms for the small.

Consider, then, the first thought of your Heavenly Father about you. He said: "Let Us make man in Our image, and let him have dominion." That is God's first thought about His child. He, the Infinite One, that had created worlds and packed them full of power, He said, let Us make a king after Our image that shall have dominion; and the great world was an empire, and all its powers, its possibilities, its lightnings, swiftness and energies were meant for man's empire, and he is invited to come forth upon the throne and rule. Does man show any such aptitude; is there any such feeling in man; does he constantly in the outgoings of his nature show that he has any such capacity about him? I think so. Why, when you were a little babe you commenced to grow by appropriating things about you. You reached out your thumbly fingers for the near candle or the far away star and tried to gain possession of each, and you would be queer specimens of humanity if you did not try and rule your father and mother before you were six months old—I am sorry if you succeeded. Every boy tingles with power to his finger-tips. He masters the cat first, the dog next, the horse next; then he grasps the oar and skims along the glassy surface of the lake and adds the mastery of the waters to his other conquests. Well, that is God's thought for you. The very first thing He gives you is a little realm of your own, the body; and the mind is meant to rule it, to have absolute sway and despotism over it. So St. Paul says in his vigorous language, "I give my body the black eye, and keep it under." Alas! Too often the whole condition is reversed, the king is in chains; that which ought to be ruled is in anarchy, and passions and feelings come into dominion over the immortal mind. God's idea for you is that you shall have dominion, rulership, beginning with your own body, and going further and further. You never can have an ambition for yourselves that will compare at all with your Father's ambition for

*An address delivered before the students of Allegheny College, Meadville, Pa.

you. Well, you never can come to God's idea of yourself except by being in His likeness; you never can reach the great throne of empire in this world without being what God meant you to be. How can you? He has joined mind and body together and crowned all with spirit; He fills that with His own presence, in order that being like Him you may come to some such wide dominion. Did I not tell you eighteen months ago of the wonderful quickening of mind that comes from the spiritual life? In all the experiences of my life as a teacher I could always recognize the sudden change in a man's mental capacity when he got converted. I have had students before me whom I have told a thing perfectly plain and easy to be understood, yet would never catch a glimmer of recognition of it from their stolid countenances. Then I would turn another angle to their mental vision, and perhaps there was some sign of a mental aurora borealis; but it was such a slow process. Now let one of those heavy, slow, difficult learners be quickened by the presence in his soul of Infinite knowledge and Infinite love, and he goes leaping along the lines of thought and enlargement where he never could have crept before. I don't know whether that is the experience of your professors or not; but I know that a man comes to the mastery of himself a great deal better when he is three-fourths of a man than when he is only two-thirds of one. When you try to work you want every facility and a cunning right hand. When you try to think you want the best leading and the highest guiding and most glorious inspiration that can possibly come; and that you may all be quickened in the life, high, glorious, divine, is my earnest prayer for you.

I wish to hold before you a little while this ideal that the Father has for us. Is it not a pleasing one? Does not it correspond with our own thoughts and feelings? Have we not a fondness for empire, and does not that tell us that we were made to wield it; that all things were made to be subject to man, and in being subject to him to assist in building him up into larger life and greater power? When the astronomer takes you out and shows you the stars in infinite space you feel there is room enough for an infinite growth. Even the flowers at your feet give "thoughts that lie too deep for tears," so that there being room enough and empire enough, how gladly we enter upon its possession; how gladly we think of the kindly words of the Ruler of all the earth; if He can find anybody that has been faithful over a few things, he says, "I will make you ruler over many things." And anybody that has rightly improved a single pound He will make ruler over ten cities.

These are set as symbols of great significance of what the Father wants to do for His children. Oh! God's ambition utterly surpasses ours; it leaves all our grovelling thoughts behind and is all the time seeking to do for us all that Infinite love and power put together can do. But it is no use to give books to a boy that will not read them, to surround one with art when he persists in growing stolid and stupid and does not look at it. No; everything has been done that can be done, and now everything waits for the action of everyone that wants to do his best. There is a want of heroes in this world. There always has been a great many. The reverence in which men hold them tells what appreciation there is for heroism, and the world is calling for that kind of men all the time.

Those who see the world as I see it see the need of the best men, and that one Henry of Navarre can draw into the field a thousand men after him. We are willing that men should lay the good foundation of a broad and scholarly education, and then, I am free to say, we are willing to give them a broader training.

I have been seeing, since I was with you, so many fields where men are needed and where, I am free to say, they are

found. It sometimes seems that the Lord has a scarcity of great men, but he never runs out of them. He has thousands when we think we are alone. This universe has never been constructed so as not to develop the right kind of men when they are needed. But then there is ever a great call for men. Away yonder the great prairies, rich in everything the earth can give, are waiting for men that can give that which comes down from Heaven. Away down in the south are multitudes that have had every disability that neglect and slavery could give them. They are waiting to be helped. Ethiopia stretches out her hands to God, and God says "I will send you somebody as soon as I can find him; anybody that is not waiting to be called by mere money contributions; anybody great enough to be like Christ." There is as grand work to be done in this world as when Martin Luther defied all the devils in hell; as when Huss knelt down by the stake and commended his spirit into the hands of God; as when men lifted up their fingers in the fire and still testified for God; and that grand work waits for your doing; and not only grand work here, but ah! the infinite outcome, when the Lord shall say: "Take thou ten cities for a little fidelity, and for being faithful over the least have thou rulership over that which is most." [Applause.]

C. L. S. C. ROUND TABLE.*

Dr. Vincent read the papers that had been handed in.

"Should the word 'focus' be used as a verb? Is it correct to speak of 'focusing' an instrument?" This word is correctly used as a verb. "Dr. Eaton says that he understood one of the lecturers to say that there is no such thing as a verb 'to focus.' That it should be 'focalize.'" The word is given as a verb in Webster.

"Some one said this morning, 'You can't conceive a conception.'"

"A brother in meeting said, 'We must keep into the highest atmosphere of prayer.'"

"A speaker on the platform said, 'Ladies and gentlemen, and fellow and co-workers in the Sunday-school cause.' Was there any tautology in that?" Yes; he should have omitted the prefix 'co.'

"How shall I pronounce the word 'mustache?' " It is a horrible thing anyway. 'Moostash,' Webster says.

"Is the word 'round' proper before 'globe?' " It is unnecessary.

"How should the word 'illustrated' be pronounced?" Illustrated, not il'ustrated.

"I did not get to bid them good-bye." I had no opportunity to bid them good-bye.

"What is the pronunciation of 'Diogenes,' di or de?" Prof. Roberts pronounces the first syllable 'de.'

"The correct pronunciation of the word 'advertisement?' " Prof. Roberts: 'Advert'isement.'

Remarks by Prof. Roberts on some common errors: The o in the word "God" should have the same sound as in 'hot,' 'rod,' 'sod,' 'shot,' but should not be made flat. O in the word 'dog' should have the same sound as o in 'log,' 'hog,' 'fog.' The o in 'cost,' 'lost,' should not be given the sound of au. I hear 'occasion' pronounced 'öccasion.'

"Can a person out of health be spoken of as 'invalided?' " There is no such word as 'invalided.'

"Is it 'gas' or gaz?" In Philadelphia they say 'gaz.' Prof. Roberts: I think you are mistaken, Doctor; I live there, and I hear them say 'gas.' Dr. Vincent: I have heard Philadelphians pronounce it 'gaz' a great deal. There they

* Session held in the Hall of Philosophy at Chautauqua, August 10, 1880, Dr. Vincent presiding.

speak of rubber shoes as 'gum shoes,' and to shorten it they call them 'gums.' In Philadelphia on a cold day you are invited to 'clean your gums on the mat at the door.'

"Is it desirable, as a speaker remarked this afternoon, referring to cheap Bibles, that 'five hundred copies be put into the hands of every pupil?'"

"We heard a lady say that her brother is an 'architector.'" She should have said 'an architect.'

"Should there be any difference between the pronunciation of the word 'God' when referring to the Deity and when referring to the gods of the heathen?" There should be a difference in the tones of the voice.

A speaker said 'towards' this afternoon. Is that right?" It should be 'to'wards,' the accent on the first syllable.

"Unscientific persons, such as you and me?" Such as you and I.

"He don't," or 'he doesn't?' It should be 'he doesn't.' 'He don't' is a contraction of 'he do not,' 'he doesn't' a contraction of 'he does not.'

"Do you say direction or dīrection?" 'Dīrection' when unemphatic, 'dī-rection' when emphatic. The verb is 'dī-rect.'

"How is the word 'detail' pronounced?" All the way through it is detail' according to Webster.

"Why did Prof. Roberts pronounce the word 'kissed' so as to make a distinct syllable of the 'ed?'" Because he was reading the New Testament in which we say 'belov-ed' etc.

"Is it microscopic' or 'microscopic?'" It should be 'microscopic' and micrōs'copy

"Finis or fīnis?" 'Fīnis,' Webster says.

"How would you pronounce 'mercy?'" The same as 'perfect,' not 'pur,' the same sound as in 'perry,' 'merry,' 'person.'

"Seance?" Sā-ohns.

There are two pronunciations of the word 'shone.' 'Shōne' is first in Webster, and 'shōn' second. 'Finale' is pronounced 'feena'lā,' 'promenade,' with the last syllable short, 'ād,' 'Jordan,' with the short sound of the vowel in the first syllable.

"How is the word 'lemonade' pronounced?" Last syllable long.

"There 'are' an enormous number of them, or there 'is?'" The latter.

"Which dictionary would you buy, Doctor—Webster or Wooster?" I own both, and whichever favors my pronunciation I go by. That is hardly fair, but I only do it in discussion.

"An eminent speaker on the platform said 'lugzurious.' Is that correct?" It is 'luxury,' and 'lugzurious,' and 'lūgzuriant,' 'egzhibit,' and 'exhibition.'

"Pompeii?" Pompā'ee.

"Some one said, 'Aren't you going to the lecture?' Is the expression correct?" Yes.

"How is the word 'Arkansas' pronounced?" It is said that the legislature of that state has recently, March, 1881, decided in favor of 'Arkansaw.'

"Is it proper to say, 'Wo'n't' you go?' or 'Will you not go?'" That is a good contraction.

Genius is not a single power, but a combination of great powers. It reasons, but it is not reasoning; it judges, but it is not judgment; it imagines, but it is not imagination; it feels deeply and fiercely, but it is not passion. It is neither, because it is all.—Whipple.

The martyrs to vice far exceed the martyrs to virtue, both in endurance and in number. So blinded are we by our passions, that we suffer more to be damned than to be saved.—Colton.

No man can either live piously or die righteous without a wife.—Richter.

THE CHAUTAUQUA SCHOOL OF THEOLOGY.

TO MINISTERS OF THE GOSPEL:

I desire to call your attention to a new and important movement about being introduced under Chautauqua auspices: "The Chautauqua School of Theology," for the benefit of young ministers, and of ministers who, though no longer young, desire to review the studies of other years, and to keep abreast of the times in biblical, ecclesiastical, and theological literature, and in general literary science so far as these bear upon the studies which belong to their profession.

The work of the "Chautauqua School of Theology" is to be performed by ministers at their homes—all their biblical, theological, and sermonic studies to be recognized in the curriculum prescribed.

In addition to independent studies in the Holy Scriptures, studies (on a somewhat new plan) in Hebrew, Hellenistic Greek, and ecclesiastical Latin, and readings in systematic, practical, and comparative theology, especial attention will be given to church history, the historical development of doctrine, sermonic literature, human nature, social science, and modern science in its bearings on theology.

The various schools, ecclesiastical and doctrinal, will be reported by their own representatives.

A distinguished jurist will give a series of papers (sent only to members of the "Chautauqua School of Theology") on "What the Law has to Say to a Young Minister."

A distinguished physiologist and physician will give a series of papers on "What Anatomy and Physiology have to Say to a Young Minister."

Especial attention will be given to the study of Social Science, to the study of Human Nature as set forth in Shakspeare, Thackeray, George Eliot, and other distinguished students of human nature, their theories being tested by that greatest text-book of human nature—the Bible.

A special course of Philosophy, under the direction of Prof. Bowne, of Boston, will be provided.

A system of coöperative work for the reading of a large number of books on a given topic will be introduced, by which each member of the "Chautauqua School of Theology" through a critical reading of a single volume, will be able annually to collate material on specific subjects from the widest range of literature.

Each member will be expected to present one sermon outline a month, and premiums in valuable books will be awarded to the writers of the best outlines in several classes.

Prof. J. W. Churchill, of Andover, Mass., will have charge of Elocution.

Semi-annual syllabi of the latest review articles and books on biblical and ecclesiastical themes, in Europe and America, will be forwarded to the members.

Rigid annual written examinations will take place in the presence of competent committees in several cities of the union. The course of study will embrace four years.

A charter from the state of New York enables the faculty to confer appropriate degrees upon members who, passing a satisfactory examination, are entitled to them. No honorary degrees of any kind will be conferred, and the higher degrees only upon graduates of the "Chautauqua School of Theology" who pass advanced and special examinations for them.

The "Chautauqua School of Theology" will be under the direction of J. H. Vincent, President, Luther T. Townsend, D. D., Dean. Among the counselors we are permitted to announce the following names:

William M. Taylor, D. D., of New York; Bishop R. S. Foster, D. D., LL. D., of Boston; Joseph T. Duryea, D. D., of Boston; James M. Buckley, D. D., of New York. Other counselors will be announced in due time.

Terms of membership to be announced in the future.

The course of study required by the Methodist Episcopal Church will be embodied in the general curriculum of the "Chautauqua School of Theology" for candidates connected with Annual Conferences who are prosecuting their conference course of studies.

The formal opening exercises of the "Chautauqua School of Theology" will take place on Tuesday, August 16, at Chautauqua, N. Y. Dr. J. H. Vincent will lecture at 8 o'clock a. m., in the Hall of Philosophy, on "Theological Education;" Dr. L. T. Townsend will lecture at 10:45, in the Amphitheater, on "John the Baptist the Pioneer Preacher."

The first year will begin October 1, 1881. Persons desiring to know more of the details of this movement should address, after August 23, Dr. J. H. Vincent, Drawer 75, New Haven, Conn., or Dr. L. T. Townsend, Dean, at 36 Broomfield street, Boston, Mass.

Attendance at Chautauqua is not necessary to membership or graduation in the C. S. T.

It is needless to say that the C. S. T. does not offer itself as a rival of any Theological Seminary. It proposes a work still demanded when these older and established institutions are at the maximum of their power and success.

NEW HAVEN, CONN., May, 1881.

J. H. VINCENT.

THE C. L. S. C.

ANNOUNCEMENT FOR 1881-1882.

1.—AIM.

This new organization aims to promote habits of reading and study in nature, art, science, and in secular and sacred literature, in connection with the routine of daily life (especially among those whose educational advantages have been limited), so as to secure to them the college student's general outlook upon the world and life, and to develop the habit of close, connected, persistent thinking.

2.—METHODS.

It proposes to encourage individual study in lines and by text-books which shall be indicated; by local circles for mutual help and encouragement in such studies; by summer courses of lectures and "students' sessions" at Chautauqua, and by written reports and examinations.

3.—COURSE OF STUDY.

The course of study prescribed by the C. L. S. C. shall cover a period of four years.

4.—ARRANGEMENT OF CLASSES.

Each year's Course of Study will be considered the "First Year" for new pupils, whether it be the first, second, third, or fourth of the four years' course. For example, "the class of 1885," instead of beginning October, 1881, with the same studies which were pursued in 1880-'81 by "the class of 1884," will fall in with "the class of '84," and take for their first year the second year's course of the '84 class. The first year for "the class of 1884" will thus in due time become the fourth year for "the class of 1885."

5.—STUDIES FOR 1881-82.*

The course for 1881-82 comprises readings in: 1. History. 2. Literature. 3. Science and Philosophy. 4. Art. 5. Religion.

The required books for the year are as follows:

1. HISTORY.—Man's Antiquity and Language. Dr. M. S. Terry (Chautauqua Text-Book.) Price 10 cents. Outlines of General History. Dr. J. H. Vincent. (Chautauqua Text-Book.) Price, 10 cents. Mosaics of History. Selected by Arthur Gilman, Esq., of Cambridge, Mass. (CHAUTAUQUAN.) Readings from Mackenzie's Nineteenth Century. (Franklin Square edition.) Price, 15 cents.

2. LITERATURE.—Art of Speech. Part II. "Oratory and Logic" (Dr. L. T. Townsend.) Price, 50 cents. Illustrated History of Ancient Literature, Oriental and Classical. Dr. Quackenbos. Price, 80 cents. English History and Literature. Chautauqua Library. Vol. III. [To be ready in 1882.]

3. SCIENCE AND PHILOSOPHY.—Popular Readings concerning Mathematics, Political Economy, Geology, Chemistry, Laws of Health, and Mental and Moral Philosophy. (CHAUTAUQUAN.)

4. ART.—Outline Lessons on Art. Miss de Forest. (Chautauqua Text-Book.) Price, 10 cents. A Short History of Art. Miss de Forest. Price, \$2.

5. RELIGIOUS.—God in History. (CHAUTAUQUAN.) Religion in Art. (CHAUTAUQUAN.)

6. ADDITIONAL.—(For Students of Class 1882.) Hints for Home Reading, Dr. Lyman Abbott. Outline Study of Man. Dr. Hopkins. The Hall in the Grove. Mrs. Alden. (About Chautauqua and the C. L. S. C.)

The following is the distribution of the subjects and books through the year:

October and November.	Religion in Art. [Ch.]
[Ch. stands for THE CHAUTAUQUAN.]	Readings about Moral Science. [Ch.]
Outline Lessons on Art. [De Forest.]	March.
A Short History of Art. [De Forest.]	Mosaics of History. [Ch.]
Mosaics of History. [Ch.]	Readings about Political Economy. [Ch.]
Laws of Health. [Ch.]	Readings from Mackenzie's Nineteenth Century.
December.	April.
Man's Antiquity and Language. [Terry.]	Mosaics of History. [Ch.]
Outlines of General History. [Vincent.]	Art of Speech. Part II. [Townsend.]
Mosaics of History. [Ch.]	Readings about Geology. [Ch.]
Readings about Mathematics. [Ch.]	May.
January.	Mosaics of History. [Ch.]
Mosaics of History. [Ch.]	English History and Literature. [Chautauqua Library, Vol. III.]
God in History. [Ch.]	Readings about Geology. [Ch.]
Illustrated History of Ancient Literature, Oriental and Classical. [Quackenbos.]	June.
Readings about Mental Science [Ch.]	Mosaics of History. [Ch.]
February.	Readings about Chemistry. [Ch.]
Mosaics of History. [Ch.]	
Illustrated History of Ancient Literature.	
[Continued.]	

6.—THE WHITE SEAL SUPPLEMENTARY COURSE.

Persons who desire to read more extensively in the lines of study for 1881-82 are expected to read, in addition to the "required" books for the year, the following:

Conflict of Christianity with Heathenism. By Dr. Ulhorn.

Outline Study of Man. By Dr. Hopkins.

History of Germany. By Charlotte M. Yonge.

Persons who pursue the "White Seal Course" of each year, in addition to the regular course, will receive at the time of their graduation a white seal to be attached to the regular diploma.

7.—SPECIAL COURSES.

Members of the C. L. S. C. may take, in addition to the regular course above prescribed, one or more special courses, and pass an examination upon them. A series of special courses in the several departments of study will be in due time announced, and pupils will receive credit and testimonial seals to be appended to their regular diploma, according to the merit of examinations on these supplemental courses.

8.—THE PREPARATORY COURSE.

Persons who are too young, or are not sufficiently advanced in their studies, to take the regular C. L. S. C. course, may adopt certain preparatory lessons for the two years.

For circulars of the special and preparatory courses, address, Dr. J. H. Vincent, Plainfield, N. J.

9.—INITIATION FEE.

To defray the expenses of correspondence, monthly reports, etc.,

* The additional books for the "White Seal Course" for 1881-82 are: "Conflict of Christianity with Heathenism," by Dr. Ulhorn; "Outline Study of Man," by Dr. Mark Hopkins; "History of Germany," by Charlotte Yonge.

an annual fee of fifty cents is required. This amount should be forwarded to Miss K. F. Kimball, Plainfield, N. J., (by New York or Philadelphia draft or post-office order.) Do not send postage-stamps if you can possibly avoid it.

N. B.—In sending your fee, be sure to state to which class you belong, whether 1882, 1883, 1884, or 1885.

10.—APPLICATION FOR MEMBERSHIP.

Persons desiring to unite with the C. L. S. C. should forward answers to the following questions to Dr. J. H. VINCENT, PLAINFIELD, N. J. The class graduating in 1885 should begin the studies of the lessons required October 1881. They may begin as late as January 1, 1882.

1. Give your name in full. 2. Your post-office address—with county and State. 3. Are you married or single? 4. What is your age? Are you between twenty and thirty, or thirty and forty, or forty and fifty, or fifty and sixty, etc.? 5. If married, how many children living under the age of sixteen years? 6. What is your occupation? 7. With what religious denomination are you connected? 8. Do you, after mature deliberation, resolve, if able, to prosecute the four years' course of study presented by the C. L. S. C.? 9. Do you promise to give an average of three hours a week to the reading and study required by this course? 10. How much more than the time specified do you hope to give to this course of study?

11.—TIME REQUIRED.

An average of forty minutes' reading each week day will enable the student in nine months to complete the books required for the year. More time than this will probably be spent by many persons, and for their accommodation a special course of reading on the some subjects has been indicated. The habit of thinking steadily upon worthy themes during one's secular toil will lighten labor, brighten life, and develop power.

12.—MEMORANDA.

"The annual 'examinations' will be held at the homes of the members, and in writing. Memoranda will be forwarded to them, and by their written replies the 'Committee' can judge whether or not they have read the books required.

13.—ATTENDANCE AT CHAUTAUQUA.

Persons should be present to enjoy the annual meetings at Chautauqua, but attendance there is not necessary to graduation in the C. L. S. C. Persons who have never visited Chautauqua may enjoy the advantages, diploma, and honors of the "Circle." The DAILY ASSEMBLY HERALD is published on the grounds during the Chautauqua Assembly. Send \$1 for the DAILY HERALD to Theodore L. Flood, Meadville, Pa.

14.—REPORTS.

Postal-card blanks for reports will be furnished all members. These will indicate the number of pages read, the time spent in reading, etc.

15.—LOCAL CIRCLES.

Individuals may prosecute the studies of the C. L. S. C. alone, but their efforts will be greatly facilitated by securing a "local circle" of two or more persons, who agree to meet as frequently as possible, read together, converse on subjects of study, arrange for occasional lectures by local talent, organize a library, a museum, a laboratory, etc. All that is necessary for the establishment of such "local circles" is to meet, report organization to Dr. Vincent, Plainfield, N. J., and then prosecute the course of study in such a way as seems most likely to secure the ends contemplated by the C. L. S. C.

16.—MEMORIAL DAYS.

Twelve days are set apart as days of especial interest to every member of the C. L. S. C., and as days of devout prayer for the furtherance of the objects of this society. On these days all members are urgently invited to read the literary and scriptural selections indicated, to collect some facts about the authors whose birthdays are thus commemorated, and to invoke the blessing of our heavenly Father upon this attempt to exalt His word, and to understand and rejoice in His works. The selections to be read on the memorial days are published by Phillips & Hunt, and by Walden & Stowe, in a small volume—Chautauqua Text-Book No. 7 "Memorial Days." Price, 10 cents.

1. Opening Day—October 1. [The "Bryant" bell at Chautauqua will ring at noon, October 1, and on every other "Memorial Day" during the year. Wherever they may be, true Chautauquans can hear its echoes.] 2. Bryant's Day—November 3. 3. Special Sunday—November, second Sunday. 4. Milton's Day—December 9. 5. College Day—January, last Thursday. 6. Special Sunday—February, second Sunday. 7. Shakespeare's Day—April 23. 8. Addison's Day—May 7. 9. Special Sunday—May, second Sunday. 10. Special Sunday—July, second Sunday. 11. Inauguration Day—August, first Saturday after first Tuesday. Anniversary of C. L. S. C., at Chautauqua. 12. St. Paul's Day—August, second Saturday after first Tuesday. Anniversary of the dedication of St. Paul's Grove, at Chautauqua.

17.—OUR CLASS MOTTOES.†

"We study the word and the works of God."

"Let us keep our heavenly Father in the midst."

"Never be discouraged."

18.—ST. PAUL'S GROVE.

The center of the Chautauqua Literary and Scientific Circle is the HALL OF PHILOSOPHY in the beautiful grove at Chautauqua, which was dedicated August 17, 1878, by Bishop R. S. Foster, in the presence of a large, devout, and enthusiastic audience. It is the purpose of the managers of Chautauqua to have St. Paul's Grove fitted up with rustic seats, statuary, fountains, etc., and make it a place of beauty and inspiration to all members of the Circle.

19.—FIRST YEAR.

Persons desiring forms of application, or information concerning the Circle, should address Dr. Vincent, Plainfield, N. J.

20.—"THE CHAUTAUQUAN."

The organ of the C. L. S. C. is THE CHAUTAUQUAN. Issued monthly, from October to July. Price, \$1.50. Send subscriptions to Theodore L. Flood, Editor and Proprietor, Meadville, Pa. See combination offer elsewhere.

* We ask this question to ascertain the possible future intellectual and moral influence of this "Circle" on your homes.

† These mottoes are issued on large cards by Prang & Co., of Boston, Mass. Each motto sells at \$1.

EDITOR'S OUTLOOK.

Nobody can fully understand the Chautauqua movement without reading the CHAUTAUQUA ASSEMBLY DAILY HERALD. It is the official organ of the meetings, and furnishes first-class stenographic reports of the lectures. Members of the C. L. S. C. should take advantage of our combination offer made elsewhere.

WE have now reached the end of the third year of our C. L. S. C. work. It brings us to the vacation and the usual summer recreation, so much desired by students of all grades and every school. Hard study has brought to a multitude of students a generous reward of knowledge—culture and increasing strength of all the intellectual faculties. For the months of July, August and September, we shall enjoy a respite from the labors of student life. The relaxation of a journey or from even severe, physical labor, will prove to be a blessing, and serve as a preparation for the work of another year.

Many will look forward to the great Assembly at Chautauqua, as the Mohammedan looks toward Mecca, and this is natural, for the Assembly is the mother of the C. L. S. C. Dr. Vincent and Mr. Lewis Miller builded better than they knew when they founded the Chautauqua Assembly. Out of it has come the C. L. S. C. St. Paul's Grove with its "Hall of Philosophy," is the place of its birth. Here eminent educators pronounced their blessings on this young organization three years ago, and foremost among them was William Cullen Bryant. It seemed that a thousand people joined it in a day, the first of whom, the Rev. L. H. Bugbee, D. D., was president of a college. It has grown beyond all precedent in the history of educational institutions, until it may be styled the people's college. National and undenominational, but Christian in its character.

At the Chautauqua Assembly the C. L. S. C. is recognized and fostered. The great anniversary will be held on the sixth of August—three Round-Table conferences every week; a C. L. S. C. camp-fire August the sixteenth; Dr. Vincent will be present. The secretaries, Mr. A. M. Martin, of Pittsburg, and Miss Kate F. Kimball, of Plainfield, N. J., will open an office in the log cabin. Any question concerning the C. L. S. C. course of study or the workings of the Circle, will receive a full and satisfactory answer. Here persons may enroll their names and begin the course of study. The members of the C. L. S. C. alone would make a large assembly, but this is only one branch of the Chautauqua gathering. The Sunday-school, Theological school, School of Languages, Teachers' Retreat, Kindergarten, etc., etc., will all be in session in July and August. Lectures on popular themes will be delivered, and concerts given, and a great variety of attractive entertainments will make up the programme. The religious and educational worlds will be represented, and the best things to be had will be furnished for the edification of the people. Elaborate preparations are being made for the entertainment of visitors on the grounds. It is an acknowledgment of the cosmopolitan character of Chautauqua that the railroads centering here have arranged for excursion rates from all parts of the country; these have been published in the ASSEMBLY HERALD for June, which we sent out to our subscribers.

In closing this first volume of THE CHAUTAUQUAN we express the hope that we may have the pleasure of renewing our acquaintance with many of our readers at Chautauqua, and that we may meet you all on the pages of THE CHAUTAUQUAN in October, to begin another year's study.

The old proverb says, "As the twig is bent so the tree is inclined." It is easier to turn the streamlet in the right direction if we apply the spade at the point where it breaks forth from the ground, than if we wait till it has made its way half down the hill-side. Impressed with this simple but important truth, Dr. Vincent, as Sunday-school editor of his church, and ever on the alert to furnish something good and useful for the young, has just launched a new enterprise under the name of the "Lyceum Reading Union." This new organization belongs to the same family with the C. L. S. C., and the "Church Lyceum." Its course of reading is for children and young people. Selections are made from the best general and religious literature, and arranged in properly graded classes. The principle part of this course will be published in the *Sunday-School Advocate*, the *Sunday-School Classmate*, and the *Lyceum Library*, all of which are under Dr. Vincent's editorial charge.

If we may speak of the comparative importance of organizations whose aim is the education of the masses, certainly none has a

higher mission than that one which sows its seed on the virgin soil of childhood. The notion is sadly too common that it is the inevitable decree of nature that the young must walk the path of sin and eat its bitter fruit before we may indulge a hope for them. Surely the time has come when the churches, when Christian people everywhere, ought to realize that a young mind may be given such food that its growth will be upward from the beginning. It is a painful truth that many Christian parents, either from ignorance of the importance of this matter, or from sinful negligence, allow their children to read the vicious dime novel or the wishy-washy love-sickish story, whose certain tendency is to emasculate both body and mind. Parents who forbid their children to read such things must remember that they are bound to furnish a substitute in better reading for them. The child mind as well as that of the adult must have something, and if it cannot have the good it will take the bad. No movement of the times has a more rightful claim upon the sympathy and prayers of Christian people than that one which aims to protect the children by giving them good reading. It is to be hoped that the Lyceum Reading Union is but the beginning of a great comprehensive work of this nature among children, that its development will not cease till such an organization is found in all the churches. The C. L. S. C. extends to it the hand of a hearty welcome.

WHILE the countries of the old world look toward the future with forebodings, the outlook for our own country is bright with promise. Our growth and development since the organization of the Republic has been truly marvellous, and is still unchecked. The stars on our flag, representing the number of states in the union, have been nearly trebled in number since our national colors first floated in the breeze, so that our confederation now consists of thirty-eight states, besides nine large territories and the vast, unexplored region of Alaska, which is thus far almost a *terra incognita*. The distant west, in which most of these territories are situated, is being rapidly filled up by the tide of emigration that is flowing with ever-increasing volume out over its broad and fertile plains, so that a number of our territories will soon be knocking at the door of the union for admission. Within the next decade not less than four new states will be added to our number. The first of these will doubtless be Dakota, which, according to the last census, has now nearly sufficient population to enable her to claim a state organization. Washington Territory, which guards our northwestern frontier, if her rate of increase in population continues in the future, will soon be entitled to a place in the union. The mineral wealth of Arizona and New Mexico, which has only just begun to be developed, is already attracting crowds of adventurers and speculators within their borders, and their mining districts will soon be teeming with throngs of busy workers, so that their admission as states cannot be long delayed. Utah, which is the most populous of all the territories, and which, on this basis, has long had the right to claim admission as a state, ought never to be admitted until cleansed of the foul blot of polygamy, and reorganized with a regenerated social system. Most of these territories are large enough in area to form two or more states of ordinary size, and will most probably be thus divided upon their admission as states. The state of Texas, some of whose single counties equal in size other entire states, will, doubtless, in process of time, be divided into several separate states. The vast territory of Alaska, if it ever proves to be habitable, is sufficient in size to form a large republic of itself.

If our present growth and prosperity continue unchecked by any great disaster, the dawn of the twentieth century will doubtless disclose to the gaze not less than fifty stars shining in the constellation of our flag, and this advance in numerical strength of our republic will also be accompanied by a corresponding increase in wealth and population. The march of events, together with our marvellous and rapid growth, indicates that the United States of America is destined at no distant day, to be the mightiest confederacy on the face of the earth.

THE literary and religious event of the season is the issue of the Revised Version of the New Testament by the Cambridge University Press, England. It had been long and anxiously looked for by an expectant public, and as soon as published met with an immense sale among all English-speaking people. Doubtless almost every reader of THE CHAUTAUQUAN has before this time procured a copy of the work, and has more or less carefully compared the New Version with the Old, and has already become familiar with their differences and agreements. The Revised Version is the result of long-continued and painstaking labor and study. The committees, both in England and America, comprising many of the ripest scholars of the age,

have devoted ten years to their work, at an expense of \$60,000. During that time, both of the committees have gone over the Greek text twice with careful research, and the result of their extended and exhaustive labors are now given to the world.

Since its publication the Revised Version has been diligently and carefully compared with the old or authorized version, both by schools and by Bible readers in general, but the work is of too recent origin for a final judgment to be passed authoritatively upon it by any parties.

One noticeable feature in the new translation, is that the various quotations from the Old Testament are so arranged as to be evident at a glance that they are citations, and are thus easily distinguishable from the rest of the text. As was to be expected obsolete words and expressions have disappeared. So, also, words that have changed their significance since the authorized version was issued are replaced by others which express the sense with clearness and precision.

In addition to these emendations, changes in the text are much more numerous than we would be led to expect from the declaration made by the committees, that they were "to introduce as few alterations as possible, consistent with faithfulness." This declaration seems frequently to have been lost sight of. By comparing the Revised edition with the old, many changes are to be noted on almost every page, many of which consist in altering the manner of expression without in any degree changing the sense of the passages. Such alterations consist frequently in transposing the words of a sentence or changing the place of a conjunction or preposition and seems to have been made often merely for the sake of novelty. In some parts, more radical changes are manifest, as in the rendering of the "Lords prayer," and of Paul's prayer for the Ephesian church. It seems to us that neither of these passages are changed for the better. Neither did the thirteenth chapter of I Corinthians emerge unaltered from their hands. The change of the word 'charity' to 'love' was to have been expected, but aside from that, that noble chapter should have remained unaltered. In all the above mentioned passages, the new version seems to us to suffer in comparison with the old. They are robbed of their beauty of expression without thereby manifesting more of truth. According to our judgment, when any radical change in the phraseology of the text has been introduced by the revisers, they are not expressed in as felicitous a diction as that used by the old translators; in other words the old version is rendered in more classic English than the new. None of the changes or alterations introduced in the new version in the least affect any fundamental Christian doctrine, nor unsettle in any degree the tenets held by any evangelical denomination. Whether the Revised version will supplant the old King James translation in public use and favor time alone will determine.

Few works make real additions to the sum of human knowledge. There are not many Platos, Aristotles, Bacons, Homers, Shakespeares, Goethes. The solid thought of the world might be found in comparatively few volumes. Most of books, even those of real and permanent value, are dilutions of these mighty masters. The great common herd of writers produce nothing, and yet their *nothings* find most ready sale. They do not tax the brain of the reader as they did not of the writer. Works of thought and genius, positive additions to knowledge, too frequently beg for publishers. Some few are published, some are helped through the press by governments, some by learned societies or liberal-minded men of wealth, while some remain in manuscript. Such has been the history of literature. Most of the reading of many past years, aside from that of scholars, has been not merely absolutely worthless, but in a multitude of cases most injurious and damning. This has been especially the case with cheap publications easily within the reach of the young; and illustrated publications whose pictures have been stamped upon the very souls of the youth of the land. But, happily, herein the law (we trust also a more healthful condition of morals) has forced a change for the better.

The taste of the reading public is being cultivated for the enjoyment of a pure literature. We may note several hopeful signs of brighter days to come. Authors are directing their attention more to that which is true, beautiful, good, and useful. The land is being baptized with a scientific spirit. Philology has been settled on a firm basis. The Bible is being studied as it never was before. Publishers are putting upon the market works which cost thought and are calculated to feed thought. All this means progress. An effort is being made also to place standard works within the reach of the poor, and those of moderate means. Good books are published in two

editions; a library edition and a cheaper popular edition. The best historians, essayists and poets have been published and are offered at prices remarkably low. Publishing houses have been established for the purpose of supplying the public with standard books at low prices. Other publishers who formerly issued nothing above the common novel, are now publishing works of great literary value. The good can thus compete on equal terms with the bad. Such publications have had an immense sale. This shows that the taste of the people demands food for the mind and not merely husks. Every hour employed in reading good works is saved from reading bad. This is most hopeful. We believe that the C. L. S. C. has done much towards the cultivation of a taste for good reading. The CHAUTAUQUAN is a publication in the same line of valuable reading. As long as the price of one cigar will purchase an important work of a standard author, which formerly sold for one dollar or more, there is no reason for our people denying themselves the pleasure of communion with superior minds. The literature for children is much improved not only in quality but in illustrations. The latter are commendable, and cannot but cultivate a healthful and, in the main, correct aesthetic taste. Gazing upon objects of beauty will make beautiful souls. Sunday-school literature is advancing from baby-talk to manly utterances which are so much more acceptable to children. The truths of science, history, and even philosophy, may be made of great interest. These are finding a place in Sunday-school literature, and still there is room. Our magazines and quarterlies have a wide reading. The articles are generally good—some of them show original research. Live questions of the day are discussed from many standpoints. Authors are so well paid as to encourage them in doing good work. Some of our magazines with their fine illustrations, in meeting the popular demand surpass anything of the kind in England, where they have reached a large circulation. Their publishers are sparing no expense and are deserving of the most abundant success. In these magazines and reviews appear articles on current literature, discoveries, inventions, travels, biographies, philosophy, science, art, government, reform, finance, and in fact almost every department of knowledge. There are fact, fiction, poetry, and speculation. This kind of literature takes the place of books and is worthy. Several magazines and reviews are devoted to special important subjects, as art, music, history, genealogy. We have not only a journal (which has already lived a number of years,) devoted to speculative philosophy, but also a journal of philology, and another of Platonic philosophy, and still another devoted to American archaeology, which at the same time discusses Biblical and Oriental subjects. Taking it all in all the literary work of the present day is of marked value, and the outlook for the future is most cheering and hopeful. We look for many years of great literary activity, not only in the United States and Europe, but also in other lands, which are awakening to behold the new light of progress.

From the beginning of the Christian dispensation until now woman's work has been an important factor in promoting the interests of the Church and the spread of the gospel. Paul, in his epistle to the Philippians, speaks of "the women which labored with him in the Gospel," and even since his day, women have been co-workers together with the leaders of the church, and have always manifested a willingness to coöperate in every undertaking to extend the kingdom of Christ, no matter how much toil and sacrifice it might require at their hands. While women owe much to Christianity, they have shown, by their readiness to labor to promote its interests, that they have a true sense of their indebtedness to it for the position and privileges they enjoy in Christian lands. In the past history of the church the work in which they have been engaged has been mainly carried on under the direction of the ministry and other regularly constituted ecclesiastical authorities. But within a few years they have become more self-reliant and independent, and have undertaken enterprises of magnitude on their own responsibility, both in the home and foreign field in Christian work, the latter of which is especially worthy of consideration and commendation.

The organization of the first Woman's Foreign Missionary Society, was largely due to the efforts of Mrs. Thomas B. Mason, a returned missionary from Burmah. Her residence in heathen lands had made known to her the deep degradation of the women of the East, and she realized that on account of their secluded mode of life, it was almost impossible to secure any amelioration of their condition by means of ordinary missionary work, and if helped at all, it must be accomplished mainly by the efforts of their own sex in their behalf. She soon became convinced that the formation of the "wom-

an's mission to women" was practicable, and at once set energetically to work with the design in view. For the purpose she associated herself with a number of earnest Christian workers of different denominations in the City of New York, and after mature consideration they determined to institute a "Woman's Foreign Missionary Society." They at once proceeded to carry out their design, and in 1861 organized "The Woman's Union Missionary Society of America for Heathen Souls." This was the first Woman's Board of Missions ever instituted. It was designed to be entirely undenominational in its work and management, the board of managers containing representatives from the Episcopal, Reformed, Congregational, Presbyterian, Methodist and Baptist Churches.

This organization was a new departure in missionary work, and, while it received the approbation and enthusiastic support of the more progressive element of the churches, it met with some opposition on the part of the conservatives and was deemed by them radical and impracticable. But by careful and prudent management, and especially as a result of the beneficial results which were seen to accrue from its work, it was soon regarded with favor by the entire Christian public, and its appeals for help were liberally responded to. In a short time auxiliary branches were organized in almost all the leading cities of the land, most of which are still in a healthy and vigorous condition. The society commenced its labors in India, sending Miss Butler, an Episcopalian, as its first missionary, to Calcutta, who was the first American lady to devote herself to zenana work. From this small beginning the society has gradually extended its operations until now, after the lapse of twenty years it has an annual income of about \$50,000 and maintains in the foreign field about forty missionaries, nearly one hundred Bible-readers, besides a large force of other workers.

The success attending the efforts of the W. U. F. M. S. soon resulted in the formation of similar organizations on a denominational basis. The Congregational Woman's Board was organized at Boston, in April, 1868, and the Woman's Board of the Interior was instituted in Chicago in December of the same year. The Methodist Woman's Foreign Missionary Society was organized in 1869, the Presbyterian Woman's Foreign Board in 1870 and the Baptist Woman's Foreign Missionary Society in 1873. All of these denominational societies have met with marked success, their wise and efficient management having from the beginning commended them to the confidence of the churches to which they severally appertain. The receipts of the Presbyterian Society for 1879 were reported at \$88,450. The Methodist Woman's Foreign Missionary Society reported its receipts at the close of the current year at \$107,932. The other societies are doubtless annually in receipt of similar sums, so that the aggregate amount of money annually disbursed by their societies in carrying on their work, falls but little, if any, short of half a million of dollars.

With this amount of money they support nearly four hundred missionaries and about five hundred helpers and Bible-readers, besides a large number of teachers. The special features of the work of these societies consist in zenana instruction, Bible reading in the homes of the heathens, the sending out of female medical missionaries, the institution of women's and children's hospitals, and of schools for the training of native teachers. In all these respects they do not antagonize, but coöperate with the older missionary societies, and by these means render them valuable assistance in the work of evangelizing the heathen masses.

The success which has thus far attended the efforts of the various Woman's foreign missionary societies augurs well for their future prosperity and usefulness, and they should receive the countenance and support of all who are desirous of the progress of the Church and the triumph of Christianity in foreign lands.

EDITOR'S NOTE-BOOK.

Read our combination offer on another page—we will send the CHAUTAUQUA ASSEMBLY DAILY HERALD for the season of 1881, and the second volume of THE CHAUTAUQUAN for two dollars and twenty-five cents. Send a post-office money order.

The C. L. S. C. is a busy organization. For nine months in the year the members are busy with their studies. In the winter season the local circles hold a variety of social entertainments, and in the summer the members are attracted to the assemblies. This season at Monterey, California; at Loveland, Asbury Park, Lake Side, Framingham and Chautauqua, members of the C. L. S. C. will light camp-fires, hold round-table conferences, and enjoy their summer jubilee.

The Rev. L. U. Stratton, editor of *The Wesleyan*, at Syracuse, N. Y., will deliver a lecture at the Chautauqua meetings in August, on "Pioneers, their Work and Wages."

There will be two lines of steamers on Chautauqua Lake this summer. The "Independent Line," with four boats, and the "Chautauqua Lake Transit Company," with seven boats.

On the Loveland camp-ground there will be held a C. L. S. C. assembly on July 12th and 13th. All members are cordially invited. Able lectures will be delivered by several eminent gentlemen. Dr. Vincent will be present and lecture on the 13th; after his lecture there will be a round table conference, and a C. L. S. C. camp fire in the evening.

The Chautauquans in Elyria, Ohio, had Dr. Vincent with them on the 4th of June. He lectured on "That Boy's Sister," held a conversation on "Religion in the Home, Church, and Sabbath-school," and then held a reception for the C. L. S. C. The members were personally introduced, and all pronounced it a pleasant and profitable occasion.

At Chautauqua this summer the "Look Up Legion" will have the inspiration of the presence and help of the Rev. Edward Everett Hale, of Boston, Mass. He is the founder of this unique organization, at least he wrote the book "Ten times One is Ten," in which are the ideas upon which it is being built. Mr. Hale will read one of his fascinating stories at Chautauqua, which will be published in the next volume of THE CHAUTAUQUAN.

Chautauqua county has become noted for its local Sunday-school enthusiasm and influence. The secretary of the New York State Association says: "Chautauqua county was marked on a map at the International Convention held at Toronto," and adds, "It is proper that this county, in the heart of which is held the great National Sunday-school Assembly, should appear as one of the banner counties in the union in that convention."

"Music hath charms," etc., no less at Chautauqua than elsewhere. This year the visitors will be peculiarly favored. Professor S. Vitale, of New York, who is a master of the violin, will furnish some choice music. Professor Sherwin will have charge of a grand chorus choir. Professor Theodore F. Seward will teach "Tonic Sol Fa." The original Fisk Jubilee Singers will be present during the meeting, to sing in their inimitable style their favorite melodies. The Amphitheatre, Auditorium, Children's Temple, and Hall of Philosophy will resound with music from the masters of voice and instrument. It will be a musical festival.

In Muscatine, Iowa, the C. L. S. C. is styled a popular literary society. They call their regular meeting "Chautauqua Love Feasts." A correspondent says: "We observe the memorial days with appropriate literary exercises. We also celebrate Robert Burns's birthday. Our circle is growing in numbers and popular favor. We meet every two weeks for general literary exercises; essays are read, and we have discussions on the "Required Reading" in THE CHAUTAUQUAN. The meetings are pleasantly conducted and we derive much benefit from them."

Professor John Kraus and Mrs. Maria Kraus-Boelte, who will conduct the kindergarten work at Chautauqua in August, held the closing exercises of their New York seminary for the training of kindergarten teachers the last day of May. Essays were read by members of the class on "Music in Kindergarten," "Painting," "Building," "Story Telling," "Games," "Weaving," "Paper Folding," "Modeling," etc. Diplomas were granted to sixteen persons. They are building up an excellent school in New York city. All who desire a short course of instruction in the kindergarten, have a rare opportunity before them at Chautauqua under these accomplished teachers.

A friend writes from Milwaukee: "Our 'Local Circle' observed Shakspeare's Day by giving an entertainment which consisted of Shakspearean readings by Professor Cumnock, interspersed with choice selections of music. The name of the great elocutionist drew a large audience, and the circle netted a handsome sum, part of which was given to the trustees of the Summerfield church, who

have so generously given us the use of one of the church parlors for the weekly meetings of the circle, the balance was devoted to purchasing of books of reference for the circle."

It will bring pain to many a reader of THE CHAUTAUQUAN to learn that Rev. William O. Simpson, of the English Wesleyan connection, is dead. Mr. Simpson delighted and instructed the Chautauquan audiences two years ago whenever he appeared before them. We publish in this number his noble lecture upon the great Yorkshire preacher, William Dawson. It is one of the best productions of its kind we have ever heard or read. It reveals the lecturer as well as the character lectured upon. We hope all will read it. Those who heard it from the lips now silent in death will not need to be urged to do so. Mr. Simpson spent nearly thirty years in the ministry, a number of which he labored as a missionary in Maoras. He was one of the chief organizers of the Sunday-school Union. The world is better that such a man has lived, and misses him when he is gone.

The C. L. S. C., of Cincinnati, Ohio, held a reunion in St. Paul's church on the 9th ult. It was the anniversary of Dr. Vincent's visit to them one year ago. Each of the twelve circles which form the union known as the C. L. S. C. of Cincinnati and vicinity, were represented on the programme. The Rev. Dr. Joyce, pastor of St. Paul's church, presided. It was a musical and literary entertainment of a high order, followed by a banquet, and this was supplemented by a social entertainment. It brought together members of the circle who had never met before, and awakened feelings of fellowship which will no doubt grow stronger as the members continue their work in years to come. The president of this union, Miss Elinor O'Connell, was highly commended for the success of the reunion. The second Monday evening in May of each year is set apart as a "red letter" day for the C. L. S. C. in Cincinnati and vicinity.

The officers of the Buffalo, Pittsburgh & Western Railroad met at Chautauqua the 14th of June. There were present Messrs. J. W. Jones, President; A. N. Martin, Vice-President; T. H. Wilson, General Superintendent, and R. D. McCreary, Chief Engineer. Lewis Miller, Esq., President of the trustees of Chautauqua, and Mr. A. K. Warren, Secretary, met with these gentlemen. They decided to build railroad from Mayville to Chautauqua (Fair Point), to run along the a lake shore and terminate on the new grounds at the head of North Avenue, where they will build a commodious depot. Work will be commenced immediately, and the road will be completed so that trains will be run through from Pittsburgh and Brocton to the Assembly Grounds by the first day of July. Through cars will be run from the west and east to Chautauqua by the Lake Shore and New York Central railroads. Through trains via New Castle railroad.

During the past year the Cleveland daily papers have given good reports of the meetings held by the local circles in that city. The *Leader* furnishes the following as a description of a part of the exercises of a recent gathering of the "East End Circle:"

"Mrs. Myra E. Fenton read a poem which she had written for the occasion. This, like all her past efforts for the benefit of the members, abounds in keen wit and humor. As children of the old woman who lived in the shoe, the reader worked in the name of each member of the circle. The following in regard to Mr. Julius King, the vice-president, will serve as a sample of the whole:

Oh! the Powers that be in this C. L. S. C.
There are Kings of quite various state and degree.
One is training the young how to shoot an *idee*;
Another makes eyes of all color and size
To see when past seeing, and, it's stated, I think,
The far and near-sighted he sees with a blink,
And knows how to fit 'em all "quicker'n a wink,"
As the boys say—that reminds me that I must make haste,
Or this rich social season will all go to waste;
Besides, please excuse my reminding you, too,
That we live in that old traditional shoe."

—Perhaps no item in the bill of commissary supplies at Chautauqua has been more prized than the excellent quality of the milk furnished. In such a resort the milk should be as much above suspicion as Caesar's wife, and it has been so. Taken fresh and entire from the best dairies of one of the best dairy regions in the world, it is handled until delivered to the purchaser better than any other milk dealer can treat it. One important point about having milk keep, is to cool it as soon after milking as possible, and to keep it cool. This is ingeniously provided for by the arrangements at Chautauqua. The milk depot will continue in the same hands as heretofore managed it.

EDITOR'S TABLE.

[Our readers are invited to send us questions of interest to be answered in this department. We welcome those which arise from our work in the C. L. S. C., and all others whose answers may aid in our search after knowledge. Many are now on our table but must wait their turn to be answered. A kind hint to a certain class of questioners will be of value to them and facilitate matters greatly, viz: When the price of a book, or, as in many cases, the publisher of the same, is the question, the information can be obtained more directly and easily by addressing any leading book or publishing house in the country. They make a business of furnishing such information. When THE CHAUTAUQUAN's memory is insufficient it has to fall back on this method itself.]

THE CHAUTAUQUA ASSEMBLY DAILY HERALD will mirror all the proceedings of the Chautauqua meetings each day. The arrivals, special services, incidents, meetings of every kind, brief sketches of distinguished people, etc., etc. See our combination offer.

Q. Is it ever right to speak of a "confliction between two duties?"

A. No. Two duties never conflict. We know not whether our inquirer refers to a conflict between duties, or to the unauthorized term "confliction." The proper word is conflict or collision.

Q. Does the C. L. S. C. tend to dissuade young men and young women from pursuing a regular college course?

A. Decidedly, no. We confidently believe the tendency to be in the opposite direction. The reason why five times the present number of students is not found in the colleges of this country is the want of an intellectual awakening in the millions of homes in this land. The C. L. S. C., and every kindred movement, is an intellectual appetizer destined to arouse mental appetites whose craving will not be satisfied with the studies of the C. L. S. C., nor even with a college course, but will last through life, and constitute the best inheritance of posterity.

Q. Does Dr. Vincent think it possible to have a school of theology at Chautauqua without its being sectarian?

A. There is no difficulty in the way whatever. There is a very large territory covered by the doctrines in which all evangelical Christians agree, and from which is excluded the dogmas over which, when thinking more about earth than heaven, they wrangle. The school of theology will be in the spirit of the whole Chautauqua movement.

Q. Do you think the New Version will be adopted?

A. One must needs be prophet indeed to speak with assurance upon the subject. If by "adopted" is meant to supplant the King James version in the household, and with the average Bible-reader, we are inclined to think that the time is very long yet. The New Version, if it ever supplants the old in this respect, must do it gradually. It will be adopted immediately and with profit as a book of constant reference and comparison by ministers and critical Bible students.

Q. In one of the books now being read by the C. L. S. C. occurs the following: "We have met the enemy and they are ours," was General Grant's announcement." Is not this a serious historical blunder?

A. General Grant may have made such an announcement, but we are quite sure he placed it under quotation marks, as it is the famous sentence written by Commodore Perry on the back of an old letter during the battle of Lake Erie.

Q. Is there any hope that the American Indian can ever be made a Christian citizen?

A. Those having charge of the schools for Indian youths at Fort-res Monroe, and at Carlisle, Pa., report progress and great encouragement. See article in *Harper's Magazine* for May.

Q. I notice in the copy of the ASSEMBLY HERALD, which you sent with my last CHAUTAUQUAN, that for the tuition fee of twelve dollars students may enter as many classes in the School of Languages as they desire. May I infer from this that it is advisable to begin two or more languages at the same time?

A. Some persons have a special talent for learning languages, and may be able to get on successfully with two or three at once. It is a rule, however, holding good in the vast majority of cases, that the best results are realized when the student begins a single language and masters in it part before beginning another. He who begins German and French at the same time, for instance, will find himself mixing words and idioms and principles, thus multiplying difficulties. In most, if not all colleges, students begin only one language in any year, then another, it may be, the year following, and so on. With this principle in view those who have made a beginning in a language or two may properly avail themselves of two or more classes at Chautauqua. In all cases it will be well to consult with

the professor of the School of Languages upon this point before entering upon the work.

Q. Where can I get a copy of Professor Sauveur's French dictionary?

A. Professor Sauveur has not written a French dictionary, nor do we know that he contemplates writing one. His method of teaching does not involve the handling of the dictionary so much as the old way.

Q. Would you advise a young man who is just completing his college course and proposes to enter the ministry, to spend two or three years in Germany to finish his theological education?

A. Dr. James Strong answered this question a few years since in a lecture he delivered at Chautauqua, as follows:

"The facilities for theological education in this age and country are unexampled. There is an impression quite prevalent—I may say it amounts to the force of a fashion—that a course of study in some German university is a proper, if not needful thing as a capsheaf to an academic and theologic curriculum pursued at home. This is largely, as I apprehend, a mistake. A short trip abroad may be a good finish to a young man after completing his studies, for sight-seeing and general information; and if he designs to fit himself for a professor's chair, a protracted stay in Europe may be of great service to him. But if he intends to preach the Gospel simply, especially in an evangelical pulpit, I believe that two or three years spent in Germany will be rather a detriment than a benefit to him. It will be apt to unsettle his sympathy with his own nation and church, if not his habits of personal piety and his religious views; and the time thus spent can be much more profitably employed at home. We have Germanism enough that floats of itself to our shores in men and books, without sending our youth abroad to be directly infected with it. Very little that they bring back will be available in America without a fumigation that can better be done without so costly a visit."

Q. Why are lawyers and physicians generally inclined to skeptical views concerning religious subjects?

A. Our questioner assumes more than we believe to be sustained by a careful study of the facts. That lawyers or physicians are more skeptical than others is certainly not according to our own acquaintance and observation. Some minds are skeptical by nature, but this does not apply to any class or profession. Generally in this country and age men are skeptical by reason either of associations or superficiality. The average skeptic will be found to deal in empty generalities, stock phrases, unable to give a reason to himself or anybody else. The lawyer or the doctor is, therefore, by the very habit of mind which his study begets, protected from one of the greatest sources of unbelief among men. That physicians and lawyers are too often not men of piety does not prove that they are unsound in doctrine. We have not observed, however, that even this is any truer of them than of any other class of society.

Q. Is theology a science?

A. Max Müller says it is, and we agree with him. Why not? It treats of the highest forms of law, and indeed it embraces all law—both natural and spiritual. Laws that relate to the being of God, and the being of man, and all beings and things that are under law, seen and unseen. We would classify it as the first of the sciences, in its importance to man.

Q. What is the difference between the classical and the scientific course, and which would you advise a young man who contemplates entering college next fall, to pursue?

A. 1. The words classical and scientific as defined in the usage of most colleges in the country, do not describe a course consisting in the one case of classics to the exclusion of scientific studies, nor in the other case of science to the exclusion of languages. According as the chief place is given to linguistic or scientific study, is the course called classical or scientific.

2. These courses are designed and are generally regarded by educators to be equal in their advantages for mental discipline. We know, therefore, of no better way for the young man or woman entering college to determine the question than to submit it to his own tastes and preferences. The college life will be far more successful, for we always succeed best with those studies for which we have a natural relish. The student or scholar, like any other workman, ought to set himself to the kind of work which God by taste and ability has best fitted him to do.

Q. Are the five books on the special course to be read the first year, and the second year a new list to be made for us?

A. A White Seal course will be arranged in connection with each year's studies. Full explanation has been given in the President's address just sent out.

Q. Could Taine's History of English Literature be substituted for the Chautauqua library of English History and Literature?

A. Yes.

Q. Is it desirable in filling out the quarterly reports, to give the names of books read in connection with and bearing upon the same subjects as those treated in the regular course?

A. All books bearing upon the required studies, whether on the special course or not, should be reported under the head of special books.

Q. Is The "Tongue of Fire" a required book?

A. Members of the Circle may read either "The Tongue of Fire," Dr. Fish's "Primitive Piety Revived," or "The Acts of the Apostles." One of these books is required.

Q. Do not members of the C. L. S. C. receive examination papers, and when?

A. Examination papers (memoranda) for the year, have now been sent to all members. Any persons who have not received them, should drop a line to the office at Plainfield, N. J.

Q. Will "Forms of Water," by Tyndall, be accepted as a special study? Also, "Conservation of Energy" (Stuart)?

A. Yes.

Q. Are there any smaller books or primers beside the larger books and THE CHAUTAUQUAN included in the course?

A. The only Chautauqua text-book in this year's course of study is No. 27, "Readings from Ancient Classics."

Q. Will you please inform the Massachusetts Chautauquans what arrangements are being made for the proposed gathering at Framingham, Mass.?

A. On application to Eben Shute, Esq., Boston, Mass., a Framingham circular will be sent. The Framingham Assembly begins August 23, and closes on September 1.

Q. Should reading in the white seal course be reported as "special" or "required?"

A. As "special."

Q. On the white seal course for 1880-81 appears the book, "Illustrated History of Ancient Literature," by Quackenbos, price \$1.25. The same book appears in the list of required reading for 1881-82, the only difference being a difference in price, the latter only eighty cents. Please explain. Which edition shall I get? Shall I read it now or wait till next year?

A. The retail price of the book named is \$1.25, but it was decided to put it on our regular course, the price was reduced to eighty cents. It is the same edition in both cases. As the book is now on the regular course, it will not be retained on the White Seal. You can read it now or next year, as you prefer.

Q. Are the members of the class of 1882 required to read Hill's "True Order of Studies?"

A. No. It is not a required book.

Q. If books of past quarters are read in review are they to be reported?

A. Certainly.

Q. Please tell me if "secular papers" in memoranda No. 18 includes magazines such as Harper's, Scribner's, etc.? and are more than one to be named?

A. Yes. Name as many as you are in the habit of reading,

RIPPLES FROM CHAUTAUQUA.

—Perhaps the distinguishing inspiration of the Chautauqua Idea, is its success in mingling entertainment and instruction. Nothing seems too trivial to be turned to profit. In this way they popularize knowledge. An illustration of this phase of the management can be seen in the announced ten lectures on art by J. S. Corning. To illustrate and popularize these, they are accompanied by copies of the typical works discoursed upon, over 400 pictures of the finest class of art. Where besides at Chautauqua is so much that is rare and good brought before the common people?

—One of the first questions asked about the programme, will be: "Is Frank Beard to be there?" Frank Beard will be there, D. V. The announcement opens up to the mind's eye a long vista of puns and pictures, of chalk and cheers, of truth illuminated by the graphic art, and of a platform illuminated by the very open countenance of the graphic artist. We can imagine this picture with Beard left out, but it would put a very bare look on the face of it to take away the Beard. It is in respect of his presence only that Chautauquans can be said to be well beered; otherwise it is a strictly total abstinence community. May it be long before it "swears off" in respect of that intoxicant.

—General O. O. Howard has been invited to Chautauqua this year, Joe Howard *hasn't*. Pope said not all the blood of all the Howards could ennoble certain classes. He must have had a prophetic reference to some blood of the name of modern circulation.

—A roller skating rink will be opened in July at Chautauqua. The proprietors will allow the class in calisthenics to use it every day. With skates, dumbbells, rods, rings, rink and rowing our youngsters ought to be able to take exercise enough at Chautauqua this season.

—The onward march of improvement will not "tramp onto" Knowler's Ark. It will remain a prominent and unique, if not architecturally imposing feature of the landscape in the vicinity of the Amphitheater; the abode of fun and philosophy in the pressure of the 200 pounds to the square inch in a "possible 100."

—Dr. Vincent announces, and we know with regret, that the following persons heretofore advertised will probably not be present: Dr. Wm. M. Taylor, Dr. Thos. Armitage, Dr. A. C. Kendrick, Bishop H. W. Warren, Dr. Jno. Potts—(all of whom have gone to Europe),—Dr. A. S. Hunt, "the Palestine Arabs," Governor Colquitt, Senator Gordon, and Bishop Foss.

—The high-priests and vestals of harmony will be there again. The Jubilee Singers can penetrate the hearts of a larger number in an average audience with the divine afflatus of music, than any other choral combination that ever "took the pitch." There be musicians and musicians: each has a few to appreciate and admire his quality; a select few who up or down to his standard of performance—and it is good music for them and him respectively. But the Jubilees compass all standards, for they reach all hearts.

—Dr. Vincent, as already announced, has engaged Prof. J. W. Churchill to give a series of twelve popular lessons during the Assembly on elocution. Prof. Churchill's lessons will begin August 4. In the School of Languages and in the Teacher's Retreat, Prof. S. S. Curry, of Boston University, will take charge of elocution. He will give one or two hours a day, beginning July 8, and persons who desire instruction in the theory and practice of voice culture by one of the foremost masters in this department, will do well to be present at Chautauqua at the very beginning of the School of Languages, July 7.

—We anticipate that the lectures of Nathan Shepard, Esq., of Chicago, on "Popular Authors," will be one of the best items in the year's bill. Following are the subjects: "Carlyle," "George Eliot," "Thackeray," "Dickens," "Ruskin," "Macaulay," "Darwin," "Bulwer," "Scott and MacDonald," "Heine." Leaders of thought and teachers of youth should recognize the fact, that at the best English literature is miserably taught in our best and highest popular schools. Some of the accepted text-books in this branch are full of errors, glaring omissions, prejudice and cant, and perpetrate that worst of all sins, a deformed, false intellectual bias. Hence the more need of a broad, critical and comprehensive supplementary training in literature. Nowhere is this important task so energetically and hopefully undertaken as at Chautauqua.

—An illustration of the turn toward the practical and useful given to Chautauqua affairs, is furnished in the introduction of Prof. C. W. Wasson, of Portville, N. Y., into the programme in his specialty, "Industrial Education." Prof. Wasson is the man who electrified the New York State Teachers' Convention (secular), at Canandaigua last summer, by showing what school children could *do* at handiwork without other facilities than they could themselves supply. He is in charge of an exhibit of such work from all schools of the state of New York at the State Convention at Saratoga this year. Both as an aid to literary courses and as a training toward bread-winning to supply the place of the suppressed apprentice system, this industrial training is rightly regarded as one of the most weighty undertakings in education; and Chautauqua does well to give it recognition and prominence.

—It cannot be too frequently impressed on the general public, nor too often made a subject of mutual conversation between Chautauqua habitués and visitors, that the sanitary condition of Chautauqua is by far better than that of any resort in the world. These points deserve to be emblazoned in the electric lights above that city in the grove: 1. The air is pure and free from malaria and insects. 2. The water supply is, by the test of accurate chemical analysis, the purest known. 3. There is no sewage; everything refuse is deported off and away from the ground every night; it is not allowed to contaminate either air or water. Add to these precautionary conditions of health, the mountain coolness of the lake, to secure

comfort, and you have such a combination of advantages and attractions as no other place in America boasts. In fact, Chautauqua has all the institutions of civilized life save one. It has no cemetery.

—There are many inspiring views to be had at Chautauqua, but the most inspiring of all is the Amphitheater, packed from hub to periphery, like sardines in a box, palpitating and swaying under the double illumination and stimulation of electricity and eloquence, erupting suddenly in the popped-out florescence of the "Chautauqua salute." It represents the grandest thing in creation—human potentiality. Eloquence, representing the wonderful power of reproducing ideas in uttered language common to all understanding, and in its effects illustrating the power of mind over mind. The electric light, representing knowledge, and illustrating the power of mind over mind. Shakspeare's wish is realized: "Oh, for a muse of fire that might exceed the brightest heaven of invention!" And the sympathetic, palpitating audience, bursting forth in one common expression of silent power, illustrating the brotherhood and unity of man. No speaker ever has before him a quicker audience, with grander surroundings and larger potentiality of influence than that which fills the Amphitheater at Chautauqua. The sight is worth going far merely to see.

—To get the fullest measure of enjoyment and benefit at Chautauqua one needs first of all to provide for his *physical* comfort. If he is going to follow up the meetings or take a course of study, he needs to make sure of comfortable quarters and a good diet, because this course involves a great mental and physical tax which must be fortified against. If he is only coming for rest, to mind and body already overworked, he equally needs comfortable surroundings. His ability to get that rest will largely depend on his power to assume indifference to the stir and mental exertion about him; to abandon the meetings and schools by day, and loll in the rustic seats and hammocks or drift upon the Lake, like Buchanan Read on the Bay of Naples:

"Over the rail
My hand I trail
Within the shadow of the sail;
A joy intense
The cooling sense
Glides o'er my drowsy indolence."

Chautauqua offers with one hand Rest and with the other, Work. If you clutch at the wrong hand don't blame Chautauqua for your choice. And whether the choice prove a wise one, will principally depend on your physical fitness for that you have taken.

—The programme of Chautauqua for 1881, fills ten columns, closely printed, of the ASSEMBLY HERALD, and it bristles with strong names and rare attractions. But there is no one feature of it containing as much possibility of good, and promise of usefulness, as the Chautauqua Teacher's Retreat. This, and the School of Languages (which is cognate in secular education), take up three of the ten columns, and have by far the largest array of talent and cost. All of which goes to show that Dr. Vincent was sincere when he pronounced the secular school teacher the head of all professions; and he gives to the training of teachers a corresponding prominence at Chautauqua. Beginning with Prof. Dickinson (unsurpassed in didactics), and going down the list of teachers and specialists, one cannot fail to be impressed with the comprehensiveness of the training school here opened. It, moreover, offers what few normal schools do, a many-sided culture to teachers—technical, artistic, philosophic, æsthetic. To show that Dr. Vincent has the root of the matter in him, we quote his statement of the "Chautauqua Idea of Teaching" as he gave it to us last year:

The teachers should seek to apply the truth effectively. (1.)—To the pupil's *perception*. (2.)—To the pupil's *imagination*. (3.)—To the pupil's *memory*. (4.)—To the pupil's *reason*. (5.)—To the pupil's *conscience*. (6.)—To the pupil's *affection*. (7.)—To the pupil's *will*. (8.)—To the pupil's *daily life*.

And then his clear-cut, broad definition of to teach:

To teach is to arrest and arouse a mind and set it at its legitimate work.

The legitimate work of mind is to think—to think with a wise purpose.

It is the business of the teacher to set the mind of his pupil to thinking.

(1.) Thinking—To *feel its need* of truth. (2.) Thinking—to *explore old truth*. (3.) Thinking—to *get new truth*. (4.) Thinking—to *grow by truth*. (5.) Thinking—to make a *wise use* of all truth.

The coming teacher will have breadth, tact, intensity, individuality; and his life will be devoted to the mission embraced in the above definition.

What other training school for teachers is animated by so grand a purpose and so well qualified for its fulfillment?

CHAUTAUQUA, 1881.

PARTIAL PROGRAMME.

CHAUTAUQUA SCHOOL OF LANGUAGES.

Opening Day, Thursday, July 7.

- 11:00 a. m.—Opening Exercises, (Temple).
 2:00 p. m.—Salutations; Addresses by the Professors; Arrangement of Classes, (Temple).
 7:00 p. m.—Vespers, (Lower Park).
 8:00 p. m.—Reception, (Hotel Athenaeum Parlors).

DAILY PROGRAMME C. S. L.

1. The morning of each week day, except Saturday, will be devoted to class studies in German, French, Greek and Latin.
2. The afternoon of each week day, except Saturday, will be devoted to class study in Hebrew, Anglo-Saxon, Elocution, Phonography, and English Literature.
3. On Tuesday evening of each week Prof. A. Lalande will deliver a lecture in French.
4. On Friday evening of each week Prof. J. H. Worman will deliver a lecture in German.
5. On Wednesday evening of each week, until the opening of the Assembly, Vesper Services will be held.
6. On Monday evening, July 11, an Old-Fashioned Singing School will be held.
7. On Monday evenings, July 18 and 25, there will be sessions of an Old-Time Debating Society.
8. On Saturday, July 9, there will be an excursion on the lake, for members of the Chautauqua School of Languages.
9. On Saturday, July 16, there will be an excursion on the lake, and a picnic for members of the Chautauqua School of Languages.
10. On Sunday, July 10, Dr. J. H. Vincent will preach at 10:30 a. m., the annual sermon before the C. S. L.; Sabbath-school and Assembly will meet at 2:30 p. m.; Vespers at 7:30 p. m.
11. On Thursday, July 14, Miss Amelia B. Myers, of the Oswego (N. Y.) Normal School, will begin a series of lessons and exercises in Calisthenics.
12. On Tuesday, July 19, the Chautauqua Teachers' Retreat will open its sessions.
13. Saturday, July 23, the School of Languages will unite with the Teachers' Retreat in a "Public Day." Educational Papers will be read; lectures on Shakspeare will be delivered; a Public Debate will be held. At 4 p. m. there will be a "Spelling Match," and in the evening Prof. J. Vitale will give an entertainment with the violin.
14. Prof. S. S. Curry, of Boston University, will give daily lessons in "Voice Culture;" Prof. W. D. Bridge in "Phonography;" Rabbi Nathan Noah in Hebrew, and Prof. W. D. MacClintock, of Kentucky, in Anglo-Saxon and Shakspearean Literature.

CHAUTAUQUA TEACHERS' RETREAT.

Opening day, Tuesday, July 10.

- 2 p. m. Opening services.
 3 p. m. Organization of the classes.
 8.30 p. m. Reception of the C. T. R., by the C. S. L. in the Hotel Parlors.

PROGRAMME OF THE C. T. R.

1. Prof. J. W. Dickinson, of Boston, will lecture on "Psychology and Pedagogy," at 9 a. m., July 20, 21, 22, 25, 26, 27, 28 and 29, and August 1.
2. Prof. S. F. Frost, of Mass., will lecture on "Geography outside of the Text-Books," at 10 a. m., July 20, 21, 22, 25, and 26.
3. Prof. F. W. Osborn, of the Adelphi Academy, Brooklyn, N. Y., will instruct classes in "English," and "English Literature," at 11 a. m., July 20, 21, 22, 28, 29, and also on other dates.
4. Prof. C. W. Wasson, of Cattaraugus Co., will report "Methods of Industrial Education," with specimens, at 10 a. m., on July 27 and 28.
5. Prof. C. C. Bragdon, of Lasell Seminary, Mass., will lecture on the "Auburndale method," at 10 a. m., July 29.
6. Prof. W. D. MacClintock, of Kentucky, will give instruction in the "Literature of Shakspeare and Chaucer." He will also give daily lessons in Anglo-Saxon.
7. Daily lessons will be given in Hebrew, by Rabbi Nathan Noah; in Elocution by Prof. S. S. Curry, of Boston University; in Phonography, by W. D. Bridge, V. D. M. of Conn.; in Gymnastics, by Miss Amelia B. Myers, of Oswego Normal School; in Clay Modeling, by Edward A. Spring, sculptor, of New Jersey; in Tonic Sol Fa, by Prof. T. F. Seward, of New Jersey; in Kindergarten, by Prof. John Kraus, and Mrs. Kraus-Boelte.
8. Prof. A. Lalande will lecture in French, on Tuesday evenings, July 19, 26.
9. Prof. J. H. Worman, will lecture in German, on Friday evenings, July 22, 29.
10. Prof. C. F. Richardson, editor of *Good Literature*, will lecture on "Intellectual Economy," at 8 p. m., Thursday, July 21, and on the "Native Element in American Literature," at 8 p. m., Friday, July 22.
11. Saturday, July 23, will be a *Public Day*.
- 10 a. m.—Paper on the "Home School," by C. E. Bishop, Esq., of Jamestown, N. Y., editor of the *Country-side*.
- 11 a. m.—Lecture on Shakspeare, by Prof. W. D. MacClintock, of Kentucky.
- 2 p. m.—A paper on "What our Pupils Read," by Dan H. Post, Esq., of Jamestown, N. Y.
- 3 p. m.—Debate: Question—"Are the schools of to-day, with their superior facilities, relatively more effective than the schools of forty years ago?"
- 7 p. m.—An entertainment by Prof. J. Vitale, and his violin.
- 8 p. m.—A spelling match.
12. On Sabbath, July 24, in addition to the usual session of the Sabbath-school, and of the Assembly, the annual sermon before the Chautauqua Teachers' Retreat will be preached.
13. Nathan Sheppard, Esq., of New York, will lecture as follows:
 2 p. m. Monday, July 25, on "Carlyle."
 2 p. m. Tuesday, July 26, on "George Eliot."
 2 p. m. Wednesday, July 27, on "Thackeray."
 8 p. m. Wednesday, July 27, on "Darwin."

- 2 p. m. Thursday, July 28, on "Dickens."
 8 p. m. Thursday, July 28, on "Bulwer."
 8 p. m. Friday, July 29, on "Heine."
 4 p. m. Tuesday, August 2, on "Macaulay."
 8 p. m. Friday, August 5, on "Scott and MacDonald."
 4 p. m. Saturday, Aug. 6, on "Ruskin."
 14. Vesper services will be held at 7 p. m., July 20 and 27.
 15. The New Archaeological Museum will be opened at some time during the Teacher's Retreat.
 16. The Educational Museum, with maps, books, charts, photographs and Engravings of Educational Institutions, and the "Toy-Language Department" will be opened during the Retreat.

CHAUTAUQUA PUBLIC MEETINGS;
EIGHTH YEAR.

SATURDAY, JULY 30.

Opening Day.

- 9.00 a. m.—First Missionary Conference.
 10:45 a. m.—Sermon by Signor Alessandro Gavazzi, of Italy, (Amphitheater).
 2:00 p. m.—Lecture on "Italy, Past and Present," by Signor Gavazzi, (Amphitheater).
 4:00 p. m.—Grand Concert, Fisk Jubilee Singers. (Amphitheater).
 7:00 p. m.—Second Missionary Conference.
 8.00 p. m.—Platform Meeting. Music: Prof. W. F. Sherwin, Leader; P. J. Jersey, Cornetist; J. Vitale, Violinist, and Jubilee Singers. Addresses by Rev. S. B. Barnitz, Rev. Dr. D. Berger, and others.

SABBATH, JULY 31.

(No admission to the Grounds on Sabbath).

- 9:00 a. m.—Sabbath-school, (Temple and Chapel). Assembly, (Amphitheater).
 10:45 a. m.—Sermon by C. H. Fowler, D. D., LL. D., on the "Philosophy of Missionary Work."
 2:00 p. m.—Sermon by A. H. Burlingham, D. D.
 4:00 p. m.—Third Missionary Conference, and Devotional Service.
 7:00 p. m.—Fourth Missionary Conference and Vesper Service.
 8:00 p. m.—City Mission Work, Rev. S. B. Barnitz.

MONDAY, AUGUST 1.

- 9:00 a. m.—Fifth Missionary Conference.
 10:45 a. m.—Lecture, "Around the World," Rev. Dr. M. M. Parkhurst, of Illinois.
 2:00 p. m.—Lecture on "The History of Missions," by C. H. Fowler, D. D., LL. D.
 4:00 p. m.—Sixth Missionary Conference.
 7:30 p. m.—Third Anniversary of the Chautauqua Missionary Institute; addresses by Rev. Dr. J. B. Dales, of Philadelphia; Rev. Dr. D. K. Flickenger, of Ohio, and others.

TUESDAY, AUG. 2.

Temperance Day.

- 9:00 a. m.—Seventh Missionary Conference.
 10:00 a. m.—Public Temperance Service; Hon. W. C. J. Hall, Rev. J.

H. Miller, and Ralph A. Hale, Esq., presiding. Address of welcome to Governor St. John by Dr. J. H. Vincent. Addresses by Governor J. P. St. John, of Kansas; Mrs. J. Ellen Foster, of Iowa; and Mr. Eli Johnson, Corresponding Secretary N. Y. State Temperance Society.

2:00 p. m.—Temperance Meeting, continued.

4:00 p. m.—Closing Exercises of the Chautauqua Teachers' Retreat, with lecture on "Macaulay," by Nathan Sheppard, Esq., New York.

8TH ANNUAL OPENING CHAUTAUQUA ASSEMBLY.

7:00 p. m.—Chautauqua Bells.

7:30 p. m.—Chautauqua Vesper Service.

8:00 p. m.—Chautauqua Reunion; Addresses; Salutations; Reminiscences' Dreams.

9:30 p. m.—Fireworks; Illuminated Cottages, and Illuminated Fountain.

10:00 p. m.—Warning Bell.

10:30 p. m.—Night Bells.

WEDNESDAY, AUGUST 3.

8:00 a. m.—Chautauqua Children's Class, (Temple); Rev. B. T. Vincent.

9:30 a. m.—Intermediate Class. Rev. B. T. Vincent. Sabbath-school Normal Department, Rev. J. L. Hurlbut. Eighth Missionary Conference.

10:45 a. m.—Lecture on "Methods of Foreign Missionary Work," by C. H. Fowler, D. D., LL. D.

1:45 p. m.—Devotional Hour, Rev. J. H. Knowles in charge.

2:30 p. m.—Lecture.

4:00 p. m.—Ninth Missionary Conference: "The Sunday-school and Missionary Work." Specialties: Musical College, Prof. W. F. Sherwin; Model of Palestine, Rev. S. McGerald; Model of Jerusalem, Rev. S. J. M. Eaton, D. D.; Model of Tabernacle; Primary Class Teachers, Miss Jennie B. Merrill, of New York; Museum, W. A. Duncan; Hebrew, Rabbi Nathan Noah; Elocution, Prof. J. W. Churchill; Gymnastics, Miss A. B. Myers; Tonic Sol Fa, Prof. T. F. Seward; Perrine's Chart and Model, Miss Perrine.

5:00 p. m.—First Round-Table, C. L. S. C., (Hall of Philosophy).

7:00 p. m.—Church Prayer Meetings, (Denominational).

8:00 p. m.—Lecture: "Twenty Years of Sunday-school Work," by Rev. S. A. McKay, of Lyons, N. Y.

THURSDAY, AUGUST 4.

8:00 a. m.—Chautauqua Children's Class, (Temple).

First Early Lecture: "The Pastor," Rev. D. A. Goodsell, D. D., New Haven, Conn.

9:30 a. m.—Intermediate Class. S. S. Normal Department. Tenth Missionary Conference.

10:45 a. m.—Lecture: "The Study of Art, its Sources and Attractions," by Prof. J. L. Corning.

1:45 p. m.—Devotional Hour, Rev. J. H. Knowles.

2:30 p. m.—Lecture on "The Results of Foreign Missionary Work," by C. H. Fowler, D. D., LL. D.

3:30 p. m.—Closing exercises of C. F. M. I.

4:00 p. m.—Specialties.

8:00 p. m.—Lecture on "Scott and Macdonald," by Nathan Sheppard, Esq., New York.

FRIDAY, AUGUST 5.

8:00 a. m.—Second Early Lecture: "The Chaldean Genesis,—the Bible History of the Early Age of the World, as illustrated by Babylonian Myths," by Wm. Hayes Ward, D. D., superintending editor of the *New York Independent*. Children's Class, (Amphitheater).

9:30 a. m.—The Intermediate Class. Normal Department.

10:45 a. m.—Lecture: John B. Gough.

1:45 p. m.—Devotional Hour, Rev. J. H. Knowles.

2:30 p. m.—Lecture: "A Sunday-school in the United States Congress," by Frank Beard, Esq.

4:00 p. m.—Specialties.

5:00 p. m.—Second C. L. S. C. Round-Table.

7:00 p. m.—Lecture on "The Word and the Church," by Dr. J. H. Vincent.

8:00 p. m.—Lecture on "Art, the Mirror of the Ages," fifty stereopticon views, by Prof. J. L. Corning.

SATURDAY, AUGUST 6.

Christian Commission and Army Chaplain Day.

8:00 a. m.—Third Early Lecture: "Matter and Vitality," by Rev. H. H. More.

Children's Class, (Temple). Panorama of Palestine.

9:30 a. m.—Intermediate Class. Normal Department.

10:30 a. m.—Army Chaplain and Christian Commission Reunion; songs by the Fisk Jubilee Singers.

1:45 p. m.—Devotional Hour, Rev. J. H. Knowles.

2:30 p. m.—Army Chaplain and Christian Commission Reunion, continued.

4:00 p. m.—Third Anniversary C. L. S. C.; the annual address will be delivered by Nathan Sheppard, Esq., theme: "Ruskin." A letter from Dr. J. G. Holland, editor of *Scribner's Monthly*, will be read.

7:30 p. m.—Grand Concert by the Fisk Jubilee Singers.

SABBATH, AUGUST 7.

(No admission to the Grounds on Sabbath).

9:00 a. m.—Sabbath-school, (Temple and Chapel). Assembly, (Amphitheater).

10:45 a. m.—Sermon, by Rev. W. C. Wilkinson, D. D.

2:00 p. m.—Memorial Service in honor of Rev. W. H. Perrine, D. D.; Rev. S. M. Vail, D. D., and Rev. W. O. Simpson, of England.

7:30 p. m.—Vespers.

MONDAY, AUGUST 8.

8:00 a. m.—Fourth Early Lecture: "Sunday Laws, Past and Present," by Rev. A. H. Lewis.

Children's Class, (Amphitheater).

9:30 a. m.—Intermediate Class. Normal Department.

10:45 a. m.—Public Readings by Prof. J. W. Churchill, Andover, Mass.

1:45 p. m.—Devotional Hour, Rev. J. H. Knowles.

2:30 p. m.—Lecture: "The Man of Tomorrow in the School of To-day," by Rev. A. E. Dunning, of Boston, Mass.

4:00 p. m.—Specialties.

5:00 p. m.—Third C. L. S. C. Round-Table.

7:00 p. m.—Lecture, "The School, the Scholar, and the Teacher," by Dr. J. H. Vincent.

8:00 p. m.—Lecture: "Athens, its Glory, and its Ruins," thirty stereopticon views, by Prof. J. L. Corning.

TUESDAY, AUGUST 9.

8:00 a. m.—Fifth Early Lecture: "Daniel in Babylon,—the Historical Chapters of Daniel, as illustrated by Babylonian Monuments," by Wm. Hayes Ward, D. D. Children's Class, (Temple).

9:30 a. m.—Intermediate Class. Normal Department.

10:45 a. m.—Lecture, by Thomas Guard, D. D., of Baltimore.

1:45 p. m.—Devotional Hour, Rev. J. H. Knowles.

2:30 p. m.—A Story, to be read by its author, Edward Everett Hale, of Boston.

4:00 p. m.—The Chautauqua County S. S. Convention. Specialties.

7:00 p. m.—Sunday-school Conference on "The Sunday-school Superintendent."

8:00 p. m.—Lecture: "Phydias,—the Golden Age of Sculpture," forty stereopticon views, by Prof. J. L. Corning.

WEDNESDAY, AUGUST 10.

8:00 a. m.—Sixth Early Lecture: "The Revision of the Holy Scriptures," Philip Schaff, D. D., LL. D. Children's Class, (Temple). Special Competitive S. S. Normal Examination.

10:45 a. m.—Lecture: "Revealed Theology and Modern Science," 1st lecture, Luther T. Townsend, D. D., of Boston.

1:45 p. m.—Devotional Hour, Rev. J. H. Knowles.

2:30 p. m.—Denominational Sunday-school Congresses. (The several denominations, Baptist, Congregationalist, Methodist Episcopal, Presbyterian, and all others who have representations on the ground, desiring it, will hold congresses for the discussion of Denominational Sunday-school Topics. In the Methodist Episcopal Congress, Rev. D. H. Muller, of Erie, Pa., will lecture on the "Church Lyceum." Announcements for the other denominations will be made in due time.)

4:00 p. m.—Specialties. Anniversary of the "Look Up Legion," Chautauqua Chapter. The Address will be delivered by Edward Everett Hale, of Boston.

7:00 p. m.—Church Prayer Meetings, (Denominational).

8:00 p. m.—Lecture: "Christ in Art. I. Symbolism and Portraiture." Forty stereopticon views, Prof. J. L. Corning.

THURSDAY, AUGUST 11.

Chautauqua Alumni Day.

8:00 a. m.—Seventh Early Lecture: "The Irrepressible Power of Christianity," Prof. S. Sprecher, LL. D., of Ohio.

Children's Class, (Temple).

9:30 a. m.—Intermediate Class. Normal Department.

10:45 a. m.—Lecture: "The Bible and the Assyrian Monuments," Wm. Hayes Ward, D. D.

1:45 p. m.—Devotional Hour, Rev. J. H. Knowles.

4:00 p. m.—Specialties.

7:00 p. m.—Chautauqua Alumni Reunion.

9:00 p. m.—Illuminated Fleet.

FRIDAY, AUGUST 12.

8:00 a. m.—Eighth Early Lecture: "Man, Mental and Moral," by Rev. W. C. Wilkinson, D. D. Children's Class, (Amphitheater).

9:30 a. m.—Intermediate class. Normal Department.

10:45 a. m.—Lecture: "Revealed Theology and Modern Science," 2d Lecture, by Luther T. Townsend, D. D., of Boston.

1:45 p. m.—Devotional Hour —

2:30 p. m.—Public Debate on "Woman's Suffrage."

4:00 p. m.—Specialties.

5:00 p. m.—Fourth C. L. S. C. Round Table.

8:00 p. m.—Lecture: "Christ in Art, 2d, History." Sixty stereopticon views, Prof. J. L. Corning.

9:30 p. m.—Class (1882) Vigil.

SATURDAY, AUG. 13.

National Day—Gen. O. O. Howard, presiding.

8:00 a. m.—Ninth early Lecture: "The Great Pyramid, — its teachings to us, as a People;" Charles Lattimer, Esq., Cleveland, Ohio. Children's class (Temple).

9:30 a. m.—Intermediate class. Normal Department.

10:45 a. m.—Oration on the Life and Character of Abraham Lincoln, by the Hon. Schuyler Colfax, of Indiana. The Jubilee Singers will be present.

1:45 p. m.—Devotional hour.

2:30 p. m.—Grand Concert; W. F. Sherwin, Conductor.

4:30 p. m.—Third Anniversary of the Dedication of St. Paul's Grove.

7:00 p. m.—Concert, Prof. W. F. Sherwin in charge, assisted by Prof. P. J. Jersey, Cornetist, J. Vitale, Violinist, and the Fisk Jubilee Singers.

SABBATH, AUG. 14.

(No admission to the grounds on Sabbath.)

9:00 a. m.—Sabbath school, (Temple and Chapel). Assembly, (Amphitheater.)

10:45 a. m.—Sermon:—

2:30 p. m.—Sermon:—

7:00 p. m.—Vespers.

MONDAY, AUG. 15.

8:00 a. m.—Tenth Early Lecture: "Our Archaeological Department," by J. E. Kittredge, D. D. Children's Class, (Temple).

9:30 a. m.—Intermediate Class. Normal Department.

10:45 a. m.—Lecture: "Fits and Misfits," by Rev. J. W. Hamilton, Boston, Mass.

1:45 p. m.—Devotional Hour.

2:30 p. m.—Lecture: "Pioneers: Their Work and their Wages," Rev. L. N. Stratton, of Syracuse, N. Y.

4:00 p. m.—Specialties.

5:00 p. m.—Fifth C. L. S. C. Round Table.

8:00 p. m.—Lecture: "Michael Angelo, or Art under the Medici," forty stereopticon views, by Prof. J. L. Corning.

TUESDAY, AUG. 16.

Chautauqua School of Theology • Day.

8:00 a. m.—Eleventh Early Lecture: "Theological Education," by J. H. Vincent, D. D.

Children's Class, (Temple).

9:30 a. m.—Intermediate Class. Normal Department.

10:45 a. m.—Opening of the Chautauqua School of Theology; Sermon on "John the Baptist, the Pioneer Preacher," by Luther T. Townsend, D. D., Dean of the C. S. T.

1:45 p. m.—Devotional Hour.

2:30 p. m.—Lecture by Thomas Guard, D. D., of Baltimore.

4:00 p. m.—Specialties.

8:00 p. m.—Lecture: "Raphael,—the glory of Modern Painting," fifty stereopticon views, Prof. J. L. Corning.

9:30 p. m.—Annual Camp-Fire of the C. L. S. C.

WEDNESDAY, AUG. 17.

8:00 a. m.—Competitive Examinations of Children's Class, Intermediate Class, and Normal Department.

10:45 a. m.—Grand Concert, W. F. Sherwin, Conductor.

1:45 p. m.—Devotional Hour.

2:30 p. m.—Public Readings, Prof. J. W. Churchill, of Mass.

4:00 p. m.—Specialties.

5:00 p. m.—Sixth C. L. S. C. Round Table.

7:00 p. m.—Church Prayer Meetings, (Denominational).

8:00 p. m. Lecture: "What Woman has done in Art for 1000 years." Fifty-five stereopticon views; by Prof. J. L. Corning.

THURSDAY, AUG. 18.

Children's Day.

8:00 a. m.—Primary Teacher's Competitive Examination, Children's Class, (Amphitheatre).

9:30 a. m.—The C. L. R. U.,—a new movement.

10:30 a. m.—Lecture by John B. Gough, Esq.

1:45 p. m.—Devotional hour.

2:30 p. m.—Phi Kappa Psi Reunion; Annual Address by —

4:00 p. m.—Closing Exercises of the C. S. L.

7:30 p. m.—Calisthenic Entertainment.

FRIDAY, AUG. 19.

8:00 a. m.—Twelfth early Lecture: "Rome and the Catacombs," by Rev. W. H. Withrow, A. M., of Toronto, Canada.

9:30 a. m.—Lecture: "Week Day Work of the Sunday-school;" J. H. Vincent, D. D.

10:30 a. m.—Lecture: "Special Providences in the light of Science and of the Bible," by C. N. Sims, D. D., Chancellor of Syracuse University.

1:45 p. m.—Devotional hour.

2:30 p. m.—Lecture: "Revealed Theology and Modern Science," 3d lecture; Luther T. Townsend, D. D., of Boston, Dean of the C. S. T.

4:00 p. m.—Seventh C. L. S. C. Round Table.

8:00 p. m.—Lecture: "Masterpieces of the Ages;" 40 Stereopticon views, Prof. J. L. Corning.

9:30 p. m.—Naval Engagement on the Lake.

SATURDAY, AUGUST 20.

Processional Day.

9:30 a. m.—Lecture, "Revealed Theology and Modern Science," 4th Lecture; Luther T. Townsend, D. D., Dean of the C. S. T.

11:00 a. m.—Grand concert, W. F. Sherwin, Director, assisted by the Jubilee Singers, J. Vitale, Violinist, P. J. Jersey, Cornetist, and others.

1:30 p. m.—The Chautauqua Procession.

2:30 p. m.—Lecture, "Religion and Liberty," Rev. S. F. Scovil, Pittsburgh, Pa.

4:30 p. m.—Lecture, "I. C. U. R., a new Literary Society, Frank Beard, President," by Frank Beard, Esq.

8:00 p. m.—Grand Concert by the Fisk Jubilee Singers.

9:30 p. m.—Children's Bonfire and Balloons.

SABBATH, AUGUST 21.

9:00 a. m.—Sabbath-school, (Temple and Chapel). Assembly, (Amphitheatre).

10:45 a. m.—Sermon.

2:30 p. m.—"A Layman's Sermon," by John B. Gough.

7:30 p. m.—A Chautauqua Sabbath evening service, led by Dr. J. H. Vincent.

MONDAY, AUGUST 22.

8:00 a. m.—The farewell, with brief addresses, songs by the Fisk Jubilee Singers, Chautauqua songs, the Gloria Patri, and Benediction.

Terms for the *Special Chautauqua Classes* for 1881:

1. *Tonic Sol-fa* (Prof. T. F. Steward, after July 15), \$2 for ten lessons.*
2. *Elocution*—(Prof. S. S. Curry), July 8 to August 3—(terms to be announced).
3. *Elocution*—(Prof. J. W. Churchill after August 4), \$5 for twelve lessons.*
4. *Phonography*—(Prof. W. D. Bridge) \$10 for twenty lessons.*
5. *Hebrew*—(Rabbi Nathan Noah) \$10 for three weeks and \$12 for six weeks.*
6. *Clay Modeling*—(E. A. Spring) \$5 for six lessons.*
7. *Gymnastics*—\$5 for twelve lessons.*

*This is in addition to the admission fee to the grounds.

C. L. S. C. REUNIONS.

Dr. J. H. Vincent will attend a Reunion and Campfire of the C. L. S. C., at Loveland, Ohio, July 13; at Lake Bluff, Illinois, July 15; Lake Side, Ohio, near Sandusky, July 26, 27 and 28.

Let all members of the C. L. S. C. in the vicinity of these places attend the reunion.

LAKE BLUFF (ILL.) REUNION.

All members of the C. L. S. C. in the northwest are requested to attend a reunion at Lake Bluff, Illinois, Friday, July 15.

J. E. GILBERT,
President Lake Bluff Assembly.

The great orator, E. Paxton Hoof, of England, is expected at Chautauqua this season.

CHAUTAUQUA PERIODICALS.

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Is published daily during the Chautauqua meetings in August. It is an eight page, forty-eight column paper. Eighteen numbers in each volume. Next August we shall publish the sixth volume. Eight phonographers, in charge of Mr. George H. Thornton, of Buffalo, N. Y., will be employed to report the lectures, sermons and addresses delivered at Chautauqua for its columns. This paper will carry Chautauqua into your homes. The next best thing to visiting Chautauqua is to have the ASSEMBLY HERALD.

We shall publish all the Lectures, Sermons and addresses delivered at Chautauqua next August that the HERALD will contain. No Lecture, Sermon or address published in the ASSEMBLY HERALD will be published in THE CHAUTAUQUAN.

Lectures by the following eminent gentlemen will appear in this paper:

Rev. J. H. Vincent, D. D.; Rev. Dr. W. H. Ward, of *The Independent*, New York; Rev. C. H. Fowler, LL. D.; Prof. L. T. Townsend, D. D.; Rev. Thomas Guard, D. D.; Philip Schaff, LL. D.; Rev. A. S. Hunt, D. D.; Rev. J. E. Kittredge, D. D.; Rev. H. H. Moore, A. M.; Chancellor C. N. Sims, D. D.; Rev. D. A. Goodsell, D. D.; Rev. A. Dunning, D. D.; Prof. W. C. Wilkinson, D. D.; Rev. S. F. Scovil, D. D.; Rev. D. H. Muller, D. D.; Rev. J. W. Hamilton, D. D.; Prof. J. W. Churchill, and others. A full report on the debate on Woman Suffrage will be published.

We call especial attention to the following lectures that will appear in the ASSEMBLY HERALD:

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TEN NIGHTS ON ART, by Rev. J. L. Corning.

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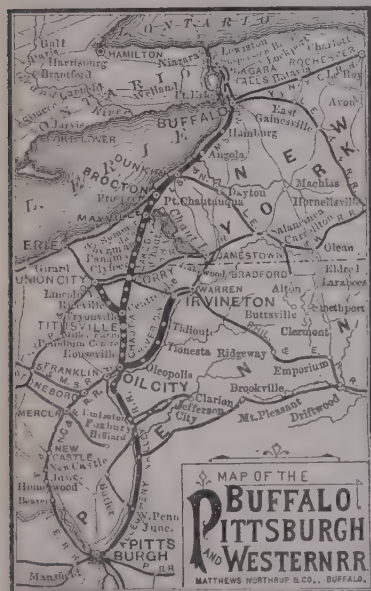
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10

S. MATTHEW.

S. 6.

which seeth in secret shall recompense thee. And 7
in praying use not vain repetitions, as the Gentiles
do: for they think that they shall be heard for their
much speaking. Be not therefore like unto them: for 8
your Father knoweth what things ye have need of,
before ye ask him. After this manner therefore pray 9
ye: Our Father which art in heaven, Hallowed be thy
name. Thy kingdom come. Thy will be done, as in 10
heaven, so on earth. Give us this day ²our daily
bread. And forgive us our debts, as we also have for- 11
given our debtors. And bring us not into temptation, 12
but deliver us from ³the evil one.⁴ For if ye forgive 13
men their trespasses, your heavenly Father will also
forgive you. But if ye forgive not men their trespasses, 14
neither will your Father forgive your trespasses. 15
Moreover when ye fast, be not, as the hypocrites, 16
of a sad countenance: for they disfigure their faces,
that they may be seen of men to fast. Verily I say 17
unto you, They have received their reward. But thou, 18
when thou fastest, anoint thy head, and wash thy face;
that thou be not seen of men to fast, but of thy 19
Father which is in secret: and thy Father, which seeth
in secret, shall recompense thee.

Lay not up for yourselves treasures upon the earth, 19
where moth and rust doth consume, and where thieves
break through and steal: but lay up for yourselves 20
treasures in heaven, where neither moth nor rust doth
consume, and where ⁵thieves do not break through
nor steal: for where thy treasure is, there will thy 21
heart be also. The lamp of the body is the eye: if 22
therefore thine eye be single, thy whole body shall be
full of light. But if thine eye be evil, thy whole body 23
shall be full of darkness. If therefore the light that
is in thee be darkness, how great is the darkness! No 24
man can serve two masters: for either he will hate
the one, and love the other; or else he will hold to
one, and despise the other. Ye cannot serve God and
mammon. Therefore I say unto you, Be not anxious 25
for your life, what ye shall eat, or what ye shall drink;
nor yet for your body, what ye shall put on. Is not
the life more than the food, and the body than the

¹ Some ancient authorities read God your Father.

² Gr. our bread for the coming day.

³ Or, evil.

⁴ Many authorities, some ancient, but with variations, add For thine is the kingdom, and the power, and the glory, for ever. Amen:

⁵ Gr. dig through.

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